
DHĀTUVIBHAṄGASUTTAM

342. evaṃ me sutāṃ.

1. Thus have I heard.

ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari;
On one occasion the Blessed One was wandering in the Magadhan country and eventually arrived at Rājagaha.

yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca:

There he went to the potter Bhaggava and said to him:

“sace te, bhaggava, agaru viharemu āvesane 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 paṭhamam 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 pukkusāti nāma kulaputto bhagavantam uddissa saddhāya agārasmā anagāriyaṃ 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 paṭhamam vāsūpagato hoti.

and on that occasion he was already staying in the potter’s workshop.

atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ 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.”

“urundaṃ, āvuso, kumbhakārāvesanaṃ.

“The potter’s workshop is large enough, friend.

viharatāyasmā yathāsukhan”ti.

Let the venerable one stay as long as he likes.”

atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthāraṃ paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

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 rattiṃ nisajjāya vītināmesi.

Then the Blessed One spent most of the night seated [in meditation],

āyasmāpi kho pukkusāti bahudeva rattiṃ 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 ayaṃ kulaputto iriyati.

“This clansman conducts himself in a way that inspires confidence.

yaṃnūnāhaṃ puccheyyaṃ”ti.

Suppose I were to question him.”

atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca:

So he asked the venerable Pukkusāti:

“kaṃsi tvam, bhikkhu, uddissa pabbajito?

5. “Under whom have you gone forth, bhikkhu?

ko vā te satthā?

Who is your teacher?

kassa vā tvam dhammaṃ rocesī”ti?

Whose Dhamma do you profess?”

“athāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito.

“Friend, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan.

taṃ kho pana bhagavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

Now a good report of that Blessed Gotama has been spread to this effect:

‘itipi so bhagavā araṃhaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’

tāhaṃ bhagavantam uddissa pabbajito.

I have gone forth under that Blessed One;

so ca me bhagavā satthā.

that Blessed One is my teacher;

tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

I profess the Dhamma of that Blessed One.”

“kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti.

“But, bhikkhu, where is that Blessed One, accomplished and fully enlightened, now living?”

“atthāvuso, uttaresu janapadesu sāvatthi nāma nagaram.

“There is, friend, a city in the northern country named Sāvattihī.

tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

The Blessed One, accomplished and fully enlightened, is now living there.”

“ditthapubbo pana te, bhikkhu, so bhagavā;

“But, bhikkhu, have you ever seen that Blessed One before?

disvā ca pana jāneyyāsi”ti?

Would you recognise him if you saw him?”

“na kho me, āvuso, ditthapubbo so bhagavā;

“No, friend, I have never seen that Blessed One before,

disvā cāhaṃ na jāneyyan”ti.

nor would I recognise him if I saw him.”

atha kho bhagavato etadahosi:

6. Then the Blessed One thought:

“mamañca khvāyaṃ kulaputto uddissa pabbajito.

“This clansman has gone forth from the home life into homelessness under me.

yaṃnūnasāhaṃ dhammaṃ deseyyan”ti.

Suppose I were to teach him the Dhamma.”

atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi:

So the Blessed One addressed the venerable Pukkusāti thus:

“dhammaṃ te, bhikkhu, desessāmi.

“Bhikkhu, I will teach you the Dhamma.

taṃ sunāhi, sādhuṃkaṃ manasi karoḥi; bhāsissāmi”ti.

Listen and attend closely to what I shall say.”

“evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi.

“Yes, friend,” the venerable Pukkusāti replied.

bhagavā etadavoca -

The Blessed One said this:

343. “‘chadhāturo ayaṃ, bhikkhu, puriso chaphassāyatano atthārasamanopavicāro caturādhiṭṭhāno;

7. “Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and he has four foundations.

yaṭtha tṭitaṃ maññassavā nappavattanti,

The tides of conceiving do not sweep over one who stands upon these [foundations],

maññassave kho pana nappavattamāne muni santoti vuccati.

and when the tides of conceiving no longer sweep over him he is called a sage at peace.

paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyya”ti.

One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.

ayamuddeso dhātuvibhaṅgassa.

This is the summary of the exposition of the six elements.

344. “‘chadhāturo ayaṃ, bhikkhu, puriso’ti - iti kho panetaṃ vuttaṃ.

8. “‘Bhikkhu, this person consists of six elements.’ So it was said.

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

(chayimā, bhikkhu, dhātuyo) - pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

There are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

‘chadhāturo ayaṃ, bhikkhu, puriso’ti - iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

So it was with reference to this that it was said: ‘Bhikkhu, this person consists of six elements.’

345. “‘chaphassāyatano ayaṃ, bhikkhu, puriso’ti - iti kho panetaṃ vuttaṃ.

9. “‘Bhikkhu, this person consists of six bases of contact.’ So it was said.

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ.

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 ayaṃ, bhikkhu, puriso’ti - iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

346. “‘atthārasamanopavicāro ayaṃ, bhikkhu, puriso’ti - iti kho panetaṃ vuttaṃ.

10. “‘Bhikkhu, this person consists of eighteen kinds of mental exploration.’ So it was said.

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

cakkhunā rūpaṃ disvā somanassatthānīyaṃ rūpaṃ upavicarati, domanassatthānīyaṃ rūpaṃ upavicarati, upekkhātthānīyaṃ rūpaṃ 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 saddaṃ sutvā somanassatthānīyaṃ saddaṃ upavicarati, domanassatthānīyaṃ saddaṃ upavicarati, upekkhātthānīyaṃ saddaṃ 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 gandhaṃ ghāyitvā somanassatthānīyaṃ gandhaṃ upavicarati, domanassatthānīyaṃ gandhaṃ upavicarati, upekkhātthānīyaṃ gandhaṃ 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 rasaṃ sāyitvā somanassatthānīyaṃ rasaṃ upavicarati, domanassatthānīyaṃ rasaṃ upavicarati, upekkhātthānīyaṃ rasaṃ 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 somanassatthānīyaṃ phoṭṭhabbaṃ upavicarati, domanassatthānīyaṃ phoṭṭhabbaṃ upavicarati, upekkhātthānīyaṃ phoṭṭhabbaṃ 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 dhammaṃ viññāya somanassatthānīyaṃ dhammaṃ upavicarati, domanassatthānīyaṃ dhammaṃ upavicarati, upekkhātthānīyaṃ dhammaṃ 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 ayaṃ, bhikkhu, puriso’ti - iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

347. “‘caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti - iti kho panetaṃ vuttaṃ.

11. “‘Bhikkhu, this person has four foundations.’ So it was said.

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno.

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

‘caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti - iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

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 panetaṃ vuttaṃ.

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

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

kathaṇca, bhikkhu, paññaṃ nappamajjati?

13. “‘How, bhikkhu, does one not neglect wisdom?’

chayimā, bhikkhu, dhātuyo - pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

349. “katamā ca, bhikkhu, pathavīdhātu?

14. “What, bhikkhu, is the earth element?

pathavīdhātu siyā ajjhattikā siyā bāhirā.

The earth element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā pathavīdhātu?

What is the internal earth element?

yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ,

Whatever internally, belonging to oneself, is solid, solidified, and clung-to,

seyyathidaṃ - keśā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkhaṃ hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ, *that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces,*

yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ - *or whatever else internally, belonging to oneself, is solid, solidified, and clung-to:*

ayaṃ vuccati, bhikkhu, ajjhattikā pathavīdhātu.

this is called the internal earth element.

yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūvesā.

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

‘taṃ neṭaṃ mama nesohamasmi na meso attā’ti - evameṭaṃ yathābhūtaṃ 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.’

evameṭaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

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

350. “katamā ca, bhikkhu, āpodhātu?

15. “What, bhikkhu, is the water element?

āpodhātu siyā ajjhattikā siyā bāhirā.

The water element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā āpodhātu?

What is the internal water element?

yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ,

Whatever internally, belonging to oneself, is water, watery, and clung-to,

seyyathidaṃ - pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ,

that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine,

yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ - *or whatever else internally, belonging to oneself, is water, watery, and clung-to:*

ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu.

this is called the internal water element.

yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā.

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

‘taṃ neṭaṃ mama, nesohamasmi, na meso attā’ti - evameṭaṃ yathābhūtaṃ 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.’

evameṭaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

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

351. “katamā ca, bhikkhu, tejodhātu?

16. “What, bhikkhu, is the fire element?

tejodhātu siyā ajjhattikā siyā bāhirā.

The fire element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā tejodhātu?

What is the internal fire element?

yam ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ,

Whatever internally, belonging to oneself, is fire, fiery, and clung-to,

seyyathidaṃ - yena ca santappati, yena ca jīriyati, yena ca paridayhati, yena ca asitapitakhāyitasāyitaṃ sammā pariñamaṃ gacchati, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ -

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:

ayaṃ vuccati, bhikkhu, ajjhataṃ tejodhātu.

this is called the internal fire element.

yā ceva kho pana ajjhataṃ tejodhātu yā ca bāhirā tejodhātu tejodhātūvevā.

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

‘taṃ netam mama, nesohamasmi, na meso attā’ti - evameva yathābhūtaṃ sammappaññāya datthabbaṃ.

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.’

evameva yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ 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, vāyodhātu?

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

vāyodhātu siyā ajjhataṃ siyā bāhirā.

The air element may be either internal or external.

katamā ca, bhikkhu, ajjhataṃ vāyodhātu?

What is the internal air element?

yam ajjhataṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ,

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

seyyathidaṃ - uddhaṅgamā vātā adhogamā vātā kucchisayā vātā kothāsaya vātā aṅgamaṅanusarīno vātā assāso passāso iti, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ -

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:

ayaṃ vuccati, bhikkhu, ajjhataṃ vāyodhātu.

this is called the internal air element.

yā ceva kho pana ajjhataṃ vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvevā.

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

‘taṃ netam mama, nesohamasmi, na meso attā’ti - evameva yathābhūtaṃ sammappaññāya datthabbaṃ.

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.’

evameva yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ 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, ākāśadhātu?

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

ākāśadhātu siyā ajjhataṃ siyā bāhirā.

The space element may be either internal or external.

katamā ca, bhikkhu, ajjhataṃ ākāśadhātu?

What is the internal space element?

yam ajjhataṃ paccattaṃ ākāśaṃ ākāśagataṃ upādinnaṃ,

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

seyyathidaṃ - kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapitakhāyitasāyitaṃ ajjhoḥarati, yatha ca asitapitakhāyitasāyitaṃ santitthati, yena ca asitapitakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ ākāśaṃ ākāśagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asaṃphuṭṭhaṃ mamsalohitehi upādinnaṃ -

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:

ayaṃ vuccati bhikkhu ajjhataṃ ākāśadhātu.

this is called the internal space element.

yā ceva kho pana ajjhaticā ākāśadhātu yā ca bāhirā ākāśadhātu ākāśadhāturevesā.

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

‘taṃ netam mama, nesohamasmi, na meso attā’ti - evametam yathābhūtaṃ sammappaññāya datthabbaṃ.

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 yathābhūtaṃ sammappaññāya disvā ākāśadhātuyā nibbindati, ākāśadhātuyā cittaṃ 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 viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

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

tena ca viññāṇena kiṃ vijānāti?

What does one cognize with that consciousness?

‘sukhaṇ’tipi vijānāti,

One cognizes: ‘[This is] pleasant’;

‘dukkhaṇ’tipi vijānāti,

one cognizes: ‘[This is] painful’;

‘adukkhamasukhaṇ’tipi vijānāti.

one cognizes: ‘[This is] neither-painful-nor-pleasant.’

sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukā vedanā.

In dependence on a contact to be felt as pleasant there arises a pleasant feeling.

so sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

When one feels a pleasant feeling, one understands: ‘I feel a pleasant feeling.’

‘tasseva sukhavedaniyaṃ phassassa nirodhā yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukā vedanā sā nirujjhati, sā vūpasammati’ti pajānāti.

One understands: ‘With the cessation of that same contact to be felt as pleasant, its corresponding feeling—the pleasant feeling that arose in dependence on that contact to be felt as pleasant—ceases and subsides.’

355. “dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

In dependence on a contact to be felt as painful there arises a painful feeling.

so dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ti pajānāti.

When one feels a painful feeling, one understands: ‘I feel a painful feeling.’

‘tasseva dukkhavedaniyaṃ phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammati’ti pajānāti.

One understands: ‘With the cessation of that same contact to be felt as painful, its corresponding feeling—the painful feeling that arose in dependence on that contact to be felt as painful—ceases and subsides.’

356. “adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca 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 adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ti pajānāti.

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

‘tasseva adukkhamasukhavedaniyaṃ phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammati’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.’

357. “seyyathāpi, bhikkhu, dvinnam katthānaṃ saṅghattā samodhānā usmā jāyati, tejo abhinibbattati, tesamēva dvinnam katthānaṃ nānābhāvā vikkhepā yā tajaṃ usmā sā nirujjhati, sā vūpasammati;

Bhikkhu, just as from the contact and friction of two fire-sticks heat is generated and fire is produced, and with the separation and disjunction of those two fire-sticks the corresponding heat ceases and subsides;

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukā vedanā.

so too, in dependence on a contact to be felt as pleasant there arises a pleasant feeling.

so sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

When one feels a pleasant feeling, one understands: ‘I feel a pleasant feeling.’

‘tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammati’^{ti} pajānāti.

One understands: ‘With the cessation of that same contact to be felt as pleasant, its corresponding feeling—the pleasant feeling that arose in dependence on that contact to be felt as pleasant—ceases and subsides.’

358. “dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

In dependence on a contact to be felt as painful there arises a painful feeling.

so dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’^{ti} pajānāti.

When one feels a painful feeling, one understands: ‘I feel a painful feeling.’

‘tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammati’^{ti} pajānāti.

One understands: ‘With the cessation of that same contact to be felt as painful, its corresponding feeling—the painful feeling that arose in dependence on that contact to be felt as painful—ceases and subsides.’

359. “adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca 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 adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’^{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 yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammati’^{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. “athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammañña 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 ukkāmuḥkaṃ ālīpeyya, ukkāmuḥkaṃ ālīpetvā saṇḍasena jātarūpaṃ gahetvā ukkāmuḥke 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.

tameṇaṃ kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjuhekkheyya,

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 kammaññaṇa ca pabhassaraṇa,

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

yassā yassā ca piḷandhanavikatiyā ākaṅkhati -

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

yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya taṇcassa atthaṃ 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 kammañña ca pabhassarā ca.

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

361. “so evaṃ pajānāti -

21. “He understands thus:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanam upasaṃhareyyaṃ,

‘If I were to direct this equanimity, so purified and bright, to the base of infinite space

tadanudhammaṇa cittaṃ bhāveyyaṃ.

and to develop my mind accordingly,

evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanam upasaṃhareyyaṃ,

If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness

tadanudhammañca cittaṃ bhāveyyaṃ.

and to develop my mind accordingly,

evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanam upasaṃhareyyaṃ,

If I were to direct this equanimity, so purified and bright, to the base of nothingness

tadanudhammañca cittaṃ bhāveyyaṃ.

and to develop my mind accordingly,

evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanam upasaṃhareyyaṃ,

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

tadanudhammañca cittaṃ bhāveyyaṃ.

and to develop my mind accordingly,

evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā”ti.

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

362. “so evaṃ pajānāti -

22. “*He understands thus:*

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanam upasaṃhareyyaṃ,

If I were to direct this equanimity, so purified and bright, to the base of infinite space

tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametam.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanam upasaṃhareyyaṃ,

If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness

tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametam.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanam upasaṃhareyyaṃ,

If I were to direct this equanimity, so purified and bright, to the base of nothingness

tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametam.

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

imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanam upasaṃhareyyaṃ,

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

tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametam”ti.

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

“so neva taṃ abhisāṅkharoti, na abhisāṅcetayati bhavāya vā vibhavāya vā.

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

so anabhisāṅkharonto anabhisāṅcetayanto bhavāya vā vibhavāya vā na kiñci 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.

anupādiyaṃ na paritassati,

When he does not cling, he is not agitated.

aparitassaṃ paccattaṃyeva parinibbāyati.

When he is not agitated, he personally attains Nibbāna.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, 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 vedanaṃ 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.

there is no delight in it.’

dukkhañce vedanaṃ 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 vedanaṃ 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 vedanaṃ vedeti,

24. “If he feels a pleasant feeling,

visaṃyutto naṃ vedeti;

he feels it detached;

dukkhañce vedanaṃ vedeti,

if he feels a painful feeling,

visaṃyutto naṃ vedeti;

he feels it detached;

adukkhamasukhañce vedanaṃ vedeti,

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

visaṃyutto naṃ vedeti.

he feels it detached.

so kāyapariyantikaṃ vedanaṃ vedayamāno

When he feels a feeling terminating with the body,

‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

he understands: ‘I feel a feeling terminating with the body.’

jīvitapariyantikaṃ vedanaṃ vedayamāno

When he feels a feeling terminating with life,

‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

he understands: ‘I feel a feeling terminating with life.’

‘kāyassa bhedā paramaṃ maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni

anabhinanditāni sītībhavissanti’ti pajānāti.

He understands: ‘On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.’

365. “seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati;

Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick,

tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati;

and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel;

evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno

so too when he feels a feeling terminating with the body,

‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

he understands: ‘I feel a feeling terminating with the body.’

jīvitapariyantikaṃ vedanaṃ vedayamāno

a feeling terminating with life, he understands:

‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

‘I feel a feeling terminating with life.’

‘kāyassa bhedā paramaṃ maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni

anabhinanditāni sītībhavissanti’ti pajānāti.

He understands: ‘On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.’

tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhīthānena samannāgato hoti.

25. “Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom.

esā hi, bhikkhu, paramā ariyā paññā yadidaṃ - sabbadukkhakkhaye nānaṃ.

For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering.

366. “tassa sã vimutti sacce ðitã akuppã hoti.

26. *“His deliverance, being founded upon truth, is unshakeable.*

tañhi, bhikkhu, musã yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbãnaṃ.

For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature—Nibbãna.

tasmã evaṃ samannãgato bhikkhu iminã paramena saccãdhiññãhena samannãgato hoti.

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

etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ - amosadhammaṃ nibbãnaṃ.

For this, bhikkhu, is the supreme noble truth, namely, Nibbãna, which has an undeceptive nature.

367. “tasseva kho pana pubbe aviddasuno upadhĩ honti samattã samãdinnã.

27. *“Formerly, when he was ignorant, he undertook and accepted acquisitions;*

tyãssa pahĩnã honti ucchinnamũlã tãlavatthukatã anabhãvaṃkatã āyatim̃ anuppãdadhammã.

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.

tasmã evaṃ samannãgato bhikkhu iminã paramena cãgãdhiññãhena samannãgato hoti.

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

eso hi, bhikkhu, paramo ariyo cãgo yadidaṃ - sabbũpadhipatiṇissaggo.

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

368. “tasseva kho pana pubbe aviddasuno abhijjã hoti chando sãrãgo.

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

svãssa pahĩno hoti ucchinnamũlo tãlavatthukato anabhãvaṃkatato āyatim̃ anuppãdadhammo.

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 aghãto hoti byãpãdo sampadoso.

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

svãssa pahĩno hoti ucchinnamũlo tãlavatthukato anabhãvaṃkatato āyatim̃ anuppãdadhammo.

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 avijjã hoti sammoho.

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

svãssa pahĩno hoti ucchinnamũlo tãlavatthukato anabhãvaṃkatato āyatim̃ anuppãdadhammo.

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.

tasmã evaṃ samannãgato bhikkhu iminã paramena upasamãdhiññãhena samannãgato hoti.

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

eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ - rãgadosamohãnaṃ upasamo.

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

‘paññaṃ nappamajjeyya, saccamanurakkheyya, cãgamanubrũheyya, santimeva so sikkheyyã’ ti - iti yaṃ taṃ vuttaṃ, idametam̃ pañicca vuttaṃ.

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. “yatta ðitamaṃ maññassavã nappavattanti, maññassave kho pana nappavattamãne muni santoti vuccatĩ 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 panetaṃ vuttaṃ.

So it was said.

kiñcetam̃ pañicca vuttaṃ?

And with reference to what was this said?

‘asmĩ’ ti, bhikkhu, maññitametaṃ,

31. *“Bhikkhu, ‘I am’ is a conceiving;*

‘ayamaḥasmĩ’ ti maññitametaṃ,

‘I am this’ is a conceiving;

‘bhavissan’ ti maññitametaṃ,

‘I shall be’ is a conceiving;

‘na bhavissan’ ti maññitametaṃ,

‘I shall not be’ is a conceiving;

‘rũpĩ bhavissan’ ti maññitametaṃ,

‘I shall be possessed of form’ is a conceiving;

‘arũpĩ bhavissan’ ti maññitametaṃ,

‘I shall be formless’ is a conceiving;

‘saññī bhavissan’ti maññitametaṃ,

‘I shall be percipient’ is a conceiving;

‘asaññī bhavissan’ti maññitametaṃ,

‘I shall be non-percipient’ is a conceiving;

‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ.

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

maññitaṃ, bhikkhu, rogo

Conceiving is a disease,

maññitaṃ gaṇḍo

conceiving is a tumour,

maññitaṃ sallamaṃ.

conceiving is a dart.

sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

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

muni kho pana, bhikkhu, santo na jāyati,

And the sage at peace is not born,

na jīyati,

does not age,

na mīyati,

does not die;

na kuppati,

he is not shaken

na piheti.

and does not yearn.

tañhissa, bhikkhu, natthi yena jāyetha,

For there is nothing present in him by which he might be born.

ajāyamāno kiṃ jīyissati,

Not being born, how could he age?

ajīyamāno kiṃ mīyissati,

Not ageing, how could he die?

amīyamāno kiṃ kuppissati,

Not dying, how could he be shaken?

akuppamāno kissa pihessati?

Not being shaken, why should he yearn?

‘yatta thitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati’ti - iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

32. “So it was with reference to this that it was said: ‘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.’”

imaṃ kho me tvam, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehi’ti.

Bhikkhu, bear in mind this brief exposition of the six elements.”

370. atha kho āyasmā pukkusāti:

33. Thereupon the venerable Pukkusāti thought:

“satthā kira me anuppatto,

“Indeed, the Teacher has come to me!

sugato kira me anuppatto

The Sublime One has come to me!

sammāsambuddho kira me anuppatto”ti

The Fully Enlightened One has come to me!”

utthāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca:

Then he rose from his seat, arranged his upper robe over one shoulder, and prostrating himself with his head at the Blessed One’s feet, he said:

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavantam āvusovādena samudācaritabbaṃ amaññissaṃ.

“Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, I presumed to address the Blessed One as ‘friend.’

tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future.”

“taggha tvam, bhikkhu, accayo accagamā yathābālam yathāmūlham yathāakusalam, yaṃ maṃ tvam āvusovādena samudācaritabbaṃ amaññittha.

“Surely, bhikkhu, a transgression overcame you, in that like a fool, confused and blundering, you presumed to address me as ‘friend.’

yato ca kho tvam, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayam patiggaṇhāma.

But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you.

uddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati”ti.

For it is growth in the Noble One’s Discipline when one sees one’s transgression as such, makes amends in accordance with the Dhamma, and undertakes restraint in the future.”

“labheyyāham, bhante, bhagavato santike upasampadan”ti.

34. “Venerable sir, I would receive the full admission under the Blessed One.”

“paripuṇṇaṃ pana te, bhikkhu, pattacīvaran”ti?

“But are your bowl and robes complete, bhikkhu?”

“na kho me, bhante, paripuṇṇaṃ pattacīvaran”ti.

“Venerable sir, my bowl and robes are not complete.”

“na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

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

atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhinam katvā pattacīvarapariyesanaṃ 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 āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantaṃ gāvī jīvitaṃ voropesi.

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

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ 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 kālaṅkato.

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

tassa kā gati,

What is his destination?

ko abhisamparāyo”ti?

What is his future course?”

“paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihese.

“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 pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha 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 bhāsitaṃ abhinandunti.

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

dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ