

DHĀTUVIBHAṄGASUTTAM

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

342. evaṃ me suttaṃ.

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 ekarattaṃ”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, yathāsukhaṃ”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 tasmaṃ 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 ekarattaṃ”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 yathāsukhaṃ”ti.

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

atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthāraṃ paññāpetvā nisīdi

pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya 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.

yamnūnāhaṃ puccheyyaṃ”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 araham 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 bhagavantāṃ uddissa pabbajito.
I have gone forth under that Blessed One;

so ca me bhagavā sattha.

that Blessed One is my teacher;

tassa cāhaṃ bhagavato dhammāṃ roceṃ"ti.

I profess the Dhamma of that Blessed One."

"kāhaṃ pana, bhikkhu, etarāhi so bhagavā viharatī arahāṃ sammāsambuddho"ti.

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

"atthāvuso, uttaresu jānapadesu sāvatti nāma nagaraṃ.

"There is, friend, a city in the northern country named Sāvatti.

tattha so bhagavā etarāhi viharatī arahāṃ sammāsambuddho"ti.

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

"dīṭṭhapubbō 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, dīṭṭhapubbō so bhagavā;

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

disvā cāhaṃ na jāneyyaṃ"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.

yāyinnunassāhaṃ dhammāṃ deseyyaṃ"ti.

Suppose I were to teach him the Dhamma."

atha kho bhagavā āyasantāṃ pukkusaṃ āmanesi:

So the Blessed One addressed the venerable Pukkusaṃ thus:

"dhammāṃ te, bhikkhu, desessāmi.

"Bhikkhu, I will teach you the Dhamma.

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsisāmi"ti.

Listen and attend closely to what I shall say."

"evamāvuso"ti kho āyasma pukkusaṃ bhagavato paccassosi.

"Yes, friend," the venerable Pukkusaṃ replied.

bhagavā etadavoca -

The Blessed One said this:

343. ""chadhāturo ayaṃ, bhikkhu, puriso chaphassāyatano attharasamanopavicāro caturādhiṭṭhano;

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

yatttha iḥitaṃ maññassava nappavattanti,

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

maññassave kho pana nappavattamaṇe muni santoti vuccati.

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

paññaṃ nappamaññeyya, saccamanupubbīkheyya, cāgamanupubbīkheyya, santīmeva so sikkheyyā"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 paneṭaṃ vuttāṃ.

8. ""Bhikkhu, this person consists of six elements." So it was said.

kiñcetaṃ paṭicca vuttāṃ?

And with reference to what was this said?

(chāyima, bhikkhu, dhātyo) - patthavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññādhātu.

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 vuttāṃ, idaṃetaṃ paṭicca vuttāṃ.

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. “‘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, 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.

‘aṭṭhārasamanopavicāro 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?

“na kho me, bhante, paripuṇṇaṃ pattacīvaraṃ”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 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 āyasmantaṃ pukkusātiṃ pattacīvarapariyesanam 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; upasaṅkamtivā bhagavantam abhivādetvā

ekamantaṃ nisīdimsu. 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

dhammādhikaraṇam 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 pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ 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 bhāsitaṃ abhinandunti.

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

dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ

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, 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.

‘taṃ netam mama, nesohamasmi, na meso attā’ ti - evametam yathābhūtam sammappaññāya datṭhabbam.

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 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 upādinnam,

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

seyyathidaṃ - uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānūsārino vātā

assāso passāso iti, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ vāyo vāyogataṃ 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:

ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu.

this is called the internal air element.

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

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

‘taṃ netam mama, nesohamasmi, na meso attā’ ti - evametam yathābhūtam sammappaññāya datṭhabbam.

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 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 ākāsatam upādinnam,

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

seyyathidaṃ - kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapīṭakhāyitasāyitaṃ ajjhoḥarati,

yattha ca asitapīṭakhāyitasāyitaṃ santiṭṭhati, yena ca asitapīṭakhāyitasāyitaṃ adhobhāgaṃ nikkhamati,

yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ ākāsaṃ ākāsatam aghaṃ aghagataṃ vivaraṃ

vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi 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:

ayaṃ 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.

‘taṃ netam mama, nesohamasmi, na meso attā’ ti - evametam yathābhūtam sammappaññāya datṭhabbam.

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 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. “athāparaṃ viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

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

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

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 ucchinnamūlo tālavatthukato anabhāvaṃkato 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 tālavatthukato anabhāvaṃkato 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 avijjā hoti sammoho.

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

svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato 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 evaṃ samannāgato bhikkhu iminā paramena upasamādhittānena 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, idametam 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 ṭhitaṃ 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?

‘asmi’ ti, bhikkhu, maññītametaṃ,

31. “Bhikkhu, ‘I am’ is a conceiving;

‘ayamahamasmi’ ti maññītametaṃ,

‘I am this’ is a conceiving;

‘bhavissan’ ti maññītametaṃ,

‘I shall be’ is a conceiving;

‘na bhavissan’ ti maññītametaṃ,

‘I shall not be’ is a conceiving;

‘rūpī bhavissan’ ti maññītametaṃ,

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

‘arūpī bhavissan’ ti maññītametaṃ,

‘I shall be formless’ is a conceiving;

‘saññī bhavissan’ ti maññītametaṃ,

‘I shall be percipient’ is a conceiving;

‘asaññī bhavissan’ ti maññītametaṃ,

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

‘nevasaññīnāsaññī bhavissan’ ti maññītametaṃ.

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

maññītaṃ, bhikkhu, rogo

Conceiving is a disease,

maññītaṃ gaṇḍo

conceiving is a tumour,

maññītaṃ sallam.

conceiving is a dart.

sabbamaññītaṇaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

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

24. “If he feels a pleasant feeling,

visamṇutto nam vedeti;

he feels it detached;

dukkhañce vedanam vedeti,

if he feels a painful feeling,

visamṇutto nam vedeti;

he feels it detached;

adukkhamasukhañce vedanam vedeti,

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

visamṇutto nam vedeti.

he feels it detached.

so kāyapariyānikam vedanamāno

When he feels a feeling terminating with the body,

‘kāyapariyānikam vedanam vedayāmi’ ti pajānāti,

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

‘jīvitapariyānikam vedanam vedayamāno

When he feels a feeling terminating with life,

‘jīvitapariyānikam vedanam vedayāmi’ ti pajānāti,

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

‘kāyassa bhedaḥ param maraṇaṃ uddham jīvitapariyādānaṃ idhewa sabbavedayitāni anabhinanditāni

stībhavissanti’ 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, tejaṇa paṭicca vaṭṭiṇa paṭicca telappadipo jhāyati;

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

tasseva telassa ca vaṭṭiyā ca pariṭyādānaṃ añhassa 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, kāyapariyānikam vedanam vedayamāno

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

‘kāyapariyānikam vedanam vedayāmi’ ti pajānāti,

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

‘jīvitapariyānikam vedanam vedayamāno

a feeling terminating with life, he understands:

‘jīvitapariyānikam vedanam vedayāmi’ ti pajānāti,

I feel a feeling terminating with life.’

‘kāyassa bhedaḥ param maraṇaṃ uddham jīvitapariyādānaṃ idhewa sabbavedayitāni anabhinanditāni

stībhavissanti’ 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.’

tasma evaṃ samannaṅgato bhikkhu iminaṃ paramena paññādhītiṇhāneva samannaṅgato hoti.

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

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

tasmā evaṃ samannaṅgato bhikkhu iminaṃ paramena saccādhītiṇhāneva samannaṅgato hoti.

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

etañhi, bhikkhu, paramaṃ ariyasaccam yaḍidam – amosadhammam nībbānam.

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

366. “tassa sa vimutti sacce ṭhita akuppa hoti.

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

tañhi, bhikkhu, musā yaṃ mosadhammam, taṃ saccam yaṃ amosadhammam nībbānam.

367. “tasseva kho pana pubbe avidaddasuno upadhiṃ honti samatā samādīna.

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

tyassa paṭhaṃ honti uccchinamānū tālāvatthukatā anabhāvamkāta āyatṃ anuppāḍḍhamā.

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.

tasma evaṃ samannaṅgato bhikkhu iminaṃ paramena cāḡādhītiṇhāneva samannaṅgato hoti.

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

24. “If he feels a pleasant feeling,

visamṇutto nam vedeti;

he feels it detached;

dukkhañce vedanam vedeti,

if he feels a painful feeling,

visamṇutto nam vedeti.

he feels it detached.

so kāyapariyānikam vedanamāno

When he feels a feeling terminating with the body,

‘kāyapariyānikam vedanam vedayāmi’ ti pajānāti,

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

‘jīvitapariyānikam vedanam vedayamāno

When he feels a feeling terminating with life,

‘jīvitapariyānikam vedanam vedayāmi’ ti pajānāti,

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

‘kāyassa bhedaḥ param maraṇaṃ uddham jīvitapariyādānaṃ idhewa sabbavedayitāni anabhinanditāni

stībhavissanti’ 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.’

tasma evaṃ samannaṅgato bhikkhu iminaṃ paramena paññādhītiṇhāneva samannaṅgato hoti.

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

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

tasmā evaṃ samannaṅgato bhikkhu iminaṃ paramena saccādhītiṇhāneva samannaṅgato hoti.

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

etañhi, bhikkhu, paramaṃ ariyasaccam yaḍidam – amosadhammam nībbānam.

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

366. “tassa sa vimutti sacce ṭhita akuppa hoti.

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tyassa paṭhaṃ honti uccchinamānū tālāvatthukatā anabhāvamkāta āyatṃ anuppāḍḍhamā.

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.

tasma evaṃ samannaṅgato bhikkhu iminaṃ paramena cāḡādhītiṇhāneva samannaṅgato hoti.

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

tena ca viññāṇena kim vijānāti?

What does one cognize with that consciousness?

‘sukhaṃ tpi vijānāti,

One cognizes: ‘[This is] pleasant’;

‘dukkhaṃ tpi vijānāti,

one cognizes: ‘[This is] painful’;

‘adukkhamasukhaṃ tpi vijānāti.

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

sukhavedanīyaṃ, bhikkhu, phassam paṭicca uppañjati sukhaṃ vedanā.

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

so sukhāya vedanam vedayamāno, sukhāya vedanam vedayāmi’ ti pajānāti.

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

tasseva sukhavedanīyaṃ phassassa nirodhā yaṃ taññāyaṃ vedayitāyaṃ sukhavedanīyaṃ phassam paṭicca

uppannā sukhaṃ vedanā sa nirujjhati, sa vūpasammā 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. “dukkhavedanīyaṃ, bhikkhu, phassam paṭicca uppañjati dukkhaṃ vedanā.

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

so dukkhāya vedanam vedayamāno, ‘dukkhāya vedanam vedayāmi’ ti pajānāti.

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

tasseva dukkhavedanīyaṃ phassassa nirodhā yaṃ taññāyaṃ vedayitāyaṃ dukkhavedanīyaṃ phassam paṭicca

uppannā dukkhaṃ vedanā sa nirujjhati, sa vūpasammā 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. “adukkhamasukhavedanīyaṃ, bhikkhu, phassam paṭicca uppañjati adukkhamasukhaṃ vedanā.

In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

so adukkhamasukhāya vedanam vedayamāno, ‘adukkhamasukhāya vedanam vedayāmi’ ti pajānāti.

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

tasseva adukkhamasukhavedanīyaṃ phassassa nirodhā yaṃ taññāyaṃ vedayitāyaṃ

adukkhamasukhā vedanā sa nirujjhati, sa vūpasammā 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 kaṭṭhānaṃ saṅghatīṇā samodhānaṃ usmā jāyati, tejo abhinibbattati,

tesaṃ eva dvinnam kaṭṭhānaṃ nānābhāvā vikkhepaṇā yaṃ taññāyaṃ vedayitāyaṃ, sa vūpasammā ti

paṭicca uppannā adukkhamasukhā vedanā sa nirujjhati, sa vūpasammā ti

paṭicca uppannā adukkhamasukhā vedanā sa nirujjhati, sa vūpasammā ti

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paṭicca uppannā adukkhamasukhā vedanā sa nirujjhati, sa vūpasammā ti

paṭicca uppannā adukkhamasukhā vedanā sa nirujjhati, sa vūpasammā ti

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 kammaññā ca pabhassarā ca.
 20. “*Then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.*
 seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakāraṇtevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā
 ukkāmuḥkaṃ ālimpeyya, ukkāmuḥkaṃ ālimpetvā saṇḍāsena jātārūpaṃ 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.
 tamenam kālana kālaṃ abhidhameyya, kālana kālaṃ udakena paripphoseyya, kālana kālaṃ
 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 jātārūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnītakasāvaṃ mudu ca kammaññāñca
 pabhassarañca,
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 pattikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa 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 ākāsānañcāyatanaṃ upasaṃhareyyaṃ,
If I were to direct this equanimity, so purified and bright, to the base of infinite space
 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 viññāṇañcāyatanaṃ 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 ākiñcaññāyatanaṃ 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 nevasaññānāsaññāyatanaṃ
 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 ākāsānañcāyatanaṃ 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 viññāṇañcāyatanaṃ 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 ākiñcaññāyatanaṃ 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 nevasaññānāsaññāyatanaṃ
 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 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 karaṇiyaṃ, 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.’
 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,