

DHĀTUVIBHAṄGASUTTAM

Majjhima Nikāya, uparipaṇṇāsapāḷi, 4. vibhaṅgavaggo, 10. dhātuvibhaṅgasuttaṃ (MN 140)
The Exposition of the Elements

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; upasaṅkamtivā 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 pathamaṃ 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 bhagavantaṃ 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 tasmīṃ kumbhakārāvesane paṭhamam vāsūpagato hoti.

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

atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamtivā 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 tiṇasanthārakaṃ 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:

“pāsādikaṃ kho ayaṃ kulaputto iriyati.

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

yamñunāhaṃ puccheyyan”ti.

Suppose I were to question him.”

atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca:

So he asked the venerable Pukkusāti:

“kaṃsi tvaṃ, bhikkhu, uddissa pabbajito?

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

ko vā te satthā?

Who is your teacher?

kassa vā tvaṃ dhammaṃ rocesī”ti?

Whose Dhamma do you profess?”

“atthāvuso, 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 bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

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

‘itipi so bhagavā arahaṃ 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.’

tabham bhagavantam uddissa pabbajito.

I have gone forth under that Blessed One;

so ca me bhagava satha.

that Blessed One is my teacher;

tassa cāham bhagavato dhammam rocem”ti.

I profess the Dhamma of that Blessed One.”

“kham pana, bhikkhu, etarahi so bhagava viharati araham sammāsambuddho”ti.

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

“atthāvuso, uttaresu janapadesu sāvathi nāma nagaram.

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

tatha so bhagava etarahi viharati araham sammāsambuddho”ti.

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

“diṭṭhappubbo pana te, bhikkhu, so bhagava;

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

disva ca pana jāneyas”ti?

Would you recognise him if you saw him?”

“na kho me, āvuso, diṭṭhappubbo so bhagava;

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

disva cāham na jāneyan”ti.

nor would I recognise him if I saw him.”

atha kho bhagavato etadahosi:

6. Then the Blessed One thought:

“mamañca khvāyam kulaputto uddissa pabbajito.

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

yamūnassāham dhammam deseyan”ti.

Suppose I were to teach him the Dhamma.”

atha kho bhagava āyasantam pukkusaṭṭim āmanesi:

So the Blessed One addressed the venerable Pukkusaṭṭi thus:

“dhammam te, bhikkhu, desessāmi.

“Bhikkhu, I will teach you the Dhamma.

tam sunāhi, sādhuḥkam manasi karohi: bhāsissāmi”ti.

Listen and attend closely to what I shall say.”

“evamaṇuso”ti kho āyasmaṃ pukkusaṭṭi bhagavato paccassosi.

“Yes, friend,” the venerable Pukkusaṭṭi replied.

bhagava etadavoca -

The Blessed One said this:

343. “chadhāuro ayam, bhikkhu, puriso chapphasāyatano aṭṭhārasamanopavicāro

caturadhittihāno;

7. “Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental

exploration, and he has four foundations.

yattha ihaṃ maññassavaṃ nappavattanti,

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

maññassave kho pana nappavatamaṇe muni sanoti vuccati.

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

paññam nappamajjheyya, saccamanurakkheyya, cāgamanubhrūheyya, santiṃveva so

sikkheyya”ti.

peace.

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

ayamuddeso dhātuvibhāṅgassa.

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

344. “chadhāuro ayam, bhikkhu, puriso”ti - iti kho panetaṃ vuttam.

8. “,”

“Bhikkhu, this person consists of six elements.” So it was said.

kiñceṭaṃ paṭicca vuttam?

And with reference to what was this said?

(chayima, bhikkhu, dhāuyo) - pathaviḍḍhatu, āpodhatu, tejoḍḍhatu, vāyodhatu, ākāsadhātu,

viññāḍḍhatu.

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

consciousness element.

‘chaddhāuro ayam, bhikkhu, puriso”ti - iti yaṃ taṃ vuttam, idaṃetaṃ paṭicca vuttam.

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, sotasaṃphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosaṃphassāyatanaṃ.

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, idametam paṭicca vuttaṃ.

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

346. “‘aṭṭhārasamanopavicāro 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 somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ 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 somanassaṭṭhānīyaṃ saddaṃ upavicarati, domanassaṭṭhānīyaṃ saddaṃ upavicarati, upekkhāṭṭhānīyaṃ 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 somanassaṭṭhānīyaṃ gandhaṃ upavicarati, domanassaṭṭhānīyaṃ gandhaṃ upavicarati, upekkhāṭṭhānīyaṃ 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 somanassaṭṭhānīyaṃ rasaṃ upavicarati, domanassaṭṭhānīyaṃ rasaṃ upavicarati, upekkhāṭṭhānīyaṃ 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 somanassaṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati, domanassaṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati, upekkhāṭṭhānīyaṃ 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 somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati - iti cha somanassupavicārā, cha domanassupavicārā.

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.

‘aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti - iti yaṃ taṃ vuttaṃ, idametam 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 idametam 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?

kathañca, bhikkhu, paññaṃ nappamajjati?

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

“taggha tvam, bhikkhu, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, 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.

vuddhihesā, 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.”

“labheyyāhaṃ, 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 aparipuṇṇapattacīvaram 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 bhagavantam abhivādetvā padakkhinaṃ 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 bhagavantam abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinnā 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 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 vihesehi.

“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 samyojanānaṃ parikkhayā opapātiko tatha parinibbāyi 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.

attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ

yaṃ ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ,

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

seyyathidaṃ - yena ca santappatī, yena ca jīriyati, yena ca paridayhāti, yena ca asitapīṭakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññāmpi 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 vuccatī, bhikkhu, ajjhattikā tejodhātu.

this is called the internal fire element.

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

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

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

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 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 ajjhattikā siyā bāhirā.

The air element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā vāyodhātu?

What is the internal air element?

yaṃ ajjhataṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ,

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

seyyathidaṃ - uddhaṅgamā vātā adhogamā vātā kucchisayā vātā kotṭhāsaya vātā aṅgamaṅgānusārīno vātā assāso passāso iti, yaṃ vā panaññāmpi 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 vuccatī, bhikkhu, ajjhattikā vāyodhātu.

this is called the internal air element.

yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūrevesā.

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

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

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 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, ākāsadhātu?

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

ākāsadhātu siyā ajjhattikā siyā bāhirā.

The space element may be either internal or external.

katamā ca, bhikkhu, ajjhattikā ākāsadhātu?

What is the internal space element?

yaṃ ajjhataṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ,

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

seyyathidaṃ - kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapīṭakhāyitasāyitaṃ ajjhoharati, yattha ca asitapīṭakhāyitasāyitaṃ santitṭhati, yena ca asitapīṭakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññāmpi kiñci ajjhataṃ paccattaṃ ākāsaṃ ākāsagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asaṃphutṭhaṃ 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 vuccatī bhikkhu ajjhattikā ākāsadhātu.

this is called the internal space element.

366. “tassa sā vimutti sacce ṭhitā akuppā hoti.

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

tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ.

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

tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhīṭṭhānena samannāgato hoti.

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

etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ - amosadhammaṃ nibbānaṃ.

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

367. “tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinā.

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

tyāssa pahīnā honti ucchinnaṃulā tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

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 evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

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

eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ - sabbūpadhipaṭinissaggo.

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

368. “tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo.

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

svāssa pahīno hoti ucchinnaṃulō tālavatthukato anabhāvaṃkato āyatīṃ 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 ucchinnaṃulō tālavatthukato anabhāvaṃkato āyatīṃ 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 avijjā hoti sammoho.

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

svāssa pahīno hoti ucchinnaṃulō tālavatthukato anabhāvaṃkato āyatīṃ 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 evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭṭhānena samannāgato hoti.

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

eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ - rāgadosamohānaṃ 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 vuttaṃ, idameṭaṃ paṭicca 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. “‘yattha ṭhitam 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 panetaṃ vuttaṃ.

So it was said.

kiñcetaṃ paṭicca vuttaṃ?

And with reference to what was this said?

‘asmī’ti, bhikkhu, maññitametaṃ,

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

‘ayamahamasmi’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;

‘rūpī bhavissan’ti maññitametaṃ,

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

‘arūpī bhavissan’ti maññitametaṃ,

‘I shall be formless’ is a conceiving;

dukkhañce vedanam vedeti,

If he feels a painful feeling,

he understands: 'It is impermanent;

'anajjhositā' ti pajānati,

there is no holding to it;

'anabhinanditā' ti pajānati.

there is no delight in it;

adukkhamasukhañce vedanam vedeti,

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

'sa anicca' ti pajānati,

he understands: 'It is impermanent;

'anajjhositā' ti pajānati,

there is no holding to it;

'anabhinanditā' ti pajānati.

there is no delight in it;

364. "so sukhañce vedanam vedeti,

24. " *If he feels a pleasant feeling,*

visamāyutto nam vedeti;

he feels it detached;

dukkhañce vedanam vedeti,

he feels it detached;

visamāyutto nam vedeti;

if he feels a painful feeling,

visamāyutto nam vedeti;

he feels it detached;

adukkhamasukhañce vedanam vedeti,

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

visamāyutto nam vedeti.

so kāyapariyānikam vedanam vedeyamāno

When he feels a feeling terminating with the body,

'kāyapariyānikam vedanam vedeyam' ti pajānati,

he understands: 'I feel a feeling terminating with the body;

jivita-pariyānikam vedanam vedeyamāno

When he feels a feeling terminating with life,

'jivita-pariyānikam vedanam vedeyam' ti pajānati,

he understands: 'I feel a feeling terminating with life;

'kāyassa bheda parām maraṇa uddham jivita-pariyādāna idheva sabbavedayitāni

anabhinanditāni sītibhavissant' ti pajānati.

He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in,

365. "seyyathāpi, bhikkhu, telaṇca paṭicca vaṭṭiṇca paṭicca telappadipo jhayaṭi;

will become cool right here.'

He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in,

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

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, kāyapariyānikam vedanam vedeyamāno

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

'kāyapariyānikam vedanam vedeyam' ti pajānati,

he understands: 'I feel a feeling terminating with the body;

jivita-pariyānikam vedanam vedeyamāno

a feeling terminating with life, he understands:

'jivita-pariyānikam vedanam vedeyam' ti pajānati,

'I feel a feeling terminating with life.'

'kāyassa bheda parām maraṇa uddham jivita-pariyādāna idheva sabbavedayitāni

anabhinanditāni sītibhavissant' ti pajānati.

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.'

tasma evam samannāgato bhikkhu imiṇa parameṇa paṇḍābhītiṭṭhena samannāgato hoti.

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

esa hi, bhikkhu, parama ariya paṇṇa yadidaṃ - sabba^{dukkkha}kkhayaṇaṃ.

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

yā ceva kho pana ajjhattika ākāsa^{dhātu} ya ca bāhira ākāsa^{dhātu} ākāsa^{dhātu}revesa.

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

'taṃ netaṃ mama, nesohama^{smi}, na meso attā' ti - evame^{taṃ} ya^{thā}bh^ūtā^m sammappa^{ṇā}ya

dati^ṭhabbā^m.

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.'

evame^{taṃ} ya^{thā}bh^ūtā^m sammappa^{ṇā}ya^{ya} disva ākāsa^{dhātu}ya nibbindati, ākāsa^{dhātu}ya citā^m

virājeti.

When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element

354. "ā^{ti}hapa^{ra}raṃ vi^ññāṇā^mya^{va} ava^{sa}ssa^{ti} pa^{ri}yo^{da}tā^m.

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

tena ca viññāṇeṇa kiṃ vijānati?

What does one cognize with that consciousness?

'sukhaṇ' tīpi vijānati,

One cognizes: '[This is] pleasant';

'dukkhaṇ' tīpi vijānati,

one cognizes: '[This is] painful';

'adukkhamasukhaṇ' tīpi vijānati.

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

sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppa^{jj}ati su^{khā} vedanā.

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

so dukkhaṃ vedanam vedeyama^{no} 'dukkhaṃ vedaya^mam' ti pajānati.

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

'tasseva sukhavedaniya^{ssa} phassassa nirodha^{ya} yaṃ ta^{jj}ā^m vedaya^{ti}taṃ dukkhavedaniyaṃ

phassaṃ paṭicca uppanna^{ya} sukhā vedanā sa nirujjhati, sa vūpasammati' ti pajānati.

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.'

'tasseva sukhavedaniya^{ssa} phassassa nirodha^{ya} yaṃ ta^{jj}ā^m vedaya^{ti}taṃ sukhavedaniyaṃ

phassaṃ paṭicca uppanna^{ya} sukhā vedanā sa nirujjhati, sa vūpasammati' ti pajānati.

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 uppa^{jj}ati dukkha vedanā.

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

so dukkhaṃ vedanam vedeyama^{no} 'dukkhaṃ vedaya^mam' ti pajānati.

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

'tasseva dukkhavedaniya^{ssa} phassassa nirodha^{ya} yaṃ ta^{jj}ā^m vedaya^{ti}taṃ dukkhavedaniyaṃ

phassaṃ paṭicca uppanna^{ya} dukkhā vedanā sa nirujjhati, sa vūpasammati' ti pajānati.

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.'

'tasseva adukkhamasukhavedaniya^{ssa} phassassa nirodha^{ya} yaṃ ta^{jj}ā^m vedaya^{ti}taṃ

adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppanna^{ya} adukkhamasukhā vedanā sa nirujjhati,

'tasseva adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppa^{jj}ati adukkhamasukhā

vedanā.

neither-painful-nor-pleasant feeling.

356. "adukkhamasukhā^m vedanam vedeyama^{no} 'adukkhamasukhā^m vedaya^mam' ti

pa^{jj}ati.

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

feeling.'

'tasseva adukkhamasukhavedaniya^{ssa} phassassa nirodha^{ya} yaṃ ta^{jj}ā^m vedaya^{ti}taṃ

adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppanna^{ya} adukkhamasukhā vedanā sa nirujjhati,

'tasseva adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppa^{jj}ati su^{khā} vedanā.

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

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppa^{jj}ati su^{khā} vedanā.

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

'sukhaṃ vedanam vedeyama^{no} 'sukhaṃ vedaya^mam' ti pajānati.

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

‘tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ 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 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.’

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 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.’

360. “athāparaṃ 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 ukkāmuḥkaṃ ālīpeyya, ukkāmuḥkaṃ ālīpetvā saṇḍāsena jātarūpaṃ gahe tvā 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.

tamenaṃ 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 kammaññā 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 kammaññā 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca 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

tadanudhammaṇca cittaṃ bhāveyyaṃ; saṅkhatametam”^{ti}.

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

“so neva taṃ abhisañkharoti, na abhisañcetayati bhavāya vā vibhavāya vā.

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

so anabhisañkharonto anabhisañcetayanto 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, nāparaṃ 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.’