

Phenapiṇḍūpamasuttavaṇṇanā¹ (SN 22.95)

95. Tatiye **Gaṃgāya nadiyā tīre**'ti Ayujjhapuravāsino aparimāṇabhikkhuparivāraṃ cārikaṃ caramānaṃ Tathāgataṃ attano nagaraṃ sampattaṃ disvā, ekasmiṃ Gaṃgāya nivattanaṭṭhāne mahāvanasaṇḍamaṇḍitappadese Satthu vihāraṃ katvā adamsu. Bhagavā tattha viharati. Taṃ sandhāya² vuttaṃ “Gaṃgāya nadiyā tīre”ti.

In the third sutta ‘*Gaṃgāya nadiyā tīre*’ means: The Ayujjhians saw the Blessed One going on tour with a large retinue of bhikkhus arrived at their own city; they built a dwelling place for the Teacher in a large grove where Ganges river bent around and offered it to the Blessed One. The Blessed One dwelled there. With reference to this it is said: “near the bank of Ganges river”.

The Ayujjhians (*Ayujjhapuravāsino*) saw (*disvā*) the Blessed One along going on tour (*cārikaṃ caramānaṃ*) with a large retinue of bhikkhus (*aparimāṇabhikkhuparivāraṃ*) arrived (*sampattaṃ*) at their own (*attano*) city (*nagaraṃ*); they built (*katvā*) a dwelling place (*vihāraṃ*) for the Teacher (*Satthu*) in a large grove (*mahāvanasaṇḍamaṇḍitappadese*) where Ganges river bent around and offered it (*adamsu*) to the Blessed One. The Blessed One dwelled there. With reference to (*sandhāya*) this (*taṃ*) it is said (*vuttaṃ*): “near the bank of Ganges river”.

VOCABULARY & GRAMMATICAL ANALYSIS

Tatiye **Gaṃgāya nadiyā tīre**'ti = in the third sutta *Gaṃgāya nadiyā tīre* means.

*Ayujjhapuravāsino*³ = the Ayujjha town residents - the Ayujjhians (*Ayujjha + pura + vāsino*).

*aparimāṇabhikkhuparivāraṃ*⁴ = *aparimāṇa + bhikkhu + parivāraṃ*; a large retinue of bhikkhus.

Connected to *Tathāgataṃ* as adjective.

cārikaṃ caramānaṃ = wandering on tour. Connected to *Tathāgataṃ* as adjective?

Tathāgataṃ attano nagaraṃ sampattaṃ⁵ disvā = seeing the Blessed One arriving at their own city.

*ekasmiṃ Gaṃgāya nivattanaṭṭhāne*⁶ = *nivattana + ṭṭhāne* = lit. at a certain place where Ganges river bent around = where Ganges river bent around.

*mahāvanasaṇḍamaṇḍitappadese*⁷ = *mahā + vanasaṇḍa + maṇḍita + padese* = lit. a prepared (*maṇḍita*) spot (*padese*) in a large jungle thicket = in a large grove.

*Satthu vihāraṃ katvā adamsu*⁸ = having made a dwelling place for the Teacher, they offer.

*Taṃ sandhāya*⁹ *vuttaṃ* = with reference to this it is said “near the bank of Ganges river”.

¹ *Upama* (adj.) “coming quite or nearly up to”, i. e. like, similar, equal. Note. *ūpama* metri causa see *ū°* and cp. *opamma & upamā*. *Phena + piṇḍa + ūpama + sutta + vaṇṇanā* (f. explanation; a commentary; praising.)

² *Sandhāya* (abs. of *sandahati*), having united. **in. with reference to**; concerning.

³ *Pura*, nt. a town or city. *Vāsika, vāsī*, m. (in cpds.) living in; dwelling in. f. *vāsinī*.

⁴ *Aparimāṇa*, a. limitless; immeasurable. *Parivāra*, m. retinue; suite; pomp; followers.

⁵ *Sampatta* (pp. of *sampāpuṇāti*), reached; arrived; come to.

⁶ *Nivattana*, stoppage; *ṭṭhāna*, a place.

⁷ *Mahāvana*=large grove; *vanasaṇḍa*=jungle thicket; *maṇḍita*=decorate; *padesa*=a spot.

⁸ *Dadāti* (*dā + a*; *dā* is doubled and the former *ā* is shortened), to give; to offer; to allow; to grant; to hand over.

⁹ *Sandhāya* (abs. of *sandahati*), having united. **in. with reference to**; concerning.

Tatra kho Bhagavā bhikkhū āmantesī’ti tasmim vihāre vasanto **Bhagavā** sāyanhasamayam gandhakuṭito **nikkhamitvā** [Gaṃgātīre paññattavarabuddhāsane **nisinno**] [Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam **disvā**] “Mama sāsane pañcakkhandhanissitam **ekam dhammam kathessāmī**”ti **cintetvā**¹⁰ **parivāretvā** **nisinne bhikkhū āmantesi**.

Dwelling at that place, the Blessed One left (from) the fragrance hut in the evening, sitting at an excellent seat prepared for the Buddha near the bank of Ganges and seeing in the Ganges river, a large lump of foam approaching. Thinking thus: “I will preach one dhamma in my teaching (*mama sāsane*), which depends on the five aggregates.” he addressed to the bhikkhus who are sitting around.

Dwelling at that place (*tasmim vihāre vasanto*), the Blessed One left (from) the fragrance hut (*gandhakuṭito*) in the evening (*sāyanhasamayam*) sitting (*nisinno*) at an excellent seat prepared for the Buddha (*paññattavarabuddhāsane*) near the bank of Ganges and seeing (*disvā*) in the Ganges river (*Gaṃgāya nadiyā*), a large (*mahantam*) lump of foam (*pheṇapiṇḍam*) approaching (*āgacchantam*). Thinking (*cintetvā*) thus: “I will preach (*kathessāmī*) one dhamma (*ekam dhammam*) in my (*mama*) teaching (*sāsane*), which depends on (*nissitam*) the five aggregates (*pañcakkhandha*).” he addressed (*āmantesi*) to the bhikkhus (*bhikkhū*) who are sitting around (*nisinne*).

VOCABULARY & GRAMMATICAL ANALYSIS

Pattern matching: *Tatra kho (saṃvaṇṇetabba): tasmim vihāre vasanto* = The Blessed One dwelling at the place. Here *tatra kho* should be connected to *vasanto* (*pāṭha-sesa*=missing word) and not *āmantesī*. (*saṃvaṇṇanā*)

Pattern matching: *Bhagavā (saṃvaṇṇetabba): Bhagavā sāyanhasamayam gandhakuṭito nikkhamitvā* [Gaṃgātīre paññattavarabuddhāsane **nisinno**] [Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam **disvā**] “Mama sāsane pañcakkhandhanissitam **ekam dhammam kathessāmī**”ti **cintetvā**¹¹. (*saṃvaṇṇanā*)

Bhikkhū (*saṃvaṇṇetabba*): *parivāretvā nisinne bhikkhū*. (*saṃvaṇṇanā*)
*parivāretvā*¹² *nisinne bhikkhū* = he addressed to the bhikkhus who are sitting around.

parivāretvā, nisinne as samāna-kāla kriyā visesana; *nisinne* connects to *bhikkhū* as adjective.

Paññattavarabuddhāsana nt. excellent seat prepared for the Buddha [*paññatta + vara + buddha + āsana*].

sāyanhasamayam gandhakuṭito nikkhamitvā = left (from) the fragrance hut in the evening.

*Gaṃgātīre paññattavarabuddhāsane*¹³ *nisinno* = sitting at an excellent seat prepared for the Buddha near the bank of Ganges.

Paññattavarabuddhāsana nt. excellent seat prepared for the Buddha [*paññatta + vara + buddha + āsana*].

Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam disvā = having seen in the Ganges river, a large lump of foam approaching.

¹⁰ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

¹¹ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

¹² *Parivāreti* (*pari + var + e*), to surround; to follow. aor. ~esi. pp. ~vārita. abs. ~retvā.

¹³ *Paññāpeti* (*pa + ña + ape*), to regulate or make a rule; to make known; to declare; to prepare (a seat, etc.) aor. ~esi. pp. ~pita or *paññatta*. pr.p. ~penta. abs. ~petvā.; *vara*=excellent; *āsana*=seat.

“Mama sāsane pañcakkhandhanissitaṃ¹⁴ ekaṃ dhammaṃ kathessāmi”ti cintetvā¹⁵ = thinking thus: “I will preach one dhamma in my teaching, which depends on the five aggregates.”

Mahantaṃ pheṇapiṇḍaṃ’ti uṭṭhānuṭṭhāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātamaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ pheṇapiṇḍaṃ.

Mahantaṃ pheṇapiṇḍaṃ means when it rises up continuously starting from the [tiny] size of a ripe plum fruit, growing gradually by going along with the downstream, to becoming the size of a mountain peak, where many beings such as water snakes and so on (*ādayo*) live, such [is] a large lump of foam.

Every time it rises up (*uṭṭhānuṭṭhāne*) starting from (*paṭṭhāya*) the [tiny] size (*pamāṇa*) of a ripe (*pakka*) plum fruit (*badarapakkappamāṇato*), it grows (*pavaḍḍhitvā*) gradually (*anupubbena*) by going (*āgamanena*) along with the downstream (*anusota*), to become (*jātamaṃ*) the size of a mountain peak (*pabbatakūṭamattaṃ*), where (*yattha*) many beings (*anekapāṇayo*) such as water (*udaka*) snakes (*sappa*) and so on (*udakasappādayo*) live (*nivasanti*), such (*evarūpaṃ*) [is] a large (*mahantaṃ*) lump of foam (*pheṇapiṇḍaṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

Mahantaṃ pheṇapiṇḍaṃ’ti = *Mahantaṃ pheṇapiṇḍaṃ* means.

Mahantaṃ (*saṃvaṇṇetabba*): *uṭṭhānuṭṭhāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātamaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ. (saṃvaṇṇanā)*

*uṭṭhānuṭṭhāne*¹⁶ = *uṭṭhāne uṭṭhāne* = rising up continuously, every time it stands up/appears (*ābhikkhañña* repetition of verbs, versus *viccā, āmedīta*)

badarapakkappamāṇato = *badara + pakka + pamāṇato* = from the [tiny] size of a ripe plum fruit

badara = plum fruit; *pakka*=ripe; *pamāṇa*, measure; size; amount.

paṭṭhāya (in.)= starting from (requires 5th form)

*anusotāgamanena*¹⁷ = by going along with downstream

*anupubbena pavaḍḍhitvā*¹⁸ = gradually growing

pabbatakūṭamattaṃ jātamaṃ = becoming the size of the mountain peak

yattha udakasappādayo anekapāṇayo nivasanti = where many beings water-snakes and so on live.

udakasappādayo = *udaka + sappa (snake) + ādayo*

anekapāṇayo (*aneka + pāṇayo*); *pāṇi* 3 masc. being; living being; lit. breath [*pa + √an + a*].

*evarūpaṃ*¹⁹ *mahantaṃ* = such (is) a large.

pheṇapiṇḍaṃ (*saṃvaṇṇetabba*): *pheṇapiṇḍaṃ (saṃvaṇṇanā)*

¹⁴ *Nissita* (pp. of *nissayati*), dependent on; hanging on; living by means of.

¹⁵ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

¹⁶ *Uṭṭhāna*, nt. getting up; rising;

¹⁷ *anusota*^o, down stream; *gamana*, nt. going ~*āgamana*, nt. going along.

¹⁸ *Pavaḍḍhati* (*pa + vaḍḍh + a*), to grow; to increase. aor. ~*ḍḍhi*. pp. ~*ḍḍhita*. abs. ~*ḍḍhitvā*. *Anupubba*, a. successive, gradual.

¹⁹ *evarūpa* = *evamrūpa* = “of such a kind”, *bahubbīhi*.

Āvaheyyāti āhareyya. *So panāyaṃ pheṇapiṇḍo uṭṭhitaṭṭhānēpi bhijjati, thokaṃ gantvāpi, ekadviyojanādivasena dūraṃ gantvāpi, antarā pana abhijjantopi mahāsamuddaṃ patvā avassameva bhijjati.*

Āvaheyya means *āhareyya*. That very lump of foam breaks at the rising place, or it breaks having gone a little or having gone far about one or two yojanas etc. or although not breaking in between, when it reaches the big ocean, it just breaks inevitably.

Āvaheyya means *āhareyya*. That very (*so pana āyaṃ*) lump of foam (*pheṇapiṇḍo*) breaks (*bhijjati*) at the rising place (*uṭṭhitaṭṭhānē*), or (*pi*) [it breaks] having gone (*gantvā*) a little (*thokaṃ*) or (*pi*) having gone (*gantvā*) far (*dūraṃ*) about (*vasena*) one or two (*ekadvi*) yojanas etc. (*yojanādi*) or although (*pi*) not breaking (*abhijjanto*) in between (*antarā*), when it reaches (*patvā*) the big ocean (*mahāsamuddaṃ*), it just (*eva*) breaks (*bhijjati*) inevitably (*avassam*).

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Āvaheyyā'ti āhareyya²⁰

Motive: *āvaheyya* (√*vah*) means *āhareyya* (√*har*). (*āhareyya* = would bring) - *dhātvattha samvaṇṇanā* –

Explanation by the meaning of roots.

*So panāyaṃ pheṇapiṇḍo uṭṭhitaṭṭhānēpi*²¹ *bhijjati* = this very (*so pana āyaṃ*) lump of foam (*pheṇapiṇḍo*) breaks (*bhijjati*) at the rising place (*uṭṭhitaṭṭhānē*).

so pana āyaṃ pheṇapiṇḍo = that very lump of foam

uṭṭhitaṭṭhānēpi = *uṭṭhita* + *ṭhānē* + *api* = at the rising place

thokaṃ gantvā api = or (it breaks) having gone a little.

ekadviyojanādivasena dūraṃ gantvāpi = or (it breaks) having gone far in terms of (about) one or two yojanas etc...

*antarā pana abhijjanto*²² *pi* = although (*pi*) not breaking (*abhijjanto*) in between (*antarā*).

abhijjanto = *na* + *bhijjanto*, not breaking.

mahāsamuddaṃ patvā = having reached the big ocean

*avassameva*²³ *bhijjati* = it breaks inevitably

Nijjhāyeyyāti olokeyya.

Oloketi (*ava* + √*lok* + *e*), to look at; to inspect. *olokesi*. aor. *olokita*. pp. *Nijjhāyeyyā* [*ni* + √*jhā* + *ya* + *ti*] could mean focus, concentrate or look at. *Dhātvattha samvaṇṇanā*: Definition of the root √*jhā* (think, meditate) versus √*lok* (look) .

Yoniso upaparikkheyyāti kāraṇena upaparikkheyya.

One should examine properly in terms of the cause.

One should examine properly (*upaparikkheyya*) in terms of the cause (*kāraṇena*).

Motive: *yoniso* is defined as *kāraṇena*; *kāraṇena* = 3rd form adverb, in terms of the source, or in the aspect of causality.

upaparikkheyya = should examine rationally/properly/correctly.

²⁰ *Āharati* (*ā* + *har* + *a*), to bring; to fetch; to produce.

²¹ *Uṭṭhita* (pp. of *uṭṭhāti*), got up; arisen; produced.

²² *Bhijjati* (*bhid* + *ya*), to be broken or destroyed.

²³ *Avassa* (adj.) [*a* + *vaś*] against one's will, inevitable.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro’ti bhikkhave pheṇapiṇḍa**mi**sāro nāma kiṃ bhaveyya, vilīyitvā viddhamseyy**eva**.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro - what could be the substance in the lump of foam? having dissolved, it would just be destroyed.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro : What could be the substance in the lump of foam? having dissolved (vilīyitvā), it would just (eva) be destroyed (viddhamseyya).

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Motives:

1. *Kiṃ hi siyā* is defined as *kiṃ bhaveyya (saṃvaṇṇanā)* → *siyā* (√*as*, be, throw, eat) is defined as *bhaveyya* (√*bhū*, be, become).

2. *pheṇapiṇḍe sāro* is defined as *pheṇapiṇḍami sāro* (7th form singular and not 2nd form plural → vibhatti-saṃvaṇṇanā or suffix explanation).

sāro (saṃvaṇṇetabba) = *sāro nāma*, what we consider *sāra (saṃvaṇṇanā)*

*vilīyitvā*²⁴ *viddhamseyya eva*²⁵ = having dissolved, it would just be destroyed. (*adhippāyattha*²⁶-*saṃvaṇṇanā*)

Evameva khoti yathā pheṇapiṇḍo nissāro, evaṃ rūpampi niccasāradhuvasāraattasāravirahena nissārameva.

Just as the lump of foam is lacking of substance, so also *rūpa* is lacking of substance in terms of lacking of permanent-essence, of lasting-essence, of self-essence.

Just as (*yathā*) the lump of foam (*pheṇapiṇḍo*) is lacking of substance (*nissāro*), so too (*evaṃ*) *rūpa (rūpam)* is also (*pi*) lacking of substance (*nissāram*), in terms of lacking (*virahena*) of permanent-essence, of lasting-essence, of self-essence.

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Note: this sentence is *saṃkhepa saṃvaṇṇanā*, just a brief explanation; the next 2 paragraphs are the elaboration of this sentence and they are called *vitthāra saṃvaṇṇanā*.

Motive: The reader might have a question about *nissāra (ābhoga)* so *niccasāradhuvasāraattasāravirahena* is provided to answer that question. This type of sentence is *ābhoga-saṃvaṇṇanā*. Here he explains ‘*ni*’ means *virahena* and *sāra* means *niccasāra-dhuvasāra-attasāra*.

yathā pheṇapiṇḍo nissāro = just as the lump of foam is lacking of substance or just as a worthless lump of foam.

niccasāradhuvasāraattasāravirahena = *nicca-sāra + dhuva-sāra + atta-sāra + virahena*. A *bahubbīhi* and connected to *nissāram* as 3rd case manner adverb.

viraha, m. without, separation; emptiness.

²⁴ *Vilīyati (vi + lī + ya)*, to melt; to be dissolved; to perish.

²⁵ *Viddhamseti (vi + dham + e)*, to demolish; to destroy.

²⁶ *Adhippāyattha* = the real or actual meaning. What the Buddha really wants to say.

Yathā ca so “Iminā pattam vā thālakaṃ vā karissāmī”ti gahetuṃ na sakkā, gahitopi tamattham na sādheti, bhijjati eva, evaṃ rūpampi niccan’ti vā dhuvan’ti vā ahan’ti vā maman’ti vā gahetuṃ na sakkā. Gahitampi na tathā tiṭṭhati, ‘aniccam dukkham anattā asubhaññeva hotī’ti evaṃ pheṇapiṇḍasadisameva hoti.

Just as one is not possible to take [the lump of foam thinking]: “with this, I’ll make a bowl or a small bowl”; although being taken, it does not accomplish that purpose, it just breaks. Similarly, it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’. Although being taken, [*rūpa*] cannot stand; in that way and it is just the same as the lump of foam, in such way that: “it’s just impermanent, suffering, non-self and unpleasant”.

Just as (*yathā*) one (*so*) is not possible (*na sakkā*) to take (*gahetuṃ*) [the lump of foam thinking]: “with this (*iminā*), I’ll make a bowl (*pattam*) or a small bowl (*thālakaṃ*)”; although (*pi*) being taken (*gahito*), it does not accomplish (*na sādheti*) that purpose (*tamattham*), it just breaks. Similarly (*evaṃ*), it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’. Although (*pi*) being taken (*gahito*), [*rūpa*] cannot stand (*na tiṭṭhati*); in that way (*tathā*) and it is (*hoti*) just (*eva*) the same (*sadisam*) as the lump of foam, in such way (*evaṃ*) that: “it’s just (*eva*) impermanent, suffering, non-self and unpleasant”.

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so refers to *pheṇapiṇḍo*.

Iminā pattam vā thālakaṃ vā karissāmī = with this, I will make a bowl or a small bowl.

Yathā ca so “...”ti gahetuṃ²⁷ na sakkā²⁸ = just as *pheṇapiṇḍo* is not possible to take thus

gahitopi²⁹ tamattham na sādheti = although being taken, it does not accomplish that purpose.

gahito api = although being taken

sādheti pr. (+acc) acts successfully; completes; successfully attains [*√sādh + *e + ti*].

evaṃ rūpampi³⁰ niccan’ti vā dhuvan’ti vā ahan’ti vā maman’ti vā gahetuṃ na sakkā = like this, it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’.

gahitampi na tathā tiṭṭhati³¹ = in that way, although taken, it cannot stand in that way.

Here *tathā* refers to the previous sentence “*evaṃ rūpampi niccan’ti vā...*”.

aniccam dukkham anattā asubhaññeva hotī’ti = it’s just impermanent, suffering, non-self and unpleasant

iti evaṃ pheṇapiṇḍasadisameva³² hoti = it’s just the same as the lump of foam in such a way that:

iti eva = in such a way that

evaṃ pheṇapiṇḍasadisameva = *evaṃ pheṇapiṇḍa + sadisam + eva*

²⁷ *Gaṇhāti* (*gah + ṇhā*), to take; to hold of; to seize. aor. *gaṇhi*. pp. *gahita*. abs. *gahetvā, gaṇhitvā*. *Gahetuṃ/ gaṇhituṃ* (*gaha + tuṃ*), to take. *gah* (to take), (*gahya*) *gayha gayhati, gayhate* (is taken).

²⁸ *Sakkā*, in. it is possible.

²⁹ *Gaṇhāti* (*gah + ṇhā*), to take; to hold of; to seize. pp. *gahita*.

³⁰ *evaṃ, evamevaṃ, evampi* = like this, similarly.

³¹ *Tiṭṭhati* (*ṭhā + a; ṭhā* is changed to *tiṭṭha*), to stand; to stay; to abide; to last; to remain. (comparative *tiṭṭhatu* has the meaning; leave it alone or let it be so.) aor. *aṭṭhāsi*. pp. *ṭhita*. pr.p. *tiṭṭhanta, tiṭṭhamāna*, abs. *ṭhatvā*.

³² *Sadisa*, a. equal; similar; like. ~*ta*, nt. equality; similarity.

Yathā vā pana pheṇapiṇḍo chiddāvachiddo anekasandhighaṭito bahūnaṃ udakasappādīnaṃ pāṇānaṃ āvāso, evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ, kulavasenevettha asīti kimikulāni vasanti, tadeva tesam sūtiḡharampi vaccakuṭipi gilānasālāpi susānampi, na te aññattha gantvā gabbhavuṭṭhānādīni karonti, evampi pheṇapiṇḍasadisam.

Alternatively, just as the lump of foam that is full of big and small holes (*chiddāvachiddo*), with many connected joints, the habitat of many animals such as water snakes and so on, similarly, *rūpaṃ* is full of big and small holes, with many connected segments where eighty kinds of micro organisms live. That (*rūpa*) itself is the newborn chamber, the toilet, the hall of the sick, the cemetery of those [eighty kinds of micro organisms], starting with giving birth to a child they don't go elsewhere; in this way too *rūpa* is like a lump of foam.

Alternatively (*vā*) just as (*yathā*) the lump of foam (*pheṇapiṇḍo*) that is full of big holes (*chidda*) and small holes (*avachiddo*), with many (*aneka*) connected (*ghaṭito*) joints (*sandhi*), the habitat (*āvāso*) of many animals (*pāṇānaṃ*) such as water snakes (*udakasappa*) and so on, similarly (*evaṃ pi*), *rūpaṃ* is full of big and small holes, with many connected (*ghaṭitaṃ*) segments (*sandhi*) where eighty (*asīti*) kinds of micro organisms (*kimikulāni*) live (*vasanti*). That (*tad=rūpa*) itself is the newborn chamber (*sūtiḡharam*) or the toilet (*vaccakuṭipi*) or the hall of the sick (*gilānasālāpi*) or the cemetery (*susānampi*) of those (*tesam*) [eighty kinds of micro organisms], starting with giving birth to a child (*gabbhavuṭṭhāna*) they (*te*) don't go (*na gantvā*) elsewhere (*aññattha*); in this way too *rūpa* is like a lump of foam.

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā vā pana pheṇapiṇḍo chiddāvachiddo anekasandhighaṭito bahūnaṃ udakasappādīnaṃ pāṇānaṃ āvāso = just as the lump of foam, something full of big holes (*chidda*) and small holes (*avachidda*), with many connected segments, the habitat of many animals such as water snakes and so on.

vā = alternatively, this is alternative explanation (*vākyārambha* = lit. one more attempt, meaning further explanation)

chidda, nt. a hole; a fissure; fault; defect. *avachidda*, small holes.

sandhi f. – union, joint, connection, segment; *ghaṭeti* (*ghaṭ + e*), to connect; to unite; to strive. pp. *ghaṭita*.

udakasappādīnaṃ = *udaka* (water) + *sappa* (snake) + *ādi* (so on)

pāṇānaṃ āvāso = habitat of animals

evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ, kulavasenevettha asīti kimikulāni vasanti = similarly, *rūpaṃ* is full of big and small holes, with many connected segments where eighty kinds of micro organisms live.

evaṃ pi = similarly

kulavasenevettha = *kula* + *vasena* + *eva* + *ettha* = there, only in terms of species

asīti kimikulāni vasanti, f. eighty kinds of micro organisms live

tadeva tesam sūtiḡharampi vaccakuṭipi gilānasālāpi susānampi = That (*rūpa*) itself is the newborn chamber, the toilet, the hall of the sick, the cemetery of those (eighty kinds of micro organisms).

tadeva = that (*rūpa*) itself

tesam = of those refer to *tesam kimikulānaṃ*

sūtiḡhara, nt. lying-in-newborn-chamber.

vacca, nt. excrement; faeces; dung. ~*kuti*, f. a toilet.

gilāna, a. sick; unwell; a sick person ~*sālā*, f. a hall for the sick.

usāna, nt. cemetery.

na te aññattha gantvā gabbhavuṭṭhānādīni karonti = giving birth to a child they don't go elsewhere (ie. just going to *sūtiḡharampi vaccakuṭīpi gilānasālāpi susānampi*)

aññattha, *aññatra*, ad. elsewhere; somewhere else.

gabbhavuṭṭhānādīni = *gabbha* + *vuṭṭhāna* + *ādi*; it refers to the previous sentence.

gabbha, the womb; ~*vuṭṭhāna*, nt. lit. standing up. = giving birth to a child

evampi pheṇapiṇḡasadisam (rūpam): in this way too, *rūpam* (understood) is like *pheṇapiṇḡa*. (another simile).

pheṇapiṇḡasadisam = similarly, a lump of foam

*Yathā ca pheṇapiṇḡo ādīto*³³ *badarapakkamatto hutvā anupubbena pabbatakūṭamattopi hoti, evam rūpampi ādīto kalalamattam hutvā anupubbena byāmamattampi gomahimsahatthiādīnam vasena pabbatakūṭādīmattam hoti macchakacchapādīnam vasena anekayojanasatapamāṇampi, evampi pheṇapiṇḡasadisam.*

Just as a lump of foam, at the beginning, being a small ripened plum, gradually becomes the size of a mountain peak; similarly *rūpa*, at the beginning being a tiny foetus, gradually becoming 6 feet tall and in terms of cow, water buffaloes and elephant, it becomes the size of a mountain peak. In terms of fish, turtle and so on it becomes the size of many hundreds yojana. In this way too, [*rūpa*] is like a lump of foam.

Just as (*yathā*) a lump of foam (*pheṇapiṇḡo*), at the beginning (*ādīto*), being (*hutvā*) a small ripe plum (*badarapakkamatto*), gradually (*anupubbena*) becomes (*hoti*) the size of a mountain peak (*pabbatakūṭamattopi*). Similarly (*evam*) *rūpa*, at the beginning (*ādīto*) being (*hutvā*) a tiny foetus (*kalalamattam*), gradually (*anupubbena*) becoming 6 feet tall (*byāmamattampi*) and in terms (*vasena*) of cow, water buffaloes and elephant (*gomahimsahatthiādīnam*), it becomes the size of a mountain peak. In terms of (*vasena*) fish, turtle and so on it becomes the size of many hundreds yojana. In this way too (*pi*), [*rūpa*] is like (*sadisam*) a lump of foam.

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā ca pheṇapiṇḡo ādīto badarapakkamatto hutvā anupubbena pabbatakūṭamattopi hoti = just as a lump of foam, at the beginning, being a small ripe plum, gradually becomes the size of a mountain peak.

badarapakkamatto = *badara*, plum + *pakka*, ripe + *matto*, size, amount

anupubbena adj. gradual; step-by-step; successive; lit. following before [*anu* + *pubba*]

*evam rūpampi ādīto kalalamattam*³⁴ *hutvā anupubbena byāmamattam 'pi gomahimsahatthiādīnam vasena pabbatakūṭādīmattam hoti* – similarly *rūpa*, at the beginning being a tiny foetus, gradually becoming 6 feet tall and in terms of cow, water buffaloes and elephant, it becomes the size of a mountain peak.

³³ *Ādīto*, ad. at first; from the beginning.

³⁴ *Kalala*, nt. mud; mire.

kalala, nt. 1. mud; mire 2. foetus. *kalala*=combination of father's sperm and mother's ovary, invisible to naked eye. (*vikati-kattā*)

byāmamattam api = *byāma*, from head to foot + *mattam* = fathom size, six feet (*vikati-kattā*); *api* = even

gomahimsahatthiādī = *go* (cow) + *mahimsa* (water buffalo) + *hatthi* (elephant) + *ādi*

macchakacchapādīnam vasena anekayojanasatapamāṇampi, evampi phenapiṇḍasadisam - In terms of fish, turtle and so on it becomes the size of many hundreds yojana.

macchakacchapādīna = *maccha* (fish) + *kacchapa* (turtoise) + *ādi* (etc.)

anekayojanasatapamāṇampi = *aneka* + *yojana* + *sata* + *pamāṇam* (dimension) *api* = whales

Yathā ca phenapiṇḍo ut̥ṭhitamattopi bhijjati, thokaṃ gantvā'pi, dūraṃ gantvā'pi, samuddaṃ patvā pana avassameva bhijjati, evamevaṃ rūpaṃ'pi kalalabhāve'pi bhijjati abbudādbhāve'pi, antarā pana abhijjamānam'pi vassasatāyukānaṃ vassasataṃ patvā avassameva bhijjati; maraṇamukhe cuṇṇavicuṇṇaṃ hoti; evampi phenapiṇḍasadisam.

Just as the lump of foam breaks when just arising or it breaks going a little or going far, but reaching the ocean it breaks for sure; just so, *rūpa* breaks at the stage of *kalala* (at the first week of conception) or at the stage of *abbuda* (at the second week of conception) and although (*pana pi*) not breaking (*abhijjamānam*) in between, [the body] of those of 100 years life-span (*vassasatāyukānaṃ*) surely breaks having reached 100 years. At the gate of death (*marāṇamukhe*) it is crushed into bits. In this way too, [*rūpa*] is like a lump of foam.

Just as (*yathā*) the lump of foam breaks when arising (*ut̥ṭhitamatto*) or (*pi*) it breaks going a little (*thokaṃ*) or going far (*dūraṃ*), but (*pana*) reaching the ocean it breaks for sure (*avassam*); in exactly the same way (*evamevaṃ*), *rūpa* breaks at the stage of *kalala* (*kalalabhāve*) or at the stage of *abbuda* (*abbudādbhāve*) and although not breaking in between, the body of those of 100 years life-span surely breaks having reached 100 years. At the gate of death it is crushed into bits. In this way too, *rūpa* is like a lump of foam.

VOCABULARY & GRAMMATICAL ANALYSIS

ut̥ṭhita (pp. of *ut̥ṭhāti*), arisen.

avassaṃ, ad. inevitably, surely

*kalala*³⁵, nt. mud; mire., *kalalabhāve* = at the stage of *kalala*, at the stage of the first week of conception

³⁵ The development of a baby in the womb, also known as prenatal development, occurs in distinct stages. These stages are generally divided into three trimesters, each with its own set of milestones and changes. Here's an overview of the different development stages:

First Trimester:

1. **Weeks 1-4:** Fertilization occurs, and a zygote (fertilized egg) forms. It undergoes rapid cell division and becomes a blastocyst as it travels down the fallopian tube and eventually implants in the uterus.
2. **Weeks 5-8:** The embryo forms, and major organ systems start to develop. The heart begins to beat, and basic structures of the brain, spinal cord, eyes, ears, and limbs form.
3. **Weeks 9-12:** The embryo is now considered a fetus. Organs continue to develop and become more specialized. Fingers and toes become distinct, and the fetus starts moving, although this movement isn't felt by the mother yet.

Second Trimester: 4. **Weeks 13-16:** The fetus continues to grow, and its sex can often be determined through ultrasound. Muscles and bones develop, and the face becomes more defined.

abbudabhāve, at the stage of *abbuda*, foetus in the 2nd week after conception.

antarā pana abhijjamānam 'pi = although not breaking in between (from *kalala* to fully grown)

vassasatāyukānaṃ = *vassasata* (one hundred years) + *ayukānaṃ* (life) ie. of those of 100 years life-span

vassasataṃ patvā avassameva bhijjati = (the body) surely breaks having reached 100 years.

maraṇamukhe cuṇṇavicuṇṇaṃ³⁶ hoti = at the gate/mouth of death breaks into pieces.

cuṇṇa = powder, particle; *vicuṇṇa* = very small particle

evampi pheṇapiṇḍasadisam (rūpaṃ): in this way too, *rūpaṃ* (understood) is like *pheṇapiṇḍa*. (another simile).

Kiṃ hi siyā bhikkhave vedanāya sāro'tiādīsu vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā
veditabbā. Yathā hi pubbuḷo asāro, evaṃ vedanāpi.

Regarding the paragraphs starting with “*kiṃ hi siyā...*” and so on, the similarity (*sadisatā*) of *vedanā* and so on with the bubble and so on should be known in this way (in the following sentences).

VOCABULARY & GRAMMATICAL ANALYSIS

Regarding [the paragraphs] starting with (*tiādīsu*) “*kiṃ hi siyā...*” and so on, the similarity (*sadisatā*) of *vedanā* and so on (*vedanādīnaṃ*) with the bubble and so on (*pubbuḷādīhi*) should be known in this way (*evaṃ* - in the following sentences). For further elaboration (*hi*), just as bubble is insubstantial, so too is feeling.

Kiṃ hi siyā bhikkhave vedanāya sāro'tiādīsu vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā *veditabbā* - regarding the paragraphs starting with “*kiṃ hi siyā...*”, the similarity of *vedana* and so on with the bubble and so on should be known in this way (in the following sentences). For further elaboration, just as bubble is insubstantial, so too is feeling.

5. **Weeks 17-20:** Fetal movements become more noticeable, and the mother may feel them (quickening).

Vernix, a protective coating, forms on the skin.

6. **Weeks 21-24:** Eyelids and eyebrows develop, and the fetus's hearing becomes more refined. Lungs start to produce a substance called surfactant, which helps with breathing.

Third Trimester: 7. Weeks 25-28: The fetus's eyes open, and it can respond to light and sound. Brain development continues, and the nervous system becomes more complex. The fetus has a better chance of survival if born prematurely, although intensive medical care is still required.

8. **Weeks 29-32:** Rapid brain growth occurs, and the fetus gains more body fat. Movements are more deliberate, and the fetus settles into a head-down position in preparation for birth.

9. **Weeks 33-40 (full term):** The fetus continues to gain weight and develop more layers of fat for insulation and energy storage. Organs are nearly fully mature by the end of this period. The baby is ready for birth and moves into the head-down position in the mother's pelvis.

It's important to note that these stages are general guidelines, and individual development can vary. Prenatal care, proper nutrition, and a healthy lifestyle are essential to support the baby's growth and development throughout these stages.

³⁶ *Cuṇṇa*, nt. powder; *~vicuṇṇa*, a. crushed to bits; smashed.

hi has 12 meanings depending on the context. It's a conjunction to be translated according to the previous sentence and the current sentence.

sārotiādīsu = *bahubbīhu* refers to all remaining sentences to be followed.

tīādīsu = *iti* + *adīsu*. *Adīsu* is part of the sentence that *iti* refers to although it's outside the quote.

*sadisatā*³⁷ = the similarity

bubbula, *bubbulaka*, (or *pubbuḷa*, *pubbuḷaka* – suffix *ka* here means small) nt. a bubble.

Yathā hi pubbuḷo asāro, evaṃ vedanāpi. For further elaboration, just as bubble is insubstantial, so too is feeling.

hi = for further elaboration, *vitthāra*.

Yathā ca so abalo agayhūpago, na sakkā taṃ gahetvā phalakaṃ vā āsanaṃ vā kātum, gahitopi bhijjateva; evaṃ vedanāpi abalā agayhūpagā, na sakkā niccā'ti vā dhuvā'ti vā gahetum, gahitāpi na tathā tiṭṭhati, evaṃ agayhūpagatāyapi vedanā pubbuḷasadisā.

In this way, it (the bubble) is weak and can not be taken, taking it, it's not possible to make as a sitting board or a seat; even though taking, it just breaks. So too, feeling is also weak and not worth taken and it not possible to take [*vedanā* as]: 'vedanā is permanent' or 'vedanā is lasting'; even though taking, it does not stay that way. So too, feeling is also similar to a bubble in the sense of the inability to be taken.

In this way, it (the bubble) is weak (*abalo*) and cannot be taken (*agayhūpaga*), taking it (*taṃ gahetvā*), it's not possible (*na sakkā*) to make (*kātum*) as a sitting board (*phalakaṃ*) or a seat (*āsanaṃ*); although (*pi*) taking (*gahito*), it just (*eva*) breaks (*bhijjati*). So too (*evaṃ*), feeling is also (*vedanāpi*) weak (*abalā*) and cannot be taken (*agayhūpagā*) and it not possible (*na sakkā*) to take (*gahetum*) [*vedanā* as]: '[vedanā] is permanent' or '[vedanā] is lasting'; although (*pi*) taking (*gahito*), it does not stay (*na tiṭṭhati*) that way (*tathā = niccāti vā dhuvāti vā*). So too (*evaṃ*), feeling is similar to a bubble (*pubbuḷasadisā*) in the sense of the inability to be taken (*agayhūpagatāya*).

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā ca so abalo agayhūpago = In this way, it (the bubble) is weak and not worth taken.

abala, a. weak; feeble. *abalā*, f. a woman.

*agayhūpaga*³⁸ = *a* + *gayha*, taken + *upaga* = lit. cannot be taken = not worth taken.

*na sakkā taṃ gahetvā phalakaṃ*³⁹ *vā āsanaṃ vā kātum* = taking it, it's not possible to make as a sitting board or a seat.

phalaka, m. nt. a board; plank; a shield.

gahitopi bhijjateva = although (*pi*) taking, it just breaks.

³⁷ *Sadisa*, a. equal; similar; like. ~*ta*, nt. equality; similarity.

³⁸ **Gayha** (adj.) [grd. of *gayhati*; Vedic grāhya] to be taken, to be seized, as nt, the grip, in **gayhūpaga** (adj.) for being taken up, for common use SnA 283. — (nt.) that which comes into one's grasp, movable property, acquisition of property DhA ii.29; iii.119; PvA 4. As **gayhūpakam** at J iv.219.

³⁹ *Phalaka*, m. nt. a board; plank; a shield.

gahitopi bhijjateva = *gahitopi bhijjati* (intransitive verb) *eva*. versus *bhindati* [$\sqrt{bhid} + ma + ti$] (transitive verb). Similarly, *chijjati* [$\sqrt{chid} + ya + ti$] versus *chindati* [$\sqrt{chid} + ma + ti$].

evaṃ vedanāpi abalā agayhūpagā, na sakkā niccāti vā dhuvāti vā gahetuṃ = so too, feeling is also weak and not worth taken and it not possible to take: ‘vedanā is permanent’ or ‘vedanā is lasting’.

iti = *nidassana* (refer to something immediately before or after) or *ākāra-jotaka* (manner indicator, the manner of speech)

gahitāpi na tathā tiṭṭhati = even though taking, it does not stay that way (that way = *niccāti vā dhuvāti vā*).

evaṃ agayhūpagatāyapi vedanā pubbuḷasadisā = so too, feeling is similar to a bubble in the sense of not worth taken.

agayhūpagatāyapi = *agayhūpagatāya* + *api*

agayhūpagatāya (NG-3, 3 Sg.) = lit. in the sense of the inability to be taken = in the sense of not worth taken.

api = also

pubbuḷa = bubble

Yathā pana tasmim̐ tasmim̐ udakabindumhi pubbuḷo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti, evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti; ekaccharakkhaṇe koṭisatasahassasamkhā [*vedanā*] *uppajjitvā nirujjhati*.

Furthermore, just as the bubble arises and breaks in each and every water drops and it does not last long; so too, feeling arises and ceases; it does not stay long. Within the moment of a finger-snap, a hundred thousand kotis (a trillion) vedanas arise and cease.

Furthermore (*pana*), just as (*yathā*) the bubble arises and breaks in each and every (*tasmim̐ tasmim̐*) water drops (*udakabindumhi*) and it does not last long; so too, feeling arises and ceases; it does not stay long (*ciraṭṭhitikā*). Within a brief moment (*ekaccharakkhaṇe*), a hundred thousand kotis (a trillion) vedanas arise and cease.

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā pana tasmim̐ tasmim̐ udakabindumhi pubbuḷo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti = furthermore, just as the bubble arises and just breaks in each and every water drops and it does not last long.

pana = *pakantara* (another explanation or alternative explanation) = furthermore

tasmim̐ tasmim̐, each and every

udakabindu, nt. a water drop.

evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti, ekaccharakkhaṇe koṭisatasahassasamkhā uppajjitvā nirujjhati = so too, feeling arises and it just ceases; it does not stay long. Within a brief moment, a trillion vedanas arise and cease.

ekaccharakkhaṇe = *eka* + *acchara*, finger snap + *khaṇe* = in the moment of a finger-snap or in a brief moment.

koṭisatasahassasamkhā = *koṭisatasahassa* + *samkhā*, lit. the calculation of 100,000 kotis = $10^5 \times 10^7 = 10^{12}$

saṅkhā, *saṅkhyā*, f. enumeration; calculation; a number; definition.

koṭi 1 card. ten million (10 000 000) [$\sqrt{kuṭ} + *i$].

nirujjhati (ni + rudh + ya), to cease; to dissolve; to vanish.

Yathā ca pubbuḷo ‘udakataḷaṃ, udakabinduṃ, udakajallaṃ, saṃkaddhitvā puṭaṃ katvā gahaṇavātañcā’ ti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi ‘vatthuṃ ārammaṇaṃ kilesajallaṃ phassasamghaṭṭanañcā’ ti cattāri kāraṇāni paṭicca uppajjati. Evampi vedanā pubbuḷasadisā.

Furthermore, just as the bubble arises dependent on the four causes⁴⁰ that is ‘the water surface, the water drop, the adhesiveness of water and the collecting air making the container; similarly, feeling also arises dependent on the four causes that is ‘the base, the object, the adhesiveness of kilesa, the impinging phassa’. Like this, feeling is similar (*sadisā*) to a bubble (*pubbuḷa*).

Furthermore, just as (*yathā*) the bubble arises (*uppajjati*) dependent on (*paṭicca*) the four causes⁴¹ (*cattāri kāraṇāni*) that is (*iti*) ‘the water surface (*udakataḷaṃ*), the water drop (*udakabinduṃ*), the adhesiveness of water (*udakajallaṃ*)

⁴⁰ Water bubbles are formed when air or another gas becomes trapped within a thin film of water. This phenomenon occurs due to the surface tension of water, which is the result of the cohesive forces between water molecules. Surface tension causes water to minimize its surface area and form spherical shapes, which is why water droplets and bubbles are typically round.

Here's a step-by-step explanation of how water bubbles are formed:

1. **Nucleation:** The process starts with the presence of some irregularity or impurity on the surface of the water. This irregularity can be a speck of dust, a soap molecule (in the case of soapy water), or any other substance that affects the surface tension of water.
2. **Reduction of Surface Tension:** The presence of an irregularity on the water's surface reduces the surface tension locally. Surface tension is the force that tends to minimize the surface area of a liquid. Water molecules at the surface are attracted to other water molecules beneath them, creating a "skin" on the surface of the water.
3. **Gas Entrapment:** When the surface tension is reduced locally, it allows air or another gas to push through the weakened surface and become trapped in a small pocket within the water. This trapped gas forms a spherical shape due to the surface tension of the surrounding water, creating a bubble.
4. **Stabilization:** The surface tension of the water works to stabilize the bubble, preventing it from immediately collapsing. The surface tension pulls the water molecules at the bubble's interface inward, creating a thin film that encases the gas inside.
5. **Continued Gas Addition:** Bubbles can grow in size if more gas is introduced into them. For example, when you blow air through a straw into a glass of soapy water, you introduce more gas into the existing bubble, causing it to expand.
6. **Equilibrium and Lifespan:** Eventually, a balance is reached between the inward surface tension forces and the outward pressure from the trapped gas. At this point, the bubble reaches its maximum size and remains stable until disturbed or until the gas inside begins to dissolve into the surrounding water.

Water bubbles are a common sight and can be observed in various situations, such as when boiling water, blowing bubbles with a bubble wand, or simply watching water droplets form on a surface. The spherical shape of bubbles is a result of the natural tendency of water to minimize its surface area due to surface tension.

⁴¹ Water bubbles are formed when air or another gas becomes trapped within a thin film of water. This phenomenon occurs due to the surface tension of water, which is the result of the cohesive forces between water molecules. Surface tension causes water to minimize its surface area and form spherical shapes, which is why water droplets and bubbles are typically round.

Here's a step-by-step explanation of how water bubbles are formed:

7. **Nucleation:** The process starts with the presence of some irregularity or impurity on the surface of the water. This irregularity can be a speck of dust, a soap molecule (in the case of soapy water), or any other substance that affects the surface tension of water.
8. **Reduction of Surface Tension:** The presence of an irregularity on the water's surface reduces the surface

and the collecting air (*saṃkaḍḍhitvā gahaṇavātañ*) making (*katvā*) the container (*puṭaṃ*); similarly (*evaṃ*), feeling also (*pi*) arises (*uppajjati*) dependent on (*paṭicca*) the four causes (*cattāri kāraṇāni*) that is (*iti*) 'the base (*vatthum*), the object (*ārammaṇaṃ*), the adhesiveness of kilesa (*kilesajallaṃ*), the impinging phassa (*phassasamghaṭṭanaṃ*)'. Like this, feeling is similar (*sadisā*) to a bubble (*pubbuḷa*).

VOCABULARY & GRAMMATICAL ANALYSIS

Cakkhum ca paṭicca rūpe (visible objects) *upajjati cakkhuvīñṇanaṃ tiṇṇaṃ samghati* (come together of the three) *phasso*.

Yathā ca pubbulo udakatalaṃ, udakabinduṃ, udakajallaṃ, [saṃkaḍḍhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati - Moreover just as, the bubble arises dependent on the four causes that is the water surface, the water drop, the adhesiveness of water and the collecting air, making the container;

ca = pana = furthermore

udakatala = *udaka* + *tala*, surface - water surface

udakabindu, nt. a water drop

saṃkaḍḍhati (*saṃ* + *kaddh* + *a*), to collect; to drag. aor. *~ḍḍhi*. abs. *~ḍḍhitvā*.

jalla, nt. wet dirt, adhesiveness of water

puṭa, *puṭaka*, m. nt. a container, (usually made of leaves); a pocket; a basket.

saṃkaḍḍhitvā, collecting

gahaṇavātañcāti = *gahaṇa* (seizing) + *vātañ* (the air) + *ca* + *iti*, the seizing air

kāraṇa, nt. reason; cause. *kāraṇā*, abl. by means of; through; by. *kiṃ kāraṇā* = why?

evaṃ vedanāpi vatthum ārammaṇaṃ kilesajallaṃ phassasamghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati = similarly, feeling also arises dependent on the four causes that is the base, the object (*ārammaṇaṃ*), the adhesiveness of kilesa (*kilesajallaṃ*), the connected phassa (*phassasamghaṭṭanaṃ*)'.

vatthu, nt. a base. (*salayatana*, six bases)

ārammaṇaṃ, (six objects)

kilesajallaṃ = *kilesa* + *jallaṃ*, adhesiveness of kilesa

tension locally. Surface tension is the force that tends to minimize the surface area of a liquid. Water molecules at the surface are attracted to other water molecules beneath them, creating a "skin" on the surface of the water.

9. **Gas Entrapment:** When the surface tension is reduced locally, it allows air or another gas to push through the weakened surface and become trapped in a small pocket within the water. This trapped gas forms a spherical shape due to the surface tension of the surrounding water, creating a bubble.
10. **Stabilization:** The surface tension of the water works to stabilize the bubble, preventing it from immediately collapsing. The surface tension pulls the water molecules at the bubble's interface inward, creating a thin film that encases the gas inside.
11. **Continued Gas Addition:** Bubbles can grow in size if more gas is introduced into them. For example, when you blow air through a straw into a glass of soapy water, you introduce more gas into the existing bubble, causing it to expand.
12. **Equilibrium and Lifespan:** Eventually, a balance is reached between the inward surface tension forces and the outward pressure from the trapped gas. At this point, the bubble reaches its maximum size and remains stable until disturbed or until the gas inside begins to dissolve into the surrounding water.

Water bubbles are a common sight and can be observed in various situations, such as when boiling water, blowing bubbles with a bubble wand, or simply watching water droplets form on a surface. The spherical shape of bubbles is a result of the natural tendency of water to minimize its surface area due to surface tension.

saṃkaḍḍhitvā, having collected; *puṭaṃ katvā*, having made the container

phassasaṃghaṭṭanañcāti = *phassa* + *saṅghaṭṭanañ* + *ca* + *iti* = impinging phassa.

saṅghaṭṭana nt. knocking together; rubbing together; lit. hitting together [*saṃ* + √*ghaṭṭ* + *ana*].

Evampi vedanā pubbuḷasadisā = like this, feeling is similar to a bubble.

Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Na hi sakkā taṃ gahetvā pivituṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ. Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati, evaṃ nīlasaññā dibhedā saññāpi nīlādi anubhavanatthāya phandati vipphandati.

Saññā too is like a mirage in terms of insubstantiality, in the same way, in the sense of cannot-be-taken. Having taken it (the mirage), it is not possible [for one] to drink, to bathe or to fill up the bowl [with it]. Alternatively, just as the mirage vibrates, it appears to be like a powerful wave arising, so too the perception of various colors such as blue and so on, for the sake of experiencing the color blue and so on, is unstable.

Saññā too (*saññāpi*) is like a mirage (*marīcisadisā*) in terms of insubstantiality (*asārakaṭṭhena*), in the same way (*tathā*), in the sense of not worth taken (*agayhūpagaṭṭhena*). Having taken (*gahetvā*) [the mirage], it is not possible [for one] to drink (*pivituṃ*), to bathe (*nhāyituṃ*) or to fill up (*pūretuṃ*) the bowl. And also (*apica*) or alternatively, just as (*yathā*) the mirage vibrates (*vipphandati*), it appears (*khāyati*) to be like (*viya*) a powerful wave arising (*sañjātūmivegā*), so too (*evaṃ pi*) the notion (*saññā*) of various (*bhedā*) colors such as blue (*nīlasaññā*) and so on (*ādi*) for the sake of (*atthāya*) experiencing (*anubhavana*) the color blue and so on, is unstable.

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Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Saññā too is like a mirage in terms of insubstantiality, in the same way, in the sense of not worth taken.

Tathā refers to *asārakaṭṭhena marīcisadisā*.

Sakkā always follows with *tuṃ* suffix

agayhūpagaṭṭhena = *a*+*gayha*+*ūpaga* +*aṭṭhena* = lit. in the sense of cannot-be-taken = in the sense of not worth taken.

Note: *Saññā pi asārakaṭṭhena marīcisadisā*:

saññā : *upameyya* - the thing that is being compared (**vehicle**)⁴²

asārakattha: *upamā* (similarity) – could be many: *asārakattha*, *agayhūpagaṭṭha*, *vipphandana*, *phandana*.

marīci: *upamāna* - the thing that it is being compared to (**tenor**).

sañjātūmivegā = *sañjā* + *umi* + *vegā*

⁴² What are Vehicles and Tenors? || Definition & Examples: <https://liberalarts.oregonstate.edu/wlf/what-vehicles-and-tenors>

This comparison structure is called *upamāsamsandana* (description by simile) to describe how similar two things are. There are 3 parts, *upameyya*, *upamāna* and *upamā*. When commentators use simile to explain something they always use 3 parts like this.

1. *upameyya* ptp. (+instr) to be compared or likened [*upa* + √*mā*].
2. *upamāna* nt. (gram) comparison; analogy; simile; lit. comparing [*upa* + √*mā* + *ana*].
3. *upamā* fem. simile; comparison; parallel [*upa* + √*mā* + *ā*].

Na hi sakkā taṃ gahetvā pivitum vā nhāyitum vā bhājanam vā pūretum. Having taken it (the mirage), [one] is not possible to drink, to bathe or to fill up the bowl [with it].

taṃ refers to *marīci* (mirage water).

Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati – Alternatively (*apica*), just as the mirage vibrates, it appears (*khāyati*) to be like (*viya*) a powerful wave arising (*sañjātūmivegā*).

khāyati pr. (+nom) appears to be; seems to be; is seen as [√*khā* + *ya* + *ti*].

sañjātūmivegā = *sañjāta* + *ūmi* + *vegā* = arising + wave + force.

evaṃ nīlasaññādibhedā saññāpi nīlādiānubhavanatthāya phandati vipphandati – so too (*pi*) the notion (*saññā*) of various colors such as blue and so on for the sake of experiencing blue and so on, is unstable.

nīlasaññādibhedā saññāpi = so too (*pi*) *saññā* about various (*bheda*) colors such as blue (*nīla*) and so on (*ādi*) is unstable.

saññā has 2 stages: cognized stage and then recognized stage. *Saññā* cognizes color, shape, form, manner, gender (conceptual perspective) hence so on means the rest.

bheda 6 masc. **variety**; distinction; difference [√*bhid* + **a*].

nīlasaññādibhedā = *nīlasaññā* + *ādi* (and so on) + *bhedā* (variety).

nīlādiānubhavanatthāya = *nīlādi*, blue and so on + *anubhavana*, experiencing or enjoying + *atthāya*, for the sake of.

phandati = shakes, trembles, vibrates; it means unstable.

vipphandati (*vi* + *phand* + *a*), to struggle; to writhe.

Yathā ca marīci mahājanam vippalambheti, “Puñṇavāpi viya puñṇanadī viya dissatī”ti vadāpeti, evaṃ saññāpi vippalambheti, “Idaṃ nīlakaṃ subhaṃ sukhaṃ niccan”ti vadāpeti. Pītakādīsupi eseva nayo. Evaṃ saññā vippalambhanenāpi marīcisadisā.

Just as a mirage deceives people, it makes [people] say: “it appears like a full pond or like a full river” so also, perception too deceives [people], it makes [people] say: “this blue one is beautiful, pleasant and permanent”. This same method [should be understood], in the case of yellow thing and so on. So too *saññā* is also like a mirage in terms of deceiving/making people say.

Just as (*yathā*) mirage (*marīci*) deceives (*vippalambheti*) people, it makes [people] say (*vadāpeti*): “it looks (*dissati*) like (*viya*) a full reservoir (*puṇṇavāpi*) or it looks like a full river (*puṇṇanadī*)” so also, perception too deceives [people], it makes [people] say: “this blue one (*idaṃ nīlakam*) is beautiful, pleasant and permanent”. This same method [should be understood], in the case of yellow thing and so on (*pītakādīsupi*). So too *sañña* is also like a mirage (*marīcisadisā*) in terms of making people say (*vippalambhanena*).

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Yathā ca marīci mahājanaṃ vippalambheti vadāpeti - just as mirage deceives people. The commentator wants to explain that *vippalambheti* means *vadāpeti*.

vippalambheti [*vi+palambheti*] to deceive, mock.

palambheti [*pa+lambheti*] to deceive. *palambhati* pr. deceives; betrays; tricks [*pa + √labh*]. Here *palambheti* is not causative, it belongs to a different group (*curādi* group).

lambheti [Caus. of *labh*, for which usually *labbheti* (q. v. under *labhati*). The Sk. form is *lambhayati*. — The Dhṛm. (840) puts it down as a special root, although it occurs only in cpd. *pa°* in this special meaning: “*labhi vañcane*”] see *palambheti* (to deceive, dupe).

labhati pr. (+acc) gets; receives; obtains [*√labh + a + ti*].

vadāpeti pr. (+acc) makes somebody speaks or says [*√vad*].

“*Puṇṇavāpi viya puṇṇanadī viya dissatī*”*ti vadāpeti*, it makes (people) say: “it looks like a full reservoir or it looks like a full river”.

puṇṇavāpi = *puṇṇa* + *vāpi* = full reservoir. *Vāpī fem.* reservoir; dam; pond. **Should it be *puṇṇavāpī*?**

puṇṇanadī = full river

puṇṇanadī viya dissatī, lit. it is seen like a full river = it looks like a full river.

evaṃ saññāpi vippalambheti = like that, perception too deceives.

“*Idaṃ nīlakam subhaṃ sukhaṃ niccan*”*ti vadāpeti*— makes (people) to say: “this blue one is beautiful, pleasant and permanent”

Pītakādīsupi eseva nayo. This same (*eva*) method, in the case of yellow thing and so on.

pītaka, yellow

naya, *m.* method; plan; manner; inference; right conclusion.

eseva nayo = *eso eva nayo* = just this way

Evaṃ saññā vippalambhanenāpi marīcisadisā – so too *sañña* is also like a mirage in terms of deceiving.

vippalambhanenāpi = *vippalambhanena* + *api* = also in terms of deceiving

Akukkukajātanti anto asañjātaghanadaṇḍakam. Saṃkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena. Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ, upanītampi na tathā hoti, evaṃ saṃkhārāpi na sakkā niccādivasena gahetuṃ, gahitāpi na tathā honti.

Akukkukajātan means [a banana tree] without kukuka⁴³ growing inside. Volitional activities too are like a banana tree trunk in terms of insubstantiality also in the sense of not worth taken. For further elaboration, similarly, taking anything from the banana trunk, it is not possible to bring [it] back to be used as a beam and so on; Even though being brought back, it is not that way ie. it does not serve the purpose of the beam and so on. Similarly, volitional activities too are not able to take permanence and so on, even though taken, they are not that way.

Akukkukajātan means [a banana tree] without kukuka⁴⁴ (*ghanadaṇḍakaṃ*) growing inside (*anto asañjāta*). Volitional activities too (*saṃkhārāpi*) are like (*sadisā*) a banana tree trunk (*kadalikkhandha*) in terms of

⁴³ When a banana plant (commonly referred to as a "banana tree") is flowering, the flowering structure contains several key components. Bananas are herbaceous plants, not trees, and they belong to the genus *Musa*. Here's what you can find inside a banana plant when it's flowering:

1. **Inflorescence:** The flowering structure of a banana plant is called an inflorescence. It is a large, drooping cluster of flowers that emerges from the top of the plant. The inflorescence is often referred to as the "banana heart" or "banana blossom." It is encased in large, protective leaves known as bracts.
2. **Bracts:** The bracts are large, leaf-like structures that protect the developing inflorescence. They surround and cover the inflorescence as it emerges from the top of the plant. The outer bracts are usually green, while the inner ones can be reddish or purplish.
3. **Female Flowers:** The female flowers are located at the base of the inflorescence, closest to the stem of the plant. These flowers have an ovary and will eventually develop into bananas if they are pollinated.
4. **Male Flowers:** The male flowers are found towards the top of the inflorescence. They produce pollen but do not have ovaries, so they do not develop into fruit.
5. **Sterile Flowers:** Between the male and female flowers, there are sterile flowers. These flowers do not produce fruit or pollen but play a role in supporting the structure of the inflorescence.
6. **Pollinators:** Banana plants are typically pollinated by bees, butterflies, or other insects. Some banana varieties are capable of self-pollination, while others rely on external pollinators. The pollinators help transfer pollen from the male flowers to the female flowers, which is essential for fruit development.
7. **Bud Scale Leaves:** As the inflorescence emerges, it is protected by bud scale leaves. These leaves are sometimes peeled back to reveal the developing flowers inside.

As the female flowers are pollinated, they gradually develop into clusters of bananas. These bananas grow in a downward-facing manner from the inflorescence. Over time, the individual bananas plump up and mature, changing from green to yellow (or other colors, depending on the banana variety) as they ripen.

It's important to note that after a banana plant produces fruit, it typically dies back, but it often produces new shoots or "pups" that grow into new banana plants, continuing the life cycle of the plant. Banana plants are grown primarily for their fruit, which is a staple food in many parts of the world.

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insubstantiality (*asāraḥkaṭṭhena*) also (*tathā*) in the sense of not worth taken (*agayhūpagaṭṭhena*). For further elaboration (*hi*), similarly (*yatheva*), taking anything (*kiñci gahetvā*) from the banana trunk (*kadalikkhandhato*), it is not possible (*na sakkā*) to bring [it] back (*upanetum*) to be used as (*atthāya*) a beam and so on (*gopānasiādīnam*); Even though (*pi*) being brought back (*upanītam*), it is not (*na hoti*) that way (*tathā*) ie. it does not serve the purpose of the beam and so on. Similarly (*evam*), volitional activities too (*saṃkhārāpi*) are not able (*na sakkā*) to take (*gahetum*) permanence (*nicca*) and so on (*ādivasena*), even though (*pi*) taken (*gahita*), they are not (*na honti*) that way (*tathā*).

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Akukkukajātan is defined as *anto asañjātaghanadaṇḍakaṃ = Akukkukajātan* means (a banana tree) without growing kukuka inside.

akukkukajātan = *a* + *kukkuka* + *jāta* = *anto asañjāta ghanadaṇḍakaṃ*

1. *a* + *jāta* = *anto asañjāta* (not growing inside)

2. *kukkuka* = *ghanadaṇḍakaṃ* = *ghana*, solid + *daṇḍakaṃ*, a small stick .

kukkuka nt. plantain tree that has not yet flowered.

anto (*abyaya*) = inside, internal

asañjātaghanadaṇḍakaṃ = a small solid part in the center of the banana tree trunk

ghana, a. solid.

daṇḍa, m. 1. stick; ~ka, nt. a small stick (*ka*=small).

Saṃkhārāpi asāraḥkaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena = volitional activities are like a banana tree trunk in terms of insubstantiality and [volitional activities are like a banana tree trunk (*tathā*)] in terms of not worth taken.

saṃkhārā: *upameyya*

asāraḥkattha: *upamā* (similarity) –

kadalikkhandha: *upamāna*

asāraḥkaṭṭhena (*asāraḥka* + *aṭṭhena*) = in terms of not having substance.

kadalikkhandhasadisā similar to a banana tree trunk

tathā refers to *saṃkhārāpi kadalikkhandhasadisā*.

agayhūpagaṭṭhena = in terms of not capable to be taken, not worth taken (*ūpaga*=capability).

produce fruit or pollen but play a role in supporting the structure of the inflorescence.

13. **Pollinators:** Banana plants are typically pollinated by bees, butterflies, or other insects. Some banana varieties are capable of self-pollination, while others rely on external pollinators. The pollinators help transfer pollen from the male flowers to the female flowers, which is essential for fruit development.

14. **Bud Scale Leaves:** As the inflorescence emerges, it is protected by bud scale leaves. These leaves are sometimes peeled back to reveal the developing flowers inside.

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agayha ptp. impossible to grasp; not able to be grasped [$\sqrt{\text{gah}}$].

Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ; upanītampi na tathā hoti - For further elaboration (*hi*), similarly (*yatheva*), having taken anything (*kiñci gahetvā*) from the banana trunk (*kadalikkhandhato*), it is not possible (*na sakkā*) to bring [it] back (*upanetuṃ*) to be used as (*atthāya*) a beam etc... (*gopānasiādīnaṃ*). Even though (*pi*) brought back (*upanītam*), it does not serve the purpose of the beam and so on (*tathā*).

kadalikkhandhato (5th form)

hi = elaboration or re-inforcement (*daḥhi karaṇa*)

gopānasi (*f.*) a beam supporting the framework of a roof; *fig.* of old people, bent by age.

atthāya (dat. of *attha*), for the sake of or to be used as. *kimatthāya* = what for?

upaneti (*upa + nī + e*), to bring back or to take back; to conduce; to present; to give.

evaṃ saṃkhārāpi na sakkā niccādivasena gahetuṃ gahitāpi na tathā honti - So too, volitional activities are not able to get in terms of permanent and so on, even if (*pi*) brought back, it is not that way (*tathā*).

Tathā refers *gopānasiādīnaṃ atthāya*. *Upanītam* connects to *hoti* as *pakati-kattā* and *tathā* (*gopānasiādi*) as *vikati-kattā*.

***Yathā* ca kadalikkhandho bahupattavaṭṭisamodhāno hoti, evaṃ saṃkhārakkhandho bahudhammasamodhāno. Yathā ca kadalikkhandho nānālakkhano.**

Just as the banana tree [is] the combination of many encircling layers, so too the volitional activity aggregate is the combination of many dhammas. And just as the banana tree [so too, the volitional activity aggregate is] something of various characteristics.

Just as (*yathā*) the banana tree (*kadalikkhandho*) [is] the combination of many encircling layers (*bahupattavaṭṭisamodhāno*), so too (*evaṃ*) the volitional activity aggregate (*saṃkhārakkhandho*) is the combination of many dhammas (*bahudhammasamodhāno*). Just as (*yathā*) the banana tree (*kadalikkhandho*) [so too, the volitional activity aggregate is] something of various characteristics (*nānālakkhano*).

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bahupattavaṭṭisamodhāno = *bahu* + *pattavaṭṭi*, encircling layer + *samodhāno*, combination of many layers

pattavaṭṭi = *patta*, leaf + *vaṭṭi*, encircling.

samodhāna 1 nt. (+loc) combining (in); fitting together (in); inclusion; lit. putting down together [*saṃ + ava + √dhā + ana*].

bahudhammasamodhāno -the combination of many dhammas (ie. 50 cetasika).

Yathā ca kadalikkhandho [evaṃ saṃkhārakkhandho] nānālakkhano, just as (*yathā*) the banana tree (*kadalikkhandho*) [so too, the volitional activity aggregate is] something of various characteristics (*nānālakkhano*).

Aññoyeva hi bāhirāya pattavaṭṭiyā vaṇṇo, añño tato abbhantaraabbhantarānaṃ, evameva saṃkhārakkhandhepi aññadeva phassassa lakkhaṇaṃ, aññā cetanādīnaṃ, samodhānetvā pana saṃkhārakkhandhova vuccatī'ti evampi saṃkhārakkhandho kadalikkhandhasadiso.

Furthermore the color/appearance of external encircling layer is just one thing, [the color/appearance] of every internal [encircling layers] is a different thing, so too, regarding

saṅkhārakkhandha too the characteristic of phassa is just one thing, [the characteristic] of *cetana* etc... is another. But by combining together [all 50 mental states] are just called *saṅkharakkhandha*; in this way too, the volitional activities aggregate is the same as the banana tree.

Furthermore (*hi*) the color/appearance (*vaṇṇo*) of external (*bāhirāya*) encircling layer (*pattavaṭṭiyā*) is just one thing (*aññoyeva*), *añño tato abbhantaraabbhantarānaṃ* [the color/appearance] of every internal (*abbhantaraabbhantarānaṃ*) [encircling layers] is a different thing (*añño tato*), so too (*evameva*), regarding *saṅkhārakkhandha* too (*saṅkhārakkhandhepi*) the characteristic of phassa (*phassassa lakkhaṇaṃ*) is just one thing (*aññadeva*), *aññā cetanādīnaṃ* [the characteristics] of *cetana* etc... (*cetanādīnaṃ*) are another (*aññā*). But (*pana*) by combining together (*samodhānetvā*) [all 50 mental states] are just called (*vuccati*) *saṅkharakkhandha*; in this way too (*iti evampi*), the volitional activities aggregate (*saṅkhārakkhandho*) is the same as the banana tree (*kadalikkhandhasadisō*).

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añña 1.2 pron. something more; something further; something else.

añño tato abbhantaraabbhantarānaṃ [*pattavaṭṭiyā vaṇṇo*], the color of every internal encircling layers is a different thing.

bāhirāya pattavaṭṭiyā - of external encircling layer.

abbhantaraabbhantarānaṃ = *abbhantara*, internal + *abbhantara*, internal - every internal [layer].

añño tato, lit. other than that ie. is different.

saṅkhārakkhandhepi, regarding *saṅkhārakkhandha* = 50 mental states

aññā cetanādīnaṃ [*lakkhaṇaṃ*], [*lakkhaṇā*, the characteristics] of *cetana* etc... are another. *Aññā is vikati-kattā*

samodhānetvā pana saṅkhārakkhandhova vuccatīti, but (*pana*) by combining together or collectively (*samodhānetvā*) [all 50 mental states], they are just (*eva*) called *saṅkhārakkhandha*.

samodhānetvā abs. having connected, having fit together [*saṃ* + *ava* + *√dhā*].

Vuccatīti *īti evaṃ* perform *nidassana*

Cakkhumā purisoti ‘*maṃsacakkhunā ceva paññācakkhunā cā*’*ti dvīhi cakkhūhi cakkhumā. Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapatalapīlakaṃ, paññācakkhumpi asārabhāvadassanasamatthaṃ.*

Cakkhumā puriso means an eye-owner (*cakkhumā*) with two eyes (*dvīhi cakkhūhi*) that is (*iti*) ‘with the flesh-eye (*maṃsacakkhunā*) and with the wisdom eye (*paññācakkhunā*)’. Indeed (*hi*), it is proper (*vaṭṭati*) [to take as the eye] his (*assa*) flesh eye (*maṃsacakkhum*) that is pure (*parisuddhaṃ*), free from cataract and defect (*apagatapatalapīlakaṃ*); [his] wisdom eye too (*paññācakkhumpi*) is capable (*samatthaṃ*) of seeing (*dassana*) insubstantiality (*asārabhāva*).

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Cakkhumā puriso 'ti *maṃsacakkhunā ceva paññācakkhunā cā* 'ti dvīhi cakkhūhi cakkhumā = cakkhumā puriso means an eye-owner with two eyes that is 'with the flesh-eye and with the wisdom eye'.

Motive (*ābhoga*), the reason why he says this phrase. There are different kinds of *cakkhus*.

maṃsa, nt. flesh.

cāti = *ca iti*

Note: 5 kinds of *cakkhu*: *tesu buddhacakkhu* (insight into spiritual level of each person), *samantacakkhu* (*sabbaññūñāna*), *ñānacakkhu* (*arahata magga*), *dibbacakkhu*, *dhammacakkhū* (lower three maggas) 'ti *pañcavidhaṃ paññācakkhu*.

(*khuddakanikāye itivuttaka-aṭṭhakathā 1. paṭhamavaggo 1. dukkhavihārasuttavaṇṇanā*)

Reference #1: *Aṭṭhasālīnīaṭṭhakathā: Tatha duvidhaṃ cakkhu maṃsacakkhu, paññācakkhu ca. Etesu Buddhacakkhu samantacakkhu ñānacakkhu dibbacakkhu dhammacakkhūti pañcavidhaṃ paññācakkhu.* Here there are 2 types of *cakkhu*, *maṃsacakkhu* and *paññācakkhu*. Among these two, there are five kinds of *paññācakkhu* namely 'Buddhacakkhu, samantacakkhu, ñānacakkhu, dibbacakkhu and dhammacakkhu'.

Reference #2: 35. Saḷāyatanaṣaṃyutta / 1. Aniccavagga / 1. Ajjhattāniccasuttavaṇṇanā (To be translated)??

1. *Saḷāyatanavaggassa paṭhame cakkhūti dve cakkhūni ñānacakkhu ceva maṃsacakkhu ca. Tatha ñānacakkhu pañcavidhaṃ Buddhacakkhu dhammacakkhu samantacakkhu dibbacakkhu paññācakkhūti. Tesu Buddhacakkhu nāma āsayānusayañānañceva indriyaparopariyattañānañca, yaṃ "Buddhacakkhunā lokam volokento" ti āgataṃ. Dhammacakkhu nāma heṭṭhimā tayo maggā tīṇi ca phalāni, yaṃ "Virajam vītamalaṃ dhammacakkhum udapādī" ti āgataṃ. Samantacakkhu nāma Sabbaññūtañānaṃ, yaṃ "Pāsādamāruya samantacakkhū" ti āgataṃ. Dibbacakkhu nāma āloka pharaṇena uppannaṃ ñānaṃ, yaṃ "Dibbena cakkhunā visuddhenā" ti āgataṃ. Paññācakkhu nāma catusaccaparicchedakañānaṃ, yaṃ "Cakkhumudapādī" ti āgataṃ.*

Maṃsacakkhupi duvidhaṃ sasambhāracakkhu pasādacakkhūti. *Tesu yvāyam akkhikūpake akkhipaṭalehi parivārito maṃsapiṇḍo, yattha catasso dhātuyo vaṇṇagandharasoja sambhavo jīvitam bhāvo cakkhupasādo kāyapasādoti saṃkhepato terasa sambhārā honti. Vitthārato pana catasso dhātuyo vaṇṇagandharasoja sambhavoti ime nava catusamuṭṭhānavasena chattiṃsa, jīvitam bhāvo cakkhupasādo kāyapasādoti ime kammamuṭṭhānā tāva cattāroti cattārīsa sambhārā honti. Idaṃ sasambhāracakkhu nāma. Yaṃ panettha setamaṇḍalaparicchinnena kaṇhamaṇḍalena parivārite diṭṭhimaṇḍale sannivīṭṭhaṃ rūpadassanasamatthaṃ pasādamattaṃ, idaṃ pasādacakkhu nāma. Tassa tato paresaṇca sotādīnaṃ vitthārakathā Visuddhimagge vuttāva.*

Tatha yadidaṃ pasādacakkhu, taṃ gahetvā Bhagavā cakkhum bhikkhave aniccantiādīmāha. Tatha "Catūhi kāraṇehi aniccaṃ udayabbayavantatāyā" tiādīnā nayena vitthārakathā heṭṭhā pakāsītāyeva. Sotampi pasādasotameva adhippetam, tathā ghānajivhākāyā. Manoti tebhūmakasammasanacāraccitaṃ. Iti idaṃ suttaṃ chasu ajjhattikāyatanesu tīṇi lakkhaṇāni dassetvā kathite bujjanakānaṃ ajjhāsayena vuttaṃ.

Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapaṭalapiḷakaṃ, *paññācakkhumpi asārabhāvadassanasamatthaṃ* - Indeed (*hi*), it is proper (*vaṭṭati*) [to take as the eye] his (*assa*) flesh eye (*maṃsacakkhum*) that is pure (*parisuddhaṃ*), free from cataract and defect; [his] wisdom eye too (*paññācakkhumpi*) is capable of seeing (*dassana*) insubstantiality (*asārabhāva*).

maṃsacakkhumpi = *maṃsacakkhu* + *api*

hissa = *hi* + *assa*; *hi* is to emphasize (reinforce) the previous statement.

assa = his

vaṭṭati (vaṭṭ + a), to behave; to be right, fit, or proper; to turn round.

apagatapaṭalapīlakam = apagata (void) + paṭala⁴⁵ (cataract) + pīlakam⁴⁶ (defect)

samattham = capable

Viññānampi asāraṭṭhena māyāsadisam, tathā agayhūpagaṭṭhena. Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññānaṃ. Tañhi tatopi ittaratarañceva lahupaccupaṭṭhānatarañca. Teneva hi cittena puriso āgato viya gato viya ṭhito viya nisinno viya hoti. Aññadeva ca āgamanakāle cittaṃ, aññaṃ gamanakālādīsu. Evampi viññānaṃ māyāsadisam. Māyā ca mahājanaṃ vañceti, yaṃkiñcideva “Idaṃ suvaṇṇaṃ rajataṃ muttā”ti gāhāpeti, viññānampi mahājanaṃ vañceti.

Teneva hi cittena āgacchantaṃ viya gacchantaṃ viya ṭhitaṃ viya nisinnaṃ viya katvā gāhāpeti, aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsu. Evampi viññānaṃ māyāsadisam.

Consciousness too is similar to magic in the sense of insubstantiality, and in the sense of not worth taken. Just as magic is brief and fast appearance, so too is consciousness. That [consciousness] is even quicker and faster appearance than that [magic]. Therefore it seems the man is coming, going, standing and sitting with that very same mind. But there is just a different mind at the time of coming, a different mind on going and so on. So too consciousness is like (*sadisam*) magic (*māyā*). Magic deceives people, it causes people to take anything as: “this is gold, silver, pearl”; consciousness too deceives people.

[Consciousness] makes people to take as if [a man] is coming, going, standing, sitting with the same mind. But in the case of coming [there is] just a different consciousness, in the case of going and so on [there is] another [consciousness]. So too, consciousness is like magic.

Consciousness too (*viññānampi*) is similar (*sadisam*) to magic (*māyā*) in the sense of insubstantiality (*asāraṭṭhena*), and in the sense of not worth taken (*agayhūpaga*). Just as (*yathā*) magic (*māyā*) is brief (*ittarā*) and fast appearance (*lahupaccupaṭṭhānā*), so too (*evaṃ*) is consciousness. That (*tañhi*) [consciousness] is even (*pi*) quicker (*ittaratarañ*) and faster appearance (*lahupaccupaṭṭhānatarañca*) than that (*tato*) [magic]. Therefore (*hi*) it seems (*viya*) the man (*puriso*) is coming (*āgato*), going (*gato*), standing (*ṭhito*) and sitting (*nisinno*) with that (*tena*) very same (*eva*) mind (*cittena*). But there is just (*eva*) a different (*aññaṃ*) mind (*aññaṃ*) at the time of coming (*āgamanakāle*), a different mind on going and so on (*gamanakālādīsu*). So too (*evampi*) consciousness is like (*sadisam*) magic (*māyā*). Magic (*māyā*) deceives (*vañceti*) people (*mahājanaṃ*), it causes (*e*) people to take (*gāhāpeti*) anything (*yaṃkiñci*) as: “this is gold (*suvaṇṇaṃ*), silver (*rajata*), pearl (*muttā*)”; consciousness too deceives people.

[Consciousness] makes (*e*) people to take (*gāhāpeti*) as if (*viya*) [a man] is coming (*āgacchantaṃ*), going (*gacchantaṃ*), standing (*ṭhitaṃ*), sitting (*nisinnaṃ*) with the same mind (*cittena*). But (*ca*) in the case of coming (*āgamane*) [there is] just (*eva*) a different (*aññaṃ*) consciousness (*cittaṃ*), in the case of going and so on [there is] another [consciousness]. So too (*evampi*), consciousness is like magic.

⁴⁵ *Paṭala*, nt. a covering; a membrane; envelope; lining; film.

⁴⁶ *Pīlakā*, f. a boil; a blister.

VOCABULARY & GRAMMATICAL ANALYSIS

Viññāṇampi asāraḁaṭṭhena māyāsadisam, tathā agayhūpaḁaṭṭhena = consciousness too is similar to magic in the sense of insubstantiality, and in the sense of not worth taken (*agayhūpaḁa*).

māyā, *f.* fraud; deceit; magic; jugglery.

tathā refers to *viññāṇampi māyāsadisam*. To avoid the repetition of *viññāṇampi māyāsadisam agayhūpaḁaṭṭhena* the commentator uses *tathā agayhūpaḁaṭṭhena*. *tathā ind.* so; thus; in such a way; likewise; similarly [*ta + thā*].

agayhūpaḁa = *a + gayha + upaḁa*, lit. not suitable to be taken = not worth taken.

gayha, grasped, seized.

upaḁa, a. (in cpds.) fit for, suitable for.

Yathā ca māyā ittarā lahuḁaḁaṭṭhānā, evam viññāṇam = just as (*yathā*) magic is brief and fast appearance, so too (*evam*) is consciousness.

yathā = just as

ittara, *a.* short-lived; brief; very small or few.

lahu = quick, fast; *paḁaṭṭhāna*, *nt.* understanding; appearance; coming on; attending.

Taṅhi tatopi ittarataṅheva lahuḁaḁaṭṭhānataṅha = indeed (*hi*) that (*taṅ*) is even quicker (*ittarataṅam*) and faster appearance (*lahuḁaḁaṭṭhānataṅam*) than that (*tato*).

taṅ = that (refers to *viññāṇam*)

tato, (*f.*) = than that . it refers to *māyā*.

ittarataṅ = more brief, even quicker than that (*tara* requires 5th form). That here refers to *māyā*, magic.

Taṅhi tatopi ittarataṅheva lahuḁaḁaṭṭhānataṅha. Furthermore (*hi*) that [consciousness] is even (*pi*) quicker and faster appearance than that [magic] (*tato*).

Teneva hi cittaṇa puriso āgato viya gato viya ṭhito viya nisinno viya hoti – Therefore (*hi*) it seems (*viya*) the man (*puriso*) is coming (*āgato*), going (*gato*), standing (*ṭhito*) and sitting (*nisinno*) with that very same mind.

teneva = with that (*tena*) very (*eva*) or with that same.

āgato = coming; *gato* = going.

viya has two meanings: 1. *uparikhyā*, ‘as if’ or ‘seems’ or exaggerated speech .2. *upama* compares 2 things, usually translated as ‘like’ or ‘just as’.

Aññadeva ca āgamanakāle cittaṅ [atthi], aññaṅ gamanakālādīsu [cittaṅ hoti]. Evampi viññāṇam māyāsadisam - But there is just (*eva*) a different (*aññaṅ*) mind (*aññaṅ*) at the time of coming (*āgamanakāle*), a different mind on going and so on (*gamanakālādīsu*). So too (*evampi*) consciousness is like (*sadisam*) magic (*māyā*).

aññadeva = *aññaṅ + eva*; *añña*, *a.* other; another; else.

aññaṅ connects to *cittaṅ* as adjective

eva, only

ca, but

āgamana, nt. oncoming; arrival. agama=something coming.

Māyā ca mahājanaṃ vañceti, yaṃkiñcīdeva “Idaṃ suvaṇṇaṃ rajataṃ muttā”ti gāhāpeti, viññāṇampi mahājanaṃ vañceti - magic (māyā) deceives (vañceti) people (mahājanaṃ), it causes (e) people to take (gāhāpeti) anything (yaṃkiñci) as: “this is gold (suvaṇṇaṃ), silver (rajata), pearl (muttā)”; consciousness too deceives people.

māyā = magic; mahājanaṃ = the people

vañceti (√vañc + e), to cheat; to deceive.

yaṃkiñcīdeva = a certain, anything (kiñ + ci= something; yaṃ + kiñ + ci= anything; yena kenaci=with anything, yesu kesuci= in anything, , ...). koci=someone, yo koci=anyone.

suvaṇṇa, nt. gold. adj. of good colour; beautiful. rajata. nt. silver.

muttā (f), pearl.

gāhāpeti (caus. of gaṇhāti), it causes someone to take or it makes someone to take.

With causative verbs we have 2 kattas and 2 kammās.

Two kattā: make: māyā; take: mahājanaṃ.

Two kammās: make: mahājanaṃ; take: yaṃkiñci.

Mahājanaṃ is dhātu-kattā and at the same time mahājanaṃ is karita-kamma (karita=causative suffix, āpe).

Teneva hi [viññāṇaṃ] cittena āgacchantaṃ viya gacchantaṃ viya thitaṃ viya nisinnaṃ viya katvā?? [mahājanaṃ] gāhāpeti, aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsu. Evampi viññāṇaṃ māyāsadisam = [Consciousness] makes (e) people to take (gāhāpeti) as if/making it seems (viya katvā) [a man] is coming (āgacchantaṃ), going (gacchantaṃ), standing (thitaṃ), sitting (nisinnaṃ) with the same mind (cittena). But (ca) in the case of coming (āgamane) [there is] just (eva) a different (aññaṃ) consciousness (cittaṃ), in the case of going and so on [there is] another [consciousness]. So too (evampi), consciousness is like magic.

gāhāpeti (caus. of gaṇhāti), it causes someone to take or it makes someone to take.

With causative verbs we have 2 kattas and 2 kammās.

Two kattā: make: viññāṇaṃ (understood); take: mahājanaṃ (understood).

Two kammās: make: mahājanaṃ (understood); take: purisaṃ (understood).

Bhūripaññenāti saṅhapaññena ceva vipulavitthatapaññena ca.

Bhūripaññenā means profound knowledge and wide knowledge.

VOCABULARY & GRAMMATICAL ANALYSIS

Bhūripaññenā means profound knowledge (saṅhapaññena) and wide knowledge (vipulavitthatapaññena).

bhūri = saṅha or vipulavitthata

saṅha, a. smooth; soft; delicate; exquisite or sharp.

vipula, a. extensive; great; large.

vitthata (pp. of *vittharati*), extended; wide; spread out.

Āyūti jīvitindriyaṃ.

Āyu means life faculty.

Motive (*ābhoga*): not life span, age etc...

Usmāti kammajatejodhātu.

Usma means the fire element (*tejodhātu*) produced by kamma (*kammaja*).

Motive (*ābhoga*): so **Usma means ajjhakkā tejodhātu?**

kammaja adj. produced by action; arisen due to kamma [*kamma + ja*]. *Ajjhakkā* is body heat that is generated by our own kamma.

About *tejodhātu*: Reference Vibhanga Pali: *Tattha katamā tejodhātu? tejodhātu^{dvayaṃ} atthi ajjhakkā (internal), atthi bāhirā (external). Tattha katamā ajjhakkā tejodhātu? yaṃ ajjhattaṃ paccattaṃ tejo (one's own internal tejo) tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ. Seyyathidaṃ, yena ca santappaṭi, yena ca jīryati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ. Ayaṃ vuccati **ajjhakkā tejodhātu.***

*Tattha katamā bāhirā tejodhātu, yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ. Seyyathidaṃ, kaṭṭhaggi palālaggi tiṇaggi gomayaggi thusaggi saṃkāraggi indaggi aggisantāpo sūriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo dhaññasannicayasantāpo bhaṇḍasannicayasantāpo, yaṃ vā panaññampi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ. Ayaṃ vuccati **bāhirā tejodhātu.** Yā ca ajjhakkā tejodhātu yā ca bāhirā tejodhātu, tadekajjhaṃ abhisaññūhivā abhisamkhipivā ayaṃ vuccati tejodhātu.*

Parabhattanti nānāvidhānaṃ kimigaṇādīnaṃ bhattaṃ hutvā.

Parabhattaṃ means being the food for a bunch of worms.

Parabhattaṃ means being (*huvā*) the food (*bhattaṃ*) for a bunch (*nānāvidhānaṃ*) of worms (*kimigaṇādīnaṃ*).

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Motive: *para*, other is defined as *nānāvidhānaṃ kimigaṇādīnaṃ*. Also to indicate that *parabhattaṃ* is a *tappurisa samāsa* because of the use of 4th form in *kimigaṇādīnaṃ*.

nānā, in. different; differently.

vidhāna, nt. variety; arrangement; command; performance; process.

kimigaṇā = *kimi*, m. a worm; vermin + *gaṇa*, m. a gang; crowd;

Etādisāyaṃ santānoti etādisī ayaṃ pavenīmatakassa yāva susānā ghaṭṭiyatī'ti.

Etādisāyaṃ santāno means this is such a norm for a dead person 'it's stricken upto/until the cemetery'.

Etādisāyaṃ santāno means this is (*ayaṃ*) such (*etādisī*) a norm (*paveṇī*) for a dead person (*matakassa*), ‘it’s stricken (*ghaṭṭiyati*) up to/until the cemetery (*susānā*)’.

VOCABULARY & GRAMMATICAL ANALYSIS

etādisāyaṃ = *etādisī* + *ayaṃ*; *etādisī* qualifies *paveṇī*.

etādisa, *a.* such like; of this kind.

santāno = *saṃvaṇṇetabba*; *paveṇī* = *saṃvaṇṇanā*. Here *santāno* means norm.

santāna, *nt.* 1. continuity; succession; 2. offspring; 3. a cobweb.

paveṇī, *f.* norm; tradition; lineage.

mataka, *m.* the deceased.

yāva, *in.* up to; as far as; so far that. Requires 5th form.

susānā (5th form), *nt.* the cemetery. (*marīyāda*, excluded or *abhivīdi*, included).??

ghaṭṭiyati, not found in dictionary but found this Note in Bhikkhu Bodhi Connected Discourse note 1: *Spk* glosses: *Ruppatī ti kuppati ghaṭṭiyati pīḷiyati, bhijjati ti attho*; “It is deformed: it is disturbed, stricken, oppressed, meaning ‘it is broken.’”

ghaṭṭeti [Sk. *ghaṭṭayati*] to strike, beat, knock against, touch; fig. to offend, mock, object to.

***Māyāyaṃ bālalāpinīti yvāyaṃ viññāṇakkhandho nāma [ayaṃ bālamahājanalapāpanikamāyā nāma]*.**

Māyāyaṃ bālalāpinī means whatever is called *viññāṇakkhandho* that is called *bālamahājanalapāpanikamāyā*.

Māyāyaṃ bālalāpinī means whatever (*yo*) is called (*nāma*) *viññāṇakkhandho* that (*ayaṃ*) is called (*nāma*) *bālamahājanalapāpanikamāyā*.

VOCABULARY & GRAMMATICAL ANALYSIS

āyaṃ = *saṃvaṇṇetabba*; *yvāyaṃ viññāṇakkhandho nāma āyaṃ* = *saṃvaṇṇanā*

māyā bālalāpinī = *saṃvaṇṇetabba*; *bālamahājanalapāpanikamāyā* = *saṃvaṇṇanā*.

Yo āyaṃ viññāṇakkhandho nāma (*Y sentence*) - whatever is called *viññāṇakkhandha*.

yvāyaṃ = *yo ayaṃ*

ayaṃ bālamahājanalapāpanikamāyā nāma. (*T-sentence*) - that is called *bālamahājanalapāpanikamāyā*.

bālalāpinī = *saṃvaṇṇetabba*; *bālamahājanalapāpanika* = *saṃvaṇṇanā*.

→ *bāla* = *bālamahājana*, foolish people; *lāpinī* = *lapāpanika*, causing to speak.

bālamahājanalapāpanikamāyā = *bālamahājanalapāpanika* + *māyā* (*kammadhāraya samāsa*)

bālamahājana + *lapāpanika*: 2nd form *tappurisa samāsa*

bāla + *mahājana*, *kammadhāraya samāsa*

bāla + *mahājana* = *foolish* + *lapāpanika* (*lapāpana* + *ika*, owner)

lapāpana = *lapa*, talkative + *nāpe* + *yu* (Pali Burmese dictionary, not in DPD)

Vadhakoti dvīhi kāraṇehi ayaṃ khandhasaṃkhāto vadhako aññamaññaghātanenapi, khandhesu sati vadho paññāyatīti. Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati, tathā āpodhātuādayo. Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati, tathā arūpakkhandhesu vedanādayo saññādike. Cattāropi cete vatthurūpanti evaṃ aññamaññavadhanenettha vadhakatā veditabbā. Khandhesu pana sati vadhabandhanacchedādīni sambhavanti, evaṃ etesu sati vadhabhāvato vadhakatā veditabbā.

This aggregate is called a killer because of two reasons, in terms of killing each other and also when there are the aggregates, the killing happens. For further elaboration when breaking, one earth element breaks, just taking the remaining [three] elements [ith it]; similarly *āpodhātu* and so on. The form aggregate, when breaking, it breaks, just taking [with it] the mental aggregates. Similarly, among the mental aggregates, feeling and so on, when breaking, they break, just taking the perception and so on [with them]. So too, these four [mental aggregates], each, [when breaking, they break, just taking the physical base. In the sense of killing each other, their killer-hood should be known in that way. In addition, when there are khandhas, the killing, tying, cutting and so on occur. In this way, when there are these [aggregates] the killer-hood should be known in terms of killing as such.

This aggregate (*ayaṃ khandha*) is called (*saṃkhāta*) a killer (*vadhako*) because of two reasons (*dvīhi kāraṇehi*), in terms of killing each other (*aññamaññaghātanenapi*) and also when there are the aggregates (*khandhesu sati*), the killing (*vadho*) happens (*paññāyati*). For further elaboration (*hi*), when breaking (*bhijjamāna*), one earth element (*pathavīdhātu*) breaks, just taking (*gahetvāva*) the remaining (*sesa*) [three] elements (*dhātuyo*) [with it]; similarly (*tathā*), *āpodhātu* and so on (*āpodhātuādayo*). The form aggregate (*rūpakkhandho*), when breaking (*bhijjamāno*), it breaks (*bhijjati*), just (*eva*) taking (*gahetvā*) [with it] the mental aggregates (*arūpakkhandhe*). Similarly (*tathā*), among the mental aggregates (*arūpakkhandhesu*), feeling and so on (*vedanādayo*), when breaking, they break (*bhijjanti*), just taking (*gahetvāva*) the perception and so on (*saññādike*) [with them]. So too (*ca*), these four [mental aggregates] (*cattāro ete*), each (*api*), [when breaking (*bhijjamānā*), they break (*bhijjanti*), just taking (*gahetvāva*) the physical base (*vatthurūpan*). In the sense of killing each other (*aññamaññavadhanenettha*), their killer-hood (*vadhakatā*) should be known (*veditabbā*) in that way (*evaṃ*). In addition (*pana*), when there are khandhas (*khandhesu sati*), the killing, tying, cutting and so on (*vadhabandhanacchedādīni*) occur (*sambhavanti*). In this way (*evaṃ*), when there are these [aggregates] (*etesu sati*) the killer-hood (*vadhakatā*) should be known (*veditabbā*) in terms of killing (*vadhabhāvato*) as such.

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Dvīhi kāraṇehi ayaṃ khandhasaṃkhāto vadhako aññamaññaghātanenapi, khandhesu sati vadho paññāyatīti.

This aggregate (*ayaṃ khandha*) is called (*saṃkhāta*) a killer (*vadhako*) because of two reasons (*dvīhi kāraṇehi*), in terms of killing each other (*aññamaññaghātanenapi*) and also when there are the aggregates (*khandhesu sati*), the killing (*vadho*) happens (*paññāyati*).

kāraṇa, nt. reason; cause.

saṃkhāta, pp. agreed on; reckoned. (in cpds.) so-called; named.

aññamañña, each other

ghātanena, in terms of killing

*ghāta*⁴⁷, *m. ghātana*, *nt.* killing; slaughter; destruction; robbery.

vadha, *m.* punishment; killing; execution.

khandhesu sati, when there is khandhas

khandhesu (*lakṣhaṇa-vanta*), when the aggregates.

sati (*nipāta*), there is or there are.

paññāyati, (*lakṣya-kriyā*) to appear; to be clear or evident.

Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati; tathā āpodhātuūdayo.

For further elaboration (*hi*), when breaking (*bhijjamāna*), one earth element (*pathavīdhātu*) breaks, just taking (*gahetvāva*) the remaining (*sesa*) [three] elements (*dhātuyo*) [with it]; similarly (*tathā*), *āpodhātu* and so on (*āpodhātuūdayo*).

ekā – one *dhātu*

hi, for further elaboration (*vitthāra-jotaka*); or indeed (*dalhīkaraṇa*).

pathavīdhātu, the earth element

bhijjamāna, breaking

sesadhātuyo (*f.*, *NG-11*), the remaining dhatus.

sesa, *a.* remaining; left.

gahetvāva = *gahetvā* + *eva*; *eva*=just taking, always taking, never not taking. (rejection, *avadhāraṇa*: never ‘not taking’)

āpodhātu, the water element.

Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati; tathā arūpakkhandhesu vedanādayo [bhijjamānā] saññādike [gahetvāva bhijjanti].

The form aggregate (*rūpakkhandho*), when breaking (*bhijjamāno*), it breaks (*bhijjati*), just (*eva*) taking (*gahetvā*) [with it] the mental aggregates (*arūpakkhandhe*). Similarly (*tathā*), among the mental aggregates (*arūpakkhandhesu*), feeling and so on (*vedanādayo*), when breaking, they break (*bhijjanti*), just taking (*gahetvāva*) the perception and so on (*saññādike*) [with them].

arūpakkhandhe gahetvā eva, just taking = always taking = never not taking the mental aggregates. (*eva*: rejection, *avadhāraṇa*: never ‘not taking’)

bhijjati, it breaks.

tathā is *upasamhāra* (conveyor of *pāthasesa*); similarly. When see *tathā* we must find *pāthasesa* (= remaining word) from previous sentence, so we have to insert like this: ...*vedanādayo (bhijjamāno arūpakkhandhe gahetvāva bhijjati) saññādike*.

arūpakkhandhesu (*niddhāraṇa-samudāya*), among the mental aggregates.

vedanādayo (*niddhāraṇiya*) = *vedanā* + *ādi*, feeling and so on.

⁴⁷ *Vadhaka* / *ghātaka* (√*hana*), killer [The root ‘*hana*’ often turns into *vadha* or *ghāta* according to *kitaka* formula-68, 69 (*hanassa ghāto; vadho vā sabbattha*)]

Cattāropi cete vatthurūpan 'ti evaṃ aññamaññavadhanenettha vadhakatā veditabbā. → Cattāropi cete [bhijjamānā] vatthurūpan [gahetvāva bhijjanti] 'ti evaṃ aññamaññavadhanenettha vadhakatā veditabbā.

So too (*ca*), these four [mental aggregates] (*cattāro ete*), each (*api*), [when breaking (*bhijjamānā*), they break (*bhijjanti*), just taking (*gahetvāva*) the physical base (*vatthurūpan*). In the sense of killing each other (*aññamaññavadhanenettha*), their killer-hood (*vadhakatā*) should be known (*veditabbā*) in that way (*evaṃ*).

cattāropi cete, so too, these four (mental aggregates)

api, each (four). When *api* follows a plural number, it means each.

ca, so too. (refers to the remaining parts)

aññamaññavadhanenettha = *aññamañña* + *vadhanena* + *ettha*

vadhaka, *m.* an executioner; one who inflicts punishment.

vadhakatā, killer-hood

Khandhesu pana sati vadhabandhanacchedādīni sambhavanti; evaṃ etesu sati vadhabhāvato pi vadhakatā veditabbā.

In addition (*pana*), when there are khandhas (*khandhesu sati*), the killing, tying, cutting and so on (*vadhabandhanacchedādīni*) occur (*sambhavanti*). In this way (*evaṃ*), when there are these [aggregates] (*etesu sati*) the killer-hood (*vadhakatā*) should be known (*veditabbā*) in terms of killing (*vadhabhāvato*) as such.

khandhesu sati (santesu), when there are khandhas.

pana, (*pakkhantara-jotaka*), in addition.

vadhabandhanacchedādīni = *vadha* + *bandhana* + *cchedādīni*

bandhana, *nt.* binding; bondage; something to bind with.

cheda, *m.* cutting off; severance.

sambhavati (saṃ + bhū + a), to arise; to be produced or present; to exist; to be together with.

vadhabhāvato, in terms of killing.

Sabbasaṃyoganti sabbaṃ dasavidhampi saṃyojanaṃ.

Sabbasaṃyogan means each and all ten kinds of fetters.

Sabbasaṃyogan means each (*pi*) and all (*sabbaṃ*) ten kinds (*dasavidham*) of fetters (*saṃyojanaṃ*).

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saṃyoga, *m.* a bond; union; association; fetter; an euphonic combination.

vidha, *a.* (in cpds.) of a kind; consisting of.

api, (each of the ten)

saṃyojana, fetter

Accutaṃ padanti Nibbānaṃ.

Phenapiṇḍūpamasuttavaṇṇanā

1. phenapiṇḍā (lump of foam) & rūpaṃ
2. udakapubbula (water bubble) & vedanā
3. marīcikā (mirage) & saññā
4. kadalikkhandha (banana tree) & saṅkhārā
5. māyaṃ (magical illusion) & viññāṇaṃ

95. Tatiye **Gaṃgāya nadiyā tīre**’ti Ayujjhapuravāsino aparimāṇabhikkhuparivāraṃ cārikaṃ caramānaṃ Tathāgataṃ attano nagaraṃ sampattaṃ disvā, ekasmiṃ Gaṃgāya nivattanaṭṭhāne mahāvanaśaṇḍamaṇḍitappadese Satthu vihāraṃ katvā adamsu. Bhagavā tattha viharati. Taṃ sandhāya⁴⁸ vuttaṃ “Gaṃgāya nadiyā tīre”ti.

Tatra kho Bhagavā bhikkhū āmantesī’ti tasmīṃ vihāre vasanto Bhagavā sāyanhasamayaṃ gandhakuṭito nikkhamitvā [Gaṃgātīre paññattavarabuddhāsane nisinno] [Gaṃgāya nadiyā āgacchantaṃ mahantaṃ phenapiṇḍaṃ disvā] “Mama sāsane pañcakkhandhanissitaṃ ekaṃ dhammaṃ kathessāmi”ti cintetvā⁴⁹ parivāretvā nisinne bhikkhū āmantesi.

Mahantaṃ phenapiṇḍaṃ’ti utthānutthāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātamaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ phenapiṇḍaṃ.

Āvaheyyāti āhareyya. So panāyaṃ phenapiṇḍo utthitaṭṭhānēpi bhijjati, thokaṃ gantvāpi, ekadvijojanādivasena dūraṃ gantvāpi, antarā pana abhijjantopi mahāsamuddaṃ patvā avassameva bhijjati. **Nijjhāyeyyāti** olokeyya. **Yoniso upaparikkheyyāti** kāraṇena upaparikkheyya.

Kiṃ hi siyā bhikkhave phenapiṇḍe sāro’ti bhikkhave phenapiṇḍamhisāro nāma kiṃ bhaveyya, vilīyitvā viddhamseyyeva. **Evameva khoti** yathā phenapiṇḍā nissāro, evaṃ rūpampi nīccasāradhuvasāraattasāravirahena nissārameva. Yathā ca phenapiṇḍo utthitamattopi bhijjati, thokaṃ gantvāpi, dūraṃ gantvāpi, samuddaṃ patvā pana avassameva bhijjati, evamevaṃ rūpampi kalalabhāvepi bhijjati abbudādibhāvepi, antarā pana abhijjamānampi vassasatāyukānaṃ vassasataṃ patvā avassameva bhijjati, maraṇamukhe cuṇṇavicuṇṇaṃ hoti, evampi phenapiṇḍasadisamaṃ.

Kiṃ hi siyā bhikkhave vedanāya sārotiādīsū vedanādīnaṃ pubbulādīhi evaṃ sadisatā veditabbā. Yathā hi pubbuḷo asāro, evaṃ vedanāpi. Yathā ca so abalo agayhūpago, na sakkā

⁴⁸ Sandhāya (abs. of sandahati), having united. **in. with reference to**; concerning.

⁴⁹ Cinteti (cint + e), to think; to reflect; to consider. aor. cintesi. pr.p. cintera, cintayamāna, abs. cintetvā, cintiya.

taṃ gahetvā phalakaṃ vā āsanaṃ vā kātum, gahitopi bhijjateva, evaṃ vedanāpi abalā agayhūpagā, na sakkā niccāti vā dhuvāti vā gahetuṃ, gahitāpi na tathā tiṭṭhati, evaṃ agayhūpagatāyapi vedanā pubbūlasadisā. Yathā pana tasmim̐ tasmim̐ udakabindumhi pubbūlo uppajjati ceva bhijjati ca, na ciratṭhitiko hoti, evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciratṭhitikā hoti, ekaccharakkhane koṭisatasahassasamkhā uppajjitvā nirujjhati. Yathā ca pubbūlo udakatalaṃ, udakabinduṃ, udakajallaṃ, samkaddhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi vatthuṃ ārammaṇaṃ kilesajallaṃ phassasamghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati. Evampi vedanā pubbūlasadisā.

Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Na hi sakkā taṃ gahetvā pivituṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ. Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati, evaṃ nīlasaññādibhedā saññāpi nīlādiānubhavanatthāya phandati vipphandati. Yathā ca marīci mahājanaṃ vippalambheti, “Puṇṇavāpi viya puṇṇanadī viya dissatī”ti vadāpeti, evaṃ saññāpi vippalambheti, “Idaṃ nīlakaṃ subhaṃ sukhaṃ niccaṃ”ti vadāpeti. Pītakādīsupi eseva nayo. Evaṃ saññā vippalambhanenāpi marīcisadisā.

***Akukkukajātanti** anto asañjātaghanadaṇḍakaṃ. Samkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena. Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ, upanītampi na tathā hoti, evaṃ samkhārāpi na sakkā niccādivasena gahetuṃ, gahitāpi na tathā honti. Yathā ca kadalikkhandho bahupattavaṭṭisamodhāno hoti, evaṃ samkhārakkhandho bahudhammasamodhāno. Yathā ca kadalikkhandho nānālakkhano. Aññoyeva hi bāhirāya pattavaṭṭiyā vaṇṇo, añño tato abbhantaraabbhantarānaṃ, evameva samkhārakkhandhepi aññadeva phassassa lakkhaṇaṃ, aññā cetanādīnaṃ, samodhānetvā pana samkhārakkhandhova vuccatīti evampi samkhārakkhandho kadalikkhandhasadisā.*

***Cakkhumā purisoti** maṃsacakkhunā ceva paññācakkhunā cāti dvīhi cakkhūhi cakkhumā. Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapaṭalapīlakaṃ, paññācakkhumpi asārabhāvadassanasamatthaṃ. Viññānampi asārakaṭṭhena māyāsadisā, tathā agayhūpagaṭṭhena. Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññānaṃ. Tañhi tatopi ittaratarañceva lahupaccupaṭṭhānatarañca. Teneva hi cittena puriso āgato viya gato viya ṭhito viya nisinna viya hoti. Aññadeva ca āgamanakāle cittaṃ, aññaṃ gamanakālādīsū. Evampi viññānaṃ māyāsadisā. Māyā ca mahājanaṃ vañceti, yaṃkiñcideva “Idaṃ suvaṇṇaṃ rajataṃ muttā”ti gāhāpeti, viññānampi mahājanaṃ vañceti. Teneva hi cittena āgacchantāṃ viya gacchantāṃ viya ṭhitaṃ viya nisinnaṃ viya katvā gāhāpeti, aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsū. Evampi viññānaṃ māyāsadisā.*

***Bhūripaññenāti** saṅhapaññena ceva vipulavitthatapaññena ca. **Āyūti** jīvitindriyaṃ. **Usmāti** kammajatejodhātu. **Parabhāntanti** nānāvidhānaṃ kimigaṇādīnaṃ bhattaṃ hutvā. **Etādisāyaṃ santānoti** etādisī ayaṃ paveṇīmatakassa yāva susānā ghaṭṭiyatīti. **Māyāyaṃ bālalāpinīti** yvāyaṃ viññānakkhandho nāma, ayaṃ bālamahājanalapāpanikamāyā nāma. **Vadhakoti** dvīhi kāraṇehi ayaṃ khandhasamkhāto vadhako aññaṃaññaghātanenapi, khandhesu sati vadho paññāyatītipi. Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati, tathā āpodhātuādayo. Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati, tathā arūpakkhandhesu vedanādayo saññādike. Cattāropi cete vatthurūpanti evaṃ aññaṃaññavadhanenettha vadhakatā*

veditabbā. Khandhesu pana sati vadhabandhanacchedādīni sambhavanti, evaṃ etesu sati vadhabhāvatopi vadhakatā veditabbā. Sabbasaṃyoganti sabbam dasavidhampi saṃyojanam. Accutaṃ padanti Nibbānam. . Tatiyaṃ.

Notes



Note about *kattum*: *Buddhānam jīvitassa na sakkā kenaci antarāyo kattum* (*bhāva* voice) = Danger (*antarāyo*) to the life (*jīvitassa*) of the Buddhas (*Buddhānam*) is impossible to do (*kattum*) by anybody (*kenaci*). *Kattum* is *bhāva* voice hence *kenaci* (3rd form *kattā*) and *antarāyo* (1st form *kamma*).