



UPEKKHA

(looking on/observing with attention, within the internal [viz. through mano + citta, or through the liberated citta])

(Equanimity ?)

See note at the end.

All the suttas below have parallels in Chinese, Sanskrit or Tibetan.

Note: In the following extracts, "yoniso manasikaroto" has been translated as "frequently gives attention", or "attends carefully", etc.

However, a strict literal translation would bestow the following meaning: turn (karoti) the "intellect" (manasi/mano), towards the origin (yoniso)).

“When touched by pleasant contact do not be enthralled,

Do not tremble when touched by pain.

Look on both the pleasant and painful,

Not drawn or repelled by anything.

Phassena phuṭṭho na sukkena majje,

Dukkkena phuṭṭhopi na sampavedhe;

Phassadvayaṃ sukhadukkhe upekkhe,

Anānuruddho aviruddha kenaci.

SN 35.94

There exists the mano-element, and phenomena and feelings (that are to be experienced with an **attentive observation**), and mano-consciousness, that are to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant

in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

(Idem with the other elements: eye, ear, etc. (ajjhatikāni āyatanāni,) and the sensuous stimuli (bāhirāni āyatanāni).

Saṃvijjati kho, gahapati, manodhātu, dhammā ca upekkhāvedaniyā, manoviññāṇaṅca adukkhamasukhavedaniyaṃ.

Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

SN 35.129 (diversity of elements).

Note: one knows how important it is to look particularly closely at the un-obvious neither-painful-nor-pleasant feeling.

Having seen a form with the eye, having heard a sound with the ear ... having smelt an odour with the nose ... having savoured a taste with the tongue ... having felt a tactile object with the body ... having cognized a mental phenomenon with the mind, a bhikkhu understands an agreeable one thus ... a disagreeable one thus ... one that is a basis for upekkha (*upekkhāṭṭhāniyaṃ*)...

SN 35.130

Here, Ānanda, with the fading away as well of rapture, a bhikkhu dwells "upekkhāful" and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhana of which the noble ones declare: 'He is "upekkhāful", mindful? ("attained"), one who dwells happily.'

Idhānanda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṅca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Here, Ānanda, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhana, which is neither painful nor pleasant and includes the purification of attainment (sati) by "upekkhāfulness" .

Idhānanda, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

SN 36.19

Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with upekkha — abundant, expansive, immeasurable, without hostility, without ill will. This is called the immeasurable awareness-release.

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Ayaṃ vuccati, bhante, appamāṇā cetovimutti.

SN 41.7

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with compassion... appreciation... upekkha, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with upekkha — abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through upekkha is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato karuṇāsahagatena cetasā ... pe ... muditāsahagatena cetasā ... pe Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya; evameva kho, gāmaṇi, evaṃ bhāvitāya upekkhāya cetovimuttiyā evaṃ bahulikātāya yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati”ti.

SN 42.8 (also 42.13)

“And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the enlightenment factor of discrimination of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of upekkha, which is based upon seclusion, dispassion, and cessation, maturing in release.

katamo ca, bhikkhave, asaṅkhatagāmimaggo? Idha, bhikkhave, bhikkhu dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pe ...

pītisambojjhaṅgaṃ bhāveti ... pe ... passaddhisambojjhaṅgaṃ bhāveti ... pe ... samādhisambojjhaṅgaṃ bhāveti ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

SN 43.12

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And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of upekkha and for the fulfilment by development of the arisen enlightenment factor of upekkha? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently turning the mano towards their origin, is the nutriment for the arising of the unarisen enlightenment factor of upekkha and for the fulfilment by development of the arisen enlightenment factor of upekkha.

Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulikāro— ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

SN 46.2

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He closely looks on with upekkha at the citta thus established. Whenever, bhikkhus, a bhikkhu closely looks on with upekkha at the citta thus established, on that occasion the enlightenment factor of upekkha is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of upekkha; on that occasion the enlightenment factor of upekkha comes to fulfilment by development in the bhikkhu.

So tathāsamāhitaṃ cittaṃ sādhucaṃ ajjupekkhitā hoti. Asmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhucaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti; upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti; upekkhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

SN 46.3

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Whichever of these seven factors of enlightenment I want to dwell in during the morning, I dwell in that factor of enlightenment during the morning. Whichever I want to dwell in during the middle of the day, I dwell in that factor of enlightenment during the middle of the day. Whichever I want to dwell in during the evening, I dwell in that factor of enlightenment during the evening.

If, friends, it occurs to me, ‘Let it be the enlightenment factor of upekkha,’ it occurs to me, ‘It’s without comparison’; it occurs to me, ‘It’s fully perfected.’ While it persists, I understand, ‘It persists.’ But if it abates in me, I understand, ‘It has abated in me for a particular reason.’

Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi ... pe ... upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāradho’ti me hoti, tiṭṭhantañca naṃ ‘tiṭṭhatī’ti pajānāmi. Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi.

SN 46.4

One develops the enlightenment factor of upekkha, which is based upon seclusion, dispassion, and cessation, maturing in release.

Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

While one is developing these seven factors of enlightenment, one’s mind is liberated from the taint of sensuality, from the taint of existence, from the taint of ignorance.

Tassime satta bojjhaṅge bhāvayato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

SN 46.5

When arousing the enlightenment factor of upekkha, he understands: ‘My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed restlessness and remorse. My energy has been aroused. I attend as a matter of vital concern, not sluggishly.’

(Idem for the other factors).

upekkhāsambojjhaṅgaṃ āvuso, bhikkhu ārabhamāno pajānāti ‘cittañca me suvimuttaṃ, thinamiddhañca me susamūhataṃ, uddhaccakukkuccañca me suppaṭiviniṭaṃ, āradhañca me vīriyaṃ, aṭṭhiṃ katvā manasi karomi, no ca līnaṃ’”ti.

SN 46.8

Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of upekkha.

Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajanti, nāññatra sugatavinayā. Katame satta? Satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo.

SN 46.10

The enlightenment factor of upekkha has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna.

(Idem for the other factors).

upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

SN 46.16

By frequently turning the mano towards things that are a basis for (to make much for,) the enlightenment factor of upekkha, the unarisen enlightenment factor of upekkha arises and the arisen enlightenment factor of upekkha comes to fulfilment by development.

(Idem for the other factors).

Upekkhāsambojjhaṅgaṭṭhāniyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchatī”ti.

SN 46.23

When one turns the mano to, ards the origin, ... the unarisen enlightenment factor of upekkha arises and the arisen enlightenment factor of upekkha comes to fulfilment by development.”

Yoniso ca kho, bhikkhave, manasikaroto ... anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchatī”ti.

SN 46.24

“Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... the enlightenment factor of upekkha, which is based upon seclusion, dispassion, and cessation, maturing in release. It is when the seven factors of enlightenment are developed and cultivated in this way that they lead to the cessation of craving.”

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ

virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā taṇhānirodhāya saṃvattanti”ti.

SN 46.27

Bhikkhus, I do not see even one other thing that, when developed and cultivated, leads to the abandoning of the things that fetter so effectively as this: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of upekkha.

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yo evaṃ bhāvito bahulīkato saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattati, yathayidaṃ, bhikkhave, satta bojjhaṅgā. Katame satta? Satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo. Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattanti?

SN 46.29

The enlightenment factor of upekkha is a nonobstruction, a nonhindrance, a noncorruption of the ceto; when developed and cultivated it leads to the realization of the fruit of true knowledge and liberation.

(Idem for the other factors).

Upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkilesa bhāvito bahulīkato vijjāvimuttiphalaśacchikiriyāya saṃvattati.

SN 46.34

Bhikkhus, these seven factors of enlightenment, when developed and cultivated, lead to growth, to non-decline. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of upekkha.

SN 46.36

The enlightenment factor of upekkha is a maker of vision ... leading towards Nibbāna.

upekkhāsambojjhaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānaśaṃvattaniko.

SN 46.40

Whatever ascetics or brahmins at present abandon the three discriminations, all do so because they have developed and cultivated the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of upekkha.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā tisso vidhā pajahanti, sabbe te sattannaṃ bojjaṅgānaṃ bhāvitattā bahulikatattā. Katamesaṃ sattannaṃ bojjaṅgānaṃ? Satisambojjaṅgassa ... pe ... upekkhāsambojjaṅgassa.

SN 46.41

With the manifestation of a Tathagata, bhikkhus, an Arahant, a Perfectly Enlightened One, comes the manifestation of the seven gems of the factors of enlightenment. What seven? There comes the manifestation of the gem of the enlightenment factor of mindfulness ... the gem of the enlightenment factor of upekkha.

Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṃ bojjaṅgaratanānaṃ pātubhāvo hoti. Katamesaṃ sattannaṃ? Satisambojjaṅgassa ratanassa pātubhāvo hoti ... pe ... upekkhāsambojjaṅgassa ratanassa pātubhāvo hoti.

SN 46.42

“Bhikkhus, as to internal factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: turning the mano towards the origin. When a bhikkhu is accomplished in turning the mano towards the origin, it is to be expected that he will develop and cultivate the seven factors of enlightenment.”

Ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, yonisomanasikāro.

SN 46.49

Bhikkhus, as to external factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: good friendship.

Bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, kalyāṇamittatā.

SN 46.50

And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of upekkha and for the fulfilment by development of the arisen enlightenment factor of upekkha? There are, bhikkhus, things that are the basis for the enlightenment factor of upekkha: frequently turning the mano towards their origin, is the nutriment for the arising of the unarisen enlightenment factor of upekkha and for the fulfilment by development of the arisen enlightenment factor of upekkha.

Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro— ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

SN 46.51

Whatever upekkha there is regarding things internal is the enlightenment factor of upekkha; whatever equanimity there is regarding things external is also the enlightenment factor of upekkha. Thus what is spoken of concisely as the enlightenment factor of upekkha becomes, by this method of exposition, twofold.

Yadapi, bhikkhave, ajjhataṃ dhammesu upekkhā tadapi upekkhāsambojjhaṅgo, yadapi bahiddhā dhammesu upekkhā tadapi upekkhāsambojjhaṅgo. ‘Upekkhāsambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. Tadamināpetam pariyāyena dvayaṃ hoti. Ayaṃ kho, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma satta bojjhaṅgā catuddasā”ti.

SN 46.52

On an occasion when the citta becomes excited, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of upekkha. For what reason? Because the citta is excited, bhikkhus, and it is easy to calm it down with those things.

yasmim samaye uddhataṃ cittaṃ hoti, kālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi suvūpasamayaṃ hoti. Satiñca khvāham, bhikkhave, sabbatthikaṃ vadāmī”ti.*

SN 46.53

And how, bhikkhus, is the liberation of the mind by upekkha developed?

What does it have as its destination, its culmination, its fruit, its final goal?

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by upekkha ... the enlightenment factor of upekkha accompanied by upekkha, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell "upekkhfully", mindful and clearly comprehending,' then he dwells therein "upekkhfully", mindful and clearly comprehending. Or else, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' he enters and dwells in the base of nothingness. Bhikkhus, the liberation from ceto (eto = "polluted citta") by upekkha has the base of nothingness as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation."

Kathaṃ bhāvitā ca, bhikkhave, upekkhācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā?

Idha, bhikkhave, bhikkhu upekkhāsahagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. So sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati 'paṭikūle appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati 'appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati 'paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati 'appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno. Sabbaso vā pana viññāṇaṅcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati. Ākiñcaññāyatanaparamāhaṃ, bhikkhave, upekkhācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato'ti.

(see also the other liberations of the mind; by loving kindness (metta), compassion (karuna), and altruistic joy (mudita)).

SN 46.54

A bhikkhu develops the enlightenment factor of upekkha, which is based upon seclusion, dispassion, and cessation, maturing in release. With a citta that has developed the enlightenment factor of upekkha he knows and sees things as they have come to be. This too

is a cause for knowledge and vision; it is in this way that knowledge and vision are with cause and condition.”

(Idem for the other factors).

Bhikkhu upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. So upekkhāsambojjhaṅgaṃ bhāvitena cittena yathābhūtaṃ jānāti passati—ayampi kho, rājakumāra, hetu, ayaṃ paccayo ñāṇāya dassanāya. Evaṃ sahetu, sappaccayo ñāṇaṃ dassanaṃ hotī”ti.

SN 46.56

Having seen with discernment the abandoning of covetousness and displeasure, he is one who looks on closely with upekkha.

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.

SN 54.10

On whatever occasion a monk trains himself to breathe in... &... out focusing on inconstancy; trains himself to breathe in... &... out focusing on dispassion; trains himself to breathe in... &... out focusing on cessation; trains himself to breathe in... &... out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He who sees clearly with discernment the abandoning of greed & distress is one who oversees with upekkha, which is why the monk on that occasion remains focused on mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

Yasmiṃ samaye, ānanda, bhikkhu aniccānupassī ... pe ... virāgānupassī ... nirodhānupassī ... ‘paṭinissaggānupassī assasissāmī”ti sikkhati, ‘paṭinissaggānupassī passasissāmī”ti sikkhati —dhammesu dhammānupassī, ānanda, bhikkhu tasmīṃ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti. Tasmātihānanda, dhammesu dhammānupassī bhikkhu tasmīṃ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

He oversees the citta thus established with upekkha. When he oversees the citta thus established with upekkha, upekkha as a factor for Awakening becomes aroused. He develops

it, and for him it goes to the culmination of its development.

So tathāsamāhitam cittam sādhuḥkaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, ānanda, bhikkhu tathāsamāhitam cittam sādhuḥkaṃ ajjhupekkhitā hoti—upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āradho hoti, upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

SN 54.13

NOTE

Note below, that upekka (upa + ṭkṣ) does not really look like “equanimity”.

The only pre-Buddhist lexical references, that crossed over Buddha’s time are:

उपेक्ष् upekṣ [upa-√ ṭkṣ])

- to look at or on - ŚBr. & MBh.

√ ईक्ष् ṭkṣ

- to see , look , view , behold , look at , gaze at ; to watch over AV. AitBr. ŚBr.
- to see in one’s mind , think , have a thought ŚBr. ChUp. MBh.

When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, widedly, steady, attained to upekkha, he directs it to the knowledge of...

AN 3.58

Here we see that upekkha underlies the meaning of investigation (looking at, having a thought) .

Like upaparikkhati [upa + pari + ṭkṣ] > investigate.

(see SN 22.57 : “And how, bhikkhus, is a bhikkhu a triple investigator?”.

He dwells upekkhako (looking on/observing with attention,) and mindful and clearly comprehending,...

upekkhako ca viharati sato ca sampajāno,...

AN 3.58

If he should wish: ‘May I, avoiding both the repulsive and the unrepulsive, abide in upekkhako, mindful and fully aware,’ he abides (in equanimity ? or,) looking towards that , mindful and fully aware.

MN 152

Note that, in this extract, upekkha is established when the bhikku realizes that "there has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable.

But that is conditioned, gross, dependently arisen; this is peaceful, this is sublime, that is, looking on/watching over/guarding (equanimity?) ' .

Let's not forget that MN 152 (SA 282) is about the development of the indriya(ni) ; and that the indriyani have a lot to do with restraining them (through mindfulness, for instance).

May I add an important remark on the side.

In the Pali about the above,

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjatimanāpāmanāpaṃ. So evaṃ pajānāti: 'uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

Tañca kho saṅkhatam olārikaṃ paṭiccasamuppannam. Etaṃ santam etaṃ paṇītam

The Sanskrit रननाप manāpa [mana_āpa] means lit. "reach the manas".

So what is agreeable (manāpa,) or disagreeable (amanāpaṃ) , or both (manāpāmanāpa,) seems to be related to "reaching the mano".

If that ceases in the bhikkhu (viz. in the mano,) then upekkha should be a purely citta "looking on" the dhammas thing.

Moreover, MN 54 version stands alone (viz. with no counterpart in its MA 203 parallel,) in describing that the noble disciple avoids diversified equanimity and instead develops unified equanimity.

Yā 'ya! upekhā nānattā nānattasitā ta! abhinivajjetvā yā 'ya! upekhā ekattā ekattasitā ... bhāveti.

Despite having no counterpart, how one could probably translate upekhā as equanimity in this context ?

"diversified equanimity" - what that could probably mean ?

Anything in ikṣ*, imperfect aikṣ*, or the aorist aicikṣ* will be ok in the Vedic text. Like in the Satapatha Brahmana:

3:9:1:2

sa aikṣatārikṣyaham

He thought within him

10:4:2:21

sa aikṣata prajāpatiḥ

Pragâpati bethought himself.

There is a sense of causing oneself to consider something within. To ponder something carefully. To think over from mano + citta, or from the liberated citta (viz. outside the realm or the internal salayatana) .

An internal bethinking (mano + citta) ; or a genuine liberated citta bethinking.

Then there is this twofold upekkha, that seems to originate in seclusion... * - in the internal - and extends to the external as well; as in SN 46.52:

Whatever equanimity there is regarding things internal is the enlightenment factor of equanimity; whatever equanimity there is regarding things external is also the enlightenment factor of equanimity. Thus what is spoken of concisely as the enlightenment factor of equanimity becomes, by this method of exposition, twofold.

Yadapi, bhikkhave, ajjhataṃ dhammesu upekkhā tadapi upekkhāsambojjhaṅgo, yadapi bahiddhā dhammesu upekkhā tadapi upekkhāsambojjhaṅgo. 'Upekkhāsambojjhaṅgo'ti itī hidam uddesaṃ gacchati. Tadamināpetam pariyāyena dvayaṃ hoti. Ayaṃ kho, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma satta bojjhaṅgā catuddasā'ti.

** accompanied by equanimity, based upon seclusion, dispassion, and cessation, maturing in release... (SN 46.54)*

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