DHĀTUVIBHAĠCASUTTĀĦŪ

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Majihima Nikāya, uparipannāsapāli, 4. vibhangayaggo, 10. dhātuvibhangasuttam (MN 140) The Exposition of the Elements 342. evam me sutam. 1. Thus have I heard. ekam samayam bhagavā magadhesu cārikam caramāno yena rājagaham tadavasari; On one occasion the Blessed One was wandering in the Magadhan country and eventually arrived at Rajagaha. yena bhaggavo kumbhakāro tenupasankami; upasankamitvā bhaggavam kumbhakāram etadavoca: There he went to the potter Bhaggava and said to him: "sace te, bhaggaya, agaru yiharemu āyesane ekarattan"ti. 2. "If it is not inconvenient for you, Bhaggava, I will stay one night in your workshop." "na kho me, bhante, garu, atthi cettha pabbajito pathamam vāsūpagato. "It is not inconvenient for me, venerable sir, but there is a homeless one already staying there. sace so anujānāti, viharatha, bhante, yathāsukhan"ti. If he agrees, then stay as long as you like, venerable sir." tena kho pana samayena pukkusati nama kulaputto bhagayantam uddissa saddhaya agarasma anagariyam pabbajito. 3. Now there was a clansman named Pukkusāti who had gone forth from the home life into homelessness out of faith in the Blessed One, so tasmim kumbhakārāvesane pathamam vāsūpagato hoti. and on that occasion he was already staying in the potter's workshop. atha kho bhagayā yenāyasmā pukkusāti tenupasankami; upasankamityā āyasmantam pukkusātim etadavoca: Then the Blessed One went to the venerable Pukkusāti and said to him: "sace te, bhikkhu, agaru viharemu āvesane ekarattan"ti. "If it is not inconvenient for you, bhikkhu, I will stay one night in the workshop." "urundam, āvuso, kumbhakārāvesanam. "The potter's workshop is large enough, friend. viharatāvasmā vathāsukhan"ti. Let the venerable one stay as long as he likes." atha kho bhagavā kumbhakārāvesanam pavisitvā ekamantam tinasanthārakam paññāpetvā nisīdi pallankam ābhujitvā ujum kāyam paņidhāya parimukham satim upatthapetvā. 4. Then the Blessed One entered the potter's workshop, prepared a spread of grass at one end, and sat down, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him. atha kho bhagavā bahudeva rattim nisajjāya vītināmesi. Then the Blessed One spent most of the night seated [in meditation], āyasmāpi kho pukkusāti bahudeva rattim nisajjāya vītināmesi. and the venerable Pukkusāti also spent most of the night seated [in meditation]. atha kho bhagavato etadahosi: Then the Blessed One thought: "pāsādikam kho ayam kulaputto iriyati. "This clansman conducts himself in a way that inspires confidence. vamnūnāham pucchevvan"ti. Suppose I were to question him." atha kho bhagavā āyasmantam pukkusātim etadavoca: So he asked the venerable Pukkusāti: "kamsi tvam, bhikkhu, uddissa pabbajito? 5. "Under whom have you gone forth, bhikkhu? ko vā te satthā? Who is your teacher? kassa vā tvam dhammam rocesī"ti? Whose Dhamma do you profess?" "atthāvuso, samano gotamo sakyaputto sakyakulā pabbajito." "Friend, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan. tam kho pana bhagayantam gotamam eyam kalyāno kittisaddo abbhuggato: Now a good report of that Blessed Gotama has been spread to this effect: 'itipi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā'ti.

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So it was with reference to this that it was said: 'Bhikkhu, this person consists of six elements.'
                     chadhāturo ayam, bhikkhu, puriso'ti - iti yam tam vuttam, idametam paiicea vuttam.
                                                                                        consciousness element.
       There are the earth element, the water element, the five element, the air element, the space element, and the
  (chayimā, bhikkhu, dhātuyo) - pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
                                                                   And with reference to what was this said?
                                                                                  kińcetam paticca vuttam?
                                             8. "Bhikkhu, this person consists of six elements." So it was said.
                                     344. "chadhaturo ayam, bhikkhu, puriso'ti - iti kho panetam vuttam.
                                                      This is the summary of the exposition of the six elements.
                                                                            ayamuddeso dhātuvibhangassa.
One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.
            райñаṃ nappamajjeyya, saccamanurakkheyya, садатапиbrūheyya, santimeva so sikkheyya'ii.
                         and when the tides of conceiving no longer sweep over him he is called a sage at peace.
                                               maññassave kho pana nappavattamāne muni santoti vuccati.
                            The tides of conceiving do not sweep over one who stands upon these [foundations],
                                                                   vattha thitam maññassavā nappavattanti,
                                                                                      rsuoitabanof ruot sad 54
7. "Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and
      343. "'chadhāturo ayam, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno;
                                                                                 The Blessed One said this:
                                                                                        bhagavā etadavoca -
                                                               "Yes, friend," the venerable Pukkusāti replied.
                                               "evamāvuso" ti kho āyasmā pukkusāti bhagavato paccassosi.
                                                                Listen and attend closely to what I shall say."
                                                       tam sunāhi, sādhukam manasi karohi; bhāsissāmī"ti.
                                                                     "Bhikkhu, I will teach you the Dhamma.
                                                                        "dhammam te, bhikkhu, desessāmi.
                                                  So the Blessed One addressed the venerable Pukkusāti thus:
                                                      atha kho bhagava ayasmantam pukkusatim amantesi:
                                                                  Suppose I were to teach him the Dhamma."
                                                                  yamninassaham dhammam deseyyan"ti.
                                 "This clansman has gone forth from the home life into homelessness under me.
                                                          "mamañca khvāyam kulaputto uddissa pabbajito.
                                                                           6. Then the Blessed One thought:
                                                                              atha kho bhagavato etadahosi:
                                                                    ".min was I fi min seingosor I bluow ron
                                                                                disvā cāham na jāneyyan"ti.
                                                       "No, friend, I have never seen that Blessed One before,
                                                               "na kho me, āvuso, diṭṭhapubbo so bhagavā;
                                                                  Would you recognise him if you saw him?"
                                                                                 disvā ca pana jāneyyāsī"ti?
                                                   "But, bhikkhu, have you ever seen that Blessed One before?"
                                                                "diṭṭhapubbo pana te, bhikkhu, so bhagavā;
                                     The Blessed One, accomplished and fully enlightened, is now living there."
                                           tattha so bhagavā etarahi viharati araham sammāsambuddho"ti.
                                               There is, friend, a city in the northern country named Savatthī.
                                                   "atthävuso, uttaresu janapadesu sävatthi näma nagaram.
                     "But, bhikkhu, where is that Blessed One, accomplished and fully enlightened, now living?"
                         "kaham pana, bhikkhu, etarahi so bhagavā viharati araham sammāsambuddho"ti.
                                                                 I profess the Dhamna of that Blessed One."
                                                               tassa cāhaṃ bhagavato dhammaṃ rocemī"ti.
                                                                             that Blessed One is my teacher;
                                                                                   so ca me bhagavā satthā.
                                                                   I have gone forth under that Blessed One;
                                                                     .otijaddaq sazibbu matnavagadd madāt
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worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.

That Blessed One is accomplished, Jully enlightened, perfect in true knowledge and conduct, sublime, knower of

345. "chaphassāyatano ayam, bhikkhu, puriso'ti - iti kho panetam vuttam.

9. "'Bhikkhu, this person consists of six bases of contact.' So it was said.

### kiñcetam paticca vuttam?

And with reference to what was this said?

cakkhusamphassāyatanam, sotasamphassāyatanam, ghānasamphassāyatanam, jivhāsamphassāyatanam, kāyasamphassāyatanam, manosamphassāyatanam.

There are the base of eye-contact, the base of ear-contact, the base of nose-contact, the base of tongue-contact, the base of body-contact, and the base of mind-contact.

'chaphassāyatano ayam, bhikkhu, puriso'ti - iti yam tam vuttam, idametam paticca vuttam.

So it was with reference to this that it was said: 'Bhikkhu, this person consists of six bases of contact.'

# 346. "atthārasamanopavicāro ayam, bhikkhu, puriso'ti - iti kho panetam vuttam.

10. "Bhikkhu, this person consists of eighteen kinds of mental exploration.' So it was said.

# kiñcetam paticca vuttam?

And with reference to what was this said?

cakkhunā rūpam disvā somanassaṭṭhānīyam rūpam upavicarati, domanassaṭṭhānīyam rūpam upavicarati, upekkhātthānīyam rūpam upavicarati;

On seeing a form with the eye, one explores a form productive of joy, one explores a form productive of grief, one explores a form productive of equanimity.

sotena saddam sutvā somanassaṭṭhānīyam saddam upavicarati, domanassaṭṭhānīyam saddam upavicarati, upekkhātthānīyam saddam upavicarati;

On hearing a sound with the ear, one explores a sound productive of joy, one explores a sound productive of grief, one explores a sound productive of equanimity.

ghānena gandham ghāyitvā somanassaṭṭhānīyam gandham upavicarati, domanassaṭṭhānīyam gandham upavicarati, upekkhātthānīyam gandham upavicarati;

On smelling an odour with the nose, one explores a odour productive of joy, one explores a odour productive of grief, one explores a odour productive of equanimity.

jivhāya rasam sāyitvā somanassaṭṭhānīyam rasam upavicarati, domanassaṭṭhānīyam rasam upavicarati, upekkhātthānīyam rasam upavicarati;

On tasting a flavour with the tongue, one explores a flavour productive of joy, one explores a flavour productive of grief, one explores a flavour productive of equanimity.

kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati, domanassaṭṭhānīyaṃ photthabbaṃ upavicarati, upekkhātthānīyaṃ photthabbaṃ upavicarati;

On touching a tangible with the body, one explores a tangible productive of joy, one explores a tangible productive of grief, one explores a tangible productive of equanimity.

manasā dhammam viññāya somanassaṭṭhānīyam dhammam upavicarati, domanassaṭṭhānīyam dhammam upavicarati, upekkhāṭṭhānīyam dhammam upavicarati - iti cha somanassupavicārā, cha

domanassupavicārā, cha upekkhupavicārā.

On cognizing a mind-object with the mind, one explores a mind-object productive of joy, one explores a mind-object productive of grief, one explores a mind-object productive of equanimity.

'atthārasamanopavicāro ayam, bhikkhu, puriso'ti - iti yam tam vuttam, idametam paticca vuttam.

So it was with reference to this that it was said: 'Bhikkhu, this person consists of eighteen kinds of mental exploration.'

#### 347. "caturādhitthāno ayam, bhikkhu, puriso'ti - iti kho panetam vuttam.

11. "'Bhikkhu, this person has four foundations.' So it was said.

# kiñcetam paticca vuttam?

And with reference to what was this said?

paññadhitthano, saccadhitthano, cagadhitthano, upasamadhitthano.

There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace.

'caturādhiṭṭhāno ayam, bhikkhu, puriso'ti - iti yam tam vuttam idametam paṭicca vuttam.

So it was with reference to this that it was said: 'Bhikkhu, this person has four foundations.'

# 348. "'paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā'ti - iti kho panetam vuttam.

12. "One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.' So it was said.

#### kiñcetam paticca vuttam?

And with reference to what was this said?

"na kho me, bhante, paripunnam pattacīvaran"ti.

"Venerable sir, my bowl and robes are not complete."

"na kho, bhikkhu, tathāgatā aparipunnapattacīvaram upasampādentī"ti.

"Bhikkhu, Tathāgatas do not give the full admission to anyone whose bowl and robes are not complete."

atha kho āyasmā pukkusāti bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhinam katvā pattacīvarapariyesanam pakkāmi.

35. Then the venerable Pukkusāti, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed in order to search for a bowl and robes. atha kho āyasmantam pukkusātim pattacīvarapariyesanam carantam vibbhantā gāvī jīvitā voropesi.

Then, while the venerable Pukkusāti was searching for a bowl and robes, a stray cow killed him.

atha kho sambahulā bhikkhū yena bhagavā tenupasankamimsu; upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ekamantam nisīnnā kho te bhikkhū bhagavantam etadavocum:

36. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side and told him:

"yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālankato.

"Venerable sir, the clansman Pukkusāti, who was given brief instruction by the Blessed One, has died.

What is his destination?

ko abhisamparāvo"ti?

What is his future course?'

"paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaranam vihesesi.

"Bhikkhus, the clansman Pukkusāti was wise. He practised in accordance with the Dhamma and did not trouble me in the interpretation of the Dhamma.

pukkusāti, bhikkhave, kulaputto pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā''ti.

With the destruction of the five lower fetters, the clansman Pukkusāti has reappeared spontaneously [in the Pure Abodes] and will attain final Nibbāna there without ever returning from that world."

idamavoca bhagavā.

That is what the Blessed One said.

attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

The bhikkhus were satisfied and delighted in the Blessed One's words.

dhātuvibhangasuttam nitthitam dasamam

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sammā pariņāmam gacchati, yam vā panafinampi kinci ajjhattam paccattam tejo tejogatam upādinnam -
                                                                                                                                                                                    "But are your dowl and rodes complete, bhikkhu?"
                                                                                                                                                                                     "paripunnam pana te, bhikkhu, pattacīvaran"ti?
   seyyathidam - yena ca santappati, yena ca jirīyati, yena ca paridayhati, yena ca asitapītakhāyitasāyitam
                                           Whatever internally, belonging to oneself, is fire, fiery, and clung-to,
                                                                                                                                                           34. "Venerable sir, I would receive the full admission under the Blessed One."
                                                                                                                                                                          'labheyyāham, bhante, bhagavato santike upasampadan"ti.
                                                       yam allhattam paccattam telo telogatam upadinnam,
                                                                            That is the internal five element?
                                                                                                                                                                      accordance with the Dhamma, and undertakes restraint in the future."
                                                                   katamā ca, bhikkhu, ajjhattikā tejodhātu?
                                                                                                                                 For it is growth in the Noble One's Discipline when one sees one's transgression as such, makes amends in
                                                           The five element may be either internal or external.
                                                                                                                                                                                                                 samvaram apajjati"ti.
                                                                        tejodhātu siyā ajjhattikā siyā bāhirā.
                                                                                                                                vuddhihesā, bhikkhu, ariyassa vinaye yo accayam accayato disvā yathādhammam patikaroti, āyatim
                                                                     16. "What, bhikkhu, is the fire element?
                                                                                                                            But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you.
                                                                      351. ''katamā ca, bhikkhu, tejodhātu?
                                                                                                                                                                                                                        patigganhama.
                                                         makes the mind dispassionate towards the water element.
                                                                                                                                     yato ca kho tvam, bhikkhu, accayam accayato disva yathadhammam patikarosi, tam te mayam
  When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and
                                                                                                                                                                                                                  chasirt' so sm sesubbo
        evametam yathabhūtam sammappannāya disvā āpodhātuyā nibbindati, āpodhātuyā cittam virājeti.
                                                                                                                               "Surely, bhikkhu, a transgression overcame you, in that like a fool, confused and blundering, you presumed to
And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'
                                                                                                                                                                                         avusovadena samudacaritabbam amannittha.
 , ғат пеtат тата, пеsоһатаsт, па теsо аttā'ti - еvатеtат уаtһābhūtam sammappaññāya daṭṭhabbam.
                                                                                                                               "гаддля гиат, bhikkhu, ассауо ассадата уагhābālam уагhāmülham уагhāakusalam, уат тат гиат
                   Now both the internal water element and the external water element are simply water element.
                                                                                                                            Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."
                               yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturevesā.
                                                                                                                                                     tassa me, bhante, bhagavā accayam accayato patigganhātu ลิyatim samvarāyā''ti.
                                                                     this is called the internal water element.
                                                                                                                                                                                                                 "bnsint' so snO bssssl8
                                                                ayam vuccati, bhikkhu, ajjhattikā āpodhātu.
                                                                                                                         "Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, I presumed to address the
                                or whatever else internally, delonging to oneself, is water, watery, and clung-to:
                                                                                                                                                                                        āvusovādena samudācaritabbam amannissam.
                                уат vā panaññampi kiñci ajjhattam paccattam apo apogatam upādinnam -
                                                                                                                                   "«eceayo mam, bhante, accagamā yathābālam yathāmūlham yathāakusalam, yoham bhagavantam
                    that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine,
      seλλαιμισμώ - bittam semham pubbo lohitam sedo medo assu vasā khelo singhānikā lasikā muttam,
                                                                                                                                                                                                              Blessed One's feet, he said:
                                                                                                                          Then he rose from his seat, arranged his upper robe over one shoulder, and prostrating himself with his head at the
                                       Whatever internally, delonging to oneself, is water, watery, and clung-to,
                                                                                                                                    กนุ้มชูภิฐรชบฐ eหรพัวรชพ civaram หลุเขอ phagavato padesu sirasa nipatitva bhagavantam etadavoca:
                                                        yam ajjhattam paccattam apo apogatam upadinnam,
                                                                                                                                                                                          The Fully Enlightened One has come to me!"
                                                                         What is the internal water element?
                                                                                                                                                                                              sammāsambuddho kira me anuppatto"ti
                                                                   katamā ca, bhikkhu, ajjhattikā āpodhātu?
                                                                                                                                                                                                    The Sublime One has come to me!
                                                         The water element may be either internal or external.
                                                                                                                                                                                                             sugato kira me anuppatto
                                                                        āpodhātu siyā ajjhattikā siyā bāhirā.
                                                                                                                                                                                                 "Indeed, the Teacher has come to me!
                                                                   15. "What, bhikkhu, is the water element?
                                                                                                                                                                                                            'sattha kira me anuppatto,
                                                                      350. ''katamā ca, bhikkhu, āpodhātu?
                                                                                                                                                                                       33. Thereupon the venerable Pukkusāti thought:
                                                                                                                                                                                                     370. atha kho ayasma pukkusati:
                                                         makes the mind dispassionate towards the earth element.
  When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and
 ечатей уайларыйда затарыйдуз disvā palhavīdhātuyā nibbindati, pathavīdhātuyā cittam virājeti.
                                                                                                                                                                          Bhikkhu, bear in mind this brief exposition of the six elements."
                                                                                                                                                          imam kho me tvam, bhikkhu, samkhittena chadhātuvibhangam dhārehi"ti.
And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'
                                                                                                                             upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.
  , ғаір песарі тата пезоһатасті па тезо аңа' іі - еуатесарі уанбарійсарі заттаррайбауа даң інарьат.
                                                                                                                             32. "So it was with reference to this that it was said: The tides of conceiving do not sweep over one who stands
                    Now both the internal earth element and the external earth element are simply earth element.
                                                                                                                                                                                       iti yam tam vuttam, idametam pajicca vuttam.
                   уя сеча kho pana ajjhattikā pathavīdhātu уā са bāhirā pathavīdhātu pathavīdhāturevesā.
                                                                     this is called the internal earth element.
                                                                                                                          yattha thitam maññassava nappavattanti, maññassave kho pana nappavattamane muni santoti vuccatī ti -
                                                             ayam vuccati, bhikkhu, ajjhattikā pathavīdhātu.
                                                                                                                                                                                              Not being shaken, why should he yearn?
                               or whatever else internally, belonging to oneself, is solid, solidified, and clung-to:
                                                                                                                                                                                                         akuppamāno kissa pihessati?
                       лай лу banannampi kinci ajhattam paccattam kakkhalam kharigatam upadinnam -
                                                                                                                                                                                                  Not dying, how could he be shaken?
                                     diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, Jeces,
                                                                                                                                                                                                           amīyamano kim kuppissati,
          that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, hear, liver,
                                     kilomakam pihakam papphāsam antam antagunam udariyam karīsam,
                                                                                                                                                                                                        Not ageing, how could he die?
                                                                                                                                                                                                             ajīyamāno kim mīyissati,
  շենիալայան - kesa loma nakha danta taco mamsam nhāru aithi aithiminījam vakkam hadayam yakanam
                                                                                                                                                                                                    Not being born, how could he age?
                                      Whatever internally, belonging to oneself, is solid, solidified, and clung-to,
                                                                                                                                                                                                              ajāyamāno kim jīyissati,
                                              yam alihattam paccattam kakkhalam kharigatam upadinnam,
                                                                                                                                                                          For there is nothing present in him by which he might be born.
                                                                         What is the internal earth element?
                                                                                                                                                                                               tañhissa, bhikkhu, natthi yena jāyetha,
                                                               katamā ca, bhikkhu, ajjhattikā pathavīdhātu?
                                                                                                                                                                                                                 und does not yearn.
                                                         The earth element may be either internal or external.
                                                                                                                                                                                                                             na piheti.
                                                                    pathavīdhātu siyā ajjhattikā siyā bāhirā.
                                                                                                                                                                                                                     uəypys tou si əy
                                                                   14. "What, bhikkhu, is the earth element?
                                                                                                                                                                                                                           na kuppati,
                                                                   349. "katamā ca, bhikkhu, pathavīdhātu?
                                                                                                                                                                                                                        ¿əip 10u səop
                                                                                                                                                                                                                             itsyīm sn
                                                                        element, and the consciousness element.
     There are these six elements: the earth element, the water element, the fire element, the air element, the space
                                                                                                                                                                                                                        'ә8п 10и ѕәор
   chayimā, bhikkhu, dhātuyo - pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññānadhātu.
                                                                                                                                                                                                                              itayīt an
                                                            13. "How, bhikkhu, does one not neglect wisdom?
                                                                                                                                                                                                    Yuq the sage at peace is not born,
                                                                 kathańca, bhikkhu, paññam nappamajjati?
                                                                                                                                                                                             muni kho pana, bhikkhu, santo na jāyati,
```

that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to:

ayam vuccati, bhikkhu, ajjhattikā tejodhātu.

this is called the internal fire element.

yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā.

Now both the internal fire element and the external fire element are simply fire element.

'tam netam mama, nesohamasmi, na meso attā'ti - evametam yathābhūtam sammappaññāya daṭṭhabbam. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'

evametam yathābhūtam sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittam virājeti.

When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire element.

352. "katamā ca. bhikkhu, vāvodhātu?

17. "What, bhikkhu, is the air element?

vāyodhātu siyā ajjhattikā siyā bāhirā.

The air element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā vāyodhātu?

What is the internal air element?

yam ajjhattam paccattam vāyo vāyogatam upādinnam,

Whatever internally, belonging to oneself, is air, airy, and clung-to,

seyyathidam - uddhangamā vātā adhogamā vātā kucchisayā vātā kotthāsayā vātā angamangānusārino vātā

assāso passāso iti, yam vā panaññampi kiñci ajjhattam paccattam vāyo vāyogatam upādinnam -

that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to:

ayam vuccati, bhikkhu, ajjhattikā vāyodhātu.

this is called the internal air element.

vā ceva kho pana ajihattikā vāvodhātu vā ca bāhirā vāvodhātu vāvodhāturevesā.

Now both the internal air element and the external air element are simply air element.

'tam netam mama, nesohamasmi, na meso attā'ti - evametam yathābhūtam sammappaññāya datthabbam.

And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'

evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittam virājeti.

When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

353. "katamā ca. bhikkhu, ākāsadhātu?

18. "What, bhikkhu, is the space element?

ākāsadhātu sivā ajihattikā sivā bāhirā.

The space element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā ākāsadhātu?

What is the internal space element?

yam ajjhattam paccattam ākāsam ākāsagatam upādinnam,

Whatever internally, belonging to oneself, is space, spatial, and clung-to,

 $seyyathida \ m-kannacchidda \ mukhadv \ aramyena\ ca\ asitap \ takh \ ayitas \ ayitamajjhoharati,$ 

yattha ca asitapītakhāyitasāyitam santiṭṭhati, yena ca asitapītakhāyitasāyitam adhobhāgam nikkhamati, yam vā panaññampi kiñci ajjhattam paccattam ākāsam ākāsagatam agham aghagatam vivaram

vivaragatam asamphuttham mamsalohitehi upādinnam -

that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to:

ayam vuccati bhikkhu ajjhattikā ākāsadhātu.

this is called the internal space element.

yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā.

Now both the internal space element and the external space element are simply space element.

'tam netam mama, nesohamasmi, na meso attā'ti - evametam yathābhūtam sammappaññāya daṭṭhabbam. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'

evametam yathābhūtam sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittam virājeti.

When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

354. "athāparam viññāṇamyeva avasissati parisuddham pariyodātam.

19. "Then there remains only consciousness, purified and bright.

eso hi, bhikkhu, paramo ariyo cāgo yadidam - sabbūpadhipatinissaggo.

For this, bhikkhu, is the supreme noble relinquishment, namely, the relinquishing of all acquisitions.

368. "tasseva kho pana pubbe aviddasuno abhijihā hoti chando sārāgo.

28. "Formerly, when he was ignorant, he experienced covetousness, desire, and lust;

svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvamkato āyatim anuppādadhammo.

now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso.

Formerly, when he was ignorant, he experienced anger, ill will, and hate;

svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvamkato āyatim anuppādadhammo.

now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

tasseva kho pana pubbe aviddasuno avijiā hoti sammoho.

Formerly, when he was ignorant, he experienced ignorance and delusion;

svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvamkato āyatim anuppādadhammo.

now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

tasmā evam samannāgato bhikkhu iminā paramena upasamādhitthānena samannāgato hoti.

Therefore a bhikkhu possessing [this peace] possesses the supreme foundation of peace.

eso hi, bhikkhu, paramo ariyo upasamo yadidam - rāgadosamohānam upasamo.

For this, bhikkhu, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

'paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā'ti - iti yaṃ taṃ vuttam, idametaṃ paticca vuttam.

29. "So it was with reference to this that it was said: 'One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.'

369. "'yattha thitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī'ti -

30. "The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace.'

iti kho panetam vuttam.

So it was said.

kiñcetam paticca vuttam?

And with reference to what was this said?

'asmī'ti, bhikkhu, maññitametam,

31. "Bhikkhu, 'I am' is a conceiving;

'avamahamasmī'ti maññitametam.

'I am this' is a conceiving;

'bhavissan'ti maññitametam,

'I shall be' is a conceiving;

'na bhavissan'ti maññitametam,

'I shall not be' is a conceiving;

'rūpī bhavissan'ti maññitametam,

'I shall be possessed of form' is a conceiving;

'arūpī bhavissan'ti maññitametam.

'I shall be formless' is a conceiving;

'saññī bhavissan'ti maññitametam,

'I shall be percipient' is a conceiving;

'asaññī bhavissan'ti maññitametam.

'I shall be non-percipient' is a conceiving;

'nevasaññīnāsaññī bhavissan'ti maññitametam.

'I shall be neither-percipient-nor-non-percipient' is a conceiving.

maññitam, bhikkhu, rogo

Conceiving is a disease,

maññitam gando

conceiving is a tumour,

maññitam sallam.

conceiving is a dart. sabbamaññitānam tveva, bhikkhu, samatikkamā muni santoti vuccati.

By overcoming all conceivings, bhikkhu, one is called a sage at peace.

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painful feeling that arose in dependence on that contact to be felt as painful—ceases and subsides.
    One understands: 'With the cessation of that same contact to be felt as painful, its corresponding feeling—the
                                         uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.
, tasseva dukkhavedaniyassa phassassa nirodhā yam tajjam vedayitam dukkhavedaniyam phassam palicea
                                     When one feels a painful feeling, one understands: 'I feel a painful feeling.
                             so dukkham vedanam vedayamano 'dukkham vedanam vedayami'ti pajanati.
                                  In dependence on a contact to be felt as painful there arises a painful feeling.
                            358. "dukkhavedaniyam, bhikkhu, phassam pajicca uppajjati dukkhā vedanā.
               pleasant feeling that arose in dependence on that contact to be felt as pleasant—ceases and subsides.'
  One understands: 'With the cessation of that same contact to be felt as pleasant, its corresponding feeling—the
                                          uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.
   , tasseva sukhavedaniyassa phassassa nirodha yam tajjam vedayitam sukhavedaniyam phassam pajicea
                                 When one feels a pleasant feeling, one understands: 'I feel a pleasant feeling.'
                                so sukham vedanam vedayamano 'sukham vedanam vedayami'ti pajanati.
                         so too, in dependence on a contact to be felt as pleasant there arises a pleasant feeling.
                        еvаmeva kho, bhikkhu, sukhavedaniyam phassam pajicca uppajjati sukha vedana.
                     separation and disjunction of those two five-sticks the corresponding heat ceases and subsides;
Bhikkhu, just as from the contact and friction of two five-sticks heat is generated and five is produced, and with the
        tesamyeva dvinnam katihanam nanabhava vikkhepa ya tajja usma sa nirujjhati, sa vupasammati;
   35 /. "seyyathapı, bhikkhu, dvinnam kaithanam sanghaita samodhana usma Jayatı, tejo abhınıbbattatı,
                                                             neither-painful-nor-pleasant—ceases and subsides.'
convergenting leeling—ine neuther-painful-nor-pleasant feeling that arose in dependence on that contact to be felt as
          One understands: With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its
                                                                                   vüpasammatī'ti pajānāti.
         adukkhamasukhavedaniyam phassam pațicca uppannă adukkhamasukhā vedanā sā nirujjhati, sā
                           tasseva adukkhamasukhavedaniyassa phassassa nirodha yam tajjam vedayitam
    Mhen one feel a neither-painful-nor-pleasant feeling, one understands: 'I feel a neither-painful-nor-pleasant
        so эфпккрэшэглкрэй лефэиэй лефэдэшэпо , эфпккрэшэглкрэй лефэнэй лефэдэ<u>шт,</u> п рэ<u>дэиэ</u>цг
  In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant
       326. "adukkhamasukhavedaniyam, bhikkhu, phassam paiicca uppajjati adukkhamasukhā vedanā.
                  painful feeling that arose in dependence on that contact to be felt as painful—ceases and subsides.'
    One understands: With the cessation of that same contact to be felt as painful, its corresponding feeling—the
                                         uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.
tasseva dukkhavedaniyassa phassassa nirodhā yam tajjam vedayitam dukkhavedaniyam phassam paticca,
                                     When one feels a painful feeling, one understands: 'I feel a painful feeling.
                             so dukkham vedanam vedayamano 'dukkham vedanam vedayamı'ti pajanati.
                                  In dependence on a contact to be felt as painful there arises a painful feeling.
                            355. "dukkhavedaniyam, bhikkhu, phassam paticca uppajjati dukkhā vedanā.
               pleasant feeling that arose in dependence on that contact to be felt as pleasant—ceases and subsides.
  One understands: 'With the cessation of that same contact to be felt as pleasant, its corresponding feeling—the
                                           uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.
   tasseva sukhavedaniyassa phassassa nirodhā yam tajjam vedayitam sukhavedaniyam phassam paiicca,
                                  When one feels a pleasant feeling, one understands: 'I feel a pleasant feeling.'
                                so sukham vedanam vedayamano 'sukham vedanam vedayamı'ti pajanati.
                                In dependence on a contact to be felt as pleasant there arises a pleasant feeling.
                                      sukhavedaniyam, bhikkhu, phassam paticca uppajjati sukhā vedanā.
                                                        one cognizes: '[This is] neither-painful-nor-pleasant.'
                                                                           'adukkhamasukhan'tipi vijānāti.
                                                                           oue cognizes: '[This is] painful;
                                                                                      dukkhan'tipi vijānāti,
                                                                         One cognizes: '[This is] pleasant';
                                                                                        'sukhan'tipi vijānāti,
                                                             What does one cognize with that consciousness?
                                                                            tena ca viññanena kim vijanati?
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Therefore a bhikkhu possessing [this relinquishment] possesses the supreme foundation of relinquishment.
                    tasmā evam samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.
                                                                      they are no longer subject to future arising.
  now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that
               tyässa pahinä honti ucchinnamülä tälävatthukatä anabhävamkatä äyatim anuppädadhammä.
                                 27. "Formerly, when he was ignorant, he undertook and accepted acquisitions;
                               36). "tasseva kho pana pubbe aviddasuno upadhi honti samatta samādinnā.
                 For this, bhikkhu, is the supreme noble truth, namely, Nibbāna, which has an undeceptive nature.
                            etañhi, bhikkhu, paramam ariyasaccam yadidam - amosadhammam nibbānam.
                           Therefore a bhikkhu possessing [this truth] possesses the supreme foundation of truth.
                  ғазшұ елаш затаппадағо рріккри ітіпд рагатепа зассұдріңрішена затаппадағо роң
For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature—Wibbāna.
                 ұзұрі; рріқкри; шизұ уай тозадһаттай; тақ зассақ уақ атозадһаттақ пірьалақ.
                                               26. "His deliverance, being founded upon truth, is unshakeable.
                                                              366. ''tassa sā vimutti sacce ihitā akuppā hoti.
          For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering.
                               esą pi; ppikkhu, paramā ariyā paññā yadidam - sabbadukkhakkhaye ñāņam.
                 25. "Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom.
                  tasmā evam samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti.
                                                                                        эләү 1481л 1002 әшөзәд
 He understands: *On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will
                                                                                    .itānātaq it'inassivaddīts
          kāyassa bhedā param maranā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni
                                                                        'stil diw gainatimnst gailset a lset I'
                                                          'jīvitapariyantikam vedanam vedayāmī'ti pajānāti,
                                                               a feeling terminating with life, he understands:
                                                                   jīvitapariyantikam vedanam vedayamāno
                                                   he understands: 'I feel a feeling terminating with the body.'
                                                          kayapariyantikam vedanam vedayami'ti pajanati,
                                                       co too when he feels a feeling terminating with the body,
                                           ечатеча кho, bhikkhu, kāyapariyantikam vedanam vedayamāno
        and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel;
                          tasseva telassa ca vaitiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati;
                                            Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick,
                           365. "seyyathāpi, bhikkhu, telañca paţicca vaţiiñca paţicca telappadīpo jhāyati;
                                                                                        элэц 14811 1002 эшоээд
 He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will
                                                                                   .idanajaq id'idassivaddidia
          kāyassa bhedā param maranā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni
                                                        'seli diw gnitanimust gnilool a fool! 'sbnatting with life.'
                                                         Jivitapariyantikam vedanam vedayami'ti pajanati,
                                                                 When he feels a feeling terminating with life,
                                                                   jīvitapariyantikam vedanam vedayamāno
                                                    he understands: 'I feel a feeling terminating with the body.'
                                                          kayapariyantikam vedanam vedayami'ti pajanati,
                                                            When he feels a feeling terminating with the body,
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so kāyapariyantikam vedanam vedayamāno

adukkhamasukhañce vedanam vedeti,

24. "If he feels a pleasant feeling,

if he feels a neither-painful-nor-pleasant feeling,

he feels it detached.

visamyutto nam vedeti.

he feels it detached;

to feels it detached;

visamyutto nam vedeti;

dukkhañce vedanam vedeti, if he feeling,

359. "adukkhamasukhavedaniyam, bhikkhu, phassam paticca uppajjati adukkhamasukhā vedanā. In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

so adukkhamasukham vedanam vedayam<br/>āno 'adukkhamasukham vedanam vedayāmī'ti pajānāti.

When one feels a neither-painful-nor-pleasant feeling, one understands: 'I feel a neither-painful-nor-pleasant feeling.'

'tasseva adukkhamasukhavedaniyassa phassassa nirodhā yam tajjam vedayitam

adukkhamasukha vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.

One understands: 'With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be felt as neither-painful-nor-pleasant—ceases and subsides.'

360. "athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

20. "Then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.

seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyya, ukkāmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya,

Suppose, bhikkhu, a skilled goldsmith or his apprentice were to prepare a furnace, heat up the crucible, take some gold with tongs, and put it into the crucible.

tamenam kālena kālam abhidhameyya, kālena kālam udakena paripphoseyya, kālena kālam ajjhupekkheyya.

From time to time he would blow on it, from time to time he would sprinkle water over it, and from time to time he would just look on.

taṃ hoti jātarūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnītakasāvaṃ mudu ca kammaññañca pabhassarañca.

That gold would become refined, well refined, completely refined, faultless, rid of dross, malleable, wieldy, and adiant.

yassā yassā ca pilandhanavikatiyā ākankhati -

Then whatever kind of ornament he wished to make from it,

yadi pattikāya yadi kundalāya yadi gīveyyakāya yadi suvannamālāya tañcassa attham anubhoti; whether a golden chain or earrings or a necklace or a golden garland, it would serve his purpose.

evameva kho, bhikkhu, athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

So too, bhikkhu, then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.

361. "so evam pajānāti -

21. "He understands thus:

'imañce aham upekkham evam parisuddham evam pariyodātam ākāsānañcāyatanam upasamhareyyam, 'If I were to direct this equanimity, so purified and bright, to the base of infinite space

tadanudhammañca cittam bhāveyyam.

and to develop my mind accordingly,

evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tittheyya.

then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.

imañce aham upekkham evam parisuddham evam pariyodātam viññānañcāyatanam upasamhareyyam, If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness

tadanudhammañca cittam bhāveyyam.

and to develop my mind accordingly,

evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tittheyya.

then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.

imañce aham upekkham evam parisuddham evam pariyodātam ākiñcaññāyatanam upasamhareyyam, If I were to direct this equanimity, so purified and bright, to the base of nothingness

tadanudhammañca cittam bhāvevvam.

and to develop my mind accordingly,

evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tittheyya.

then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.

imañce aham upekkham evam parisuddham evam pariyodātam nevasaññānāsaññāyatanam upasamharevvam.

If I were to direct this equanimity, so purified and bright, to the base of neither-perception-nor-non-perception tadanudhammañca cittam bhāveyyam.

and to develop my mind accordingly,

evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tittheyyā"ti

then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.'

362. "so evam pajānāti -

22. "He understands thus:

'imañce aham upekkham evam parisuddham evam pariyodātam ākāsānañcāyatanam upasamhareyyam, 'If I were to direct this equanimity, so purified and bright, to the base of infinite space

tadanudhammañca cittam bhāveyyam; sankhatametam.

and to develop my mind accordingly, this would be conditioned.

imañce aham upekkham evam parisuddham evam pariyodātam viññānañcāyatanam upasamhareyyam, If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness

tadanudhammañca cittam bhāveyyam; sankhatametam.

and to develop my mind accordingly, this would be conditioned.

imañce aham upekkham evam parisuddham evam pariyodātam ākiñcaññāyatanam upasamhareyyam, If I were to direct this equanimity, so purified and bright, to the base of nothingness

tadanudhammañca cittam bhāveyyam; sankhatametam.

and to develop my mind accordingly, this would be conditioned.

imañce aham upekkham evam parisuddham evam pariyodātam nevasaññānāsaññāyatanam upasamhareyyam,

If I were to direct this equanimity, so purified and bright, to the base of neither-perception-nor-non-perception tadanudhammañca cittam bhāveyyam; sankhatametan'''ti.

and to develop my mind accordingly, this would be conditioned."

"so neva tam abhisankharoti, na abhisancetayati bhavaya va vibhavaya va.

He does not form any condition or generate any volition tending towards either being or non-being.

so anabhisankharonto anabhisancetayanto bhavāya vā vibhavāya vā na kinci loke upādiyati,

Since he does not form any condition or generate any volition tending towards either being or non-being, he does not cling to anything in this world.

anupādiyam na paritassati,

When he does not cling, he is not agitated.

aparitassam paccattamyeva parinibbāyati.

When he is not agitated, he personally attains Nibbāna.

'khīnā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itthattāyā'ti pajānāti.

He understands thus: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

363. "so sukhañce vedanam vedeti.

23. "If he feels a pleasant feeling,

'sā aniccā'ti pajānāti,

he understands: 'It is impermanent;

'anajjhositā'ti pajānāti,

there is no holding to it;

'anabhinanditā'ti pajānāti.

maommandita ti pajana

there is no delight in it.'

dukkhañce vedanam vedeti,

If he feels a painful feeling,

'sā aniccā'ti pajānāti,

he understands: 'It is impermanent;

'anajjhositā'ti pajānāti,

there is no holding to it;

'anabhinanditā'ti pajānāti.

there is no delight in it.'

adukkhamasukhañce vedanam vedeti.

If he feels a neither-painful-nor-pleasant feeling,

'sā aniccā'ti pajānāti,

he understands: 'It is impermanent;

'anajjhositā'ti pajānāti,

there is no holding to it;

'anabhinanditā'ti pajānāti. there is no delight in it.'

364. "so sukhañce vedanam vedeti,