

Dhatu Vibhanga Sutta

I have heard that on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rajagaha, went to the potter Bhaggava, and on arrival said to him, "If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

"It's no inconvenience for me, lord, but there is a wanderer who has already taken up residence there. If he gives his permission, you may stay there as you like."

Now at that time a clansman named Pukkusati had left home and gone forth into homelessness through faith, out of dedication to the Blessed One. He was the one who had already taken up residence in the potter's shed. So the Blessed One approached Ven. Pukkusati and said to him, "If it is no inconvenience for you, monk, I will stay one night in the shed."

"The shed is roomy, my friend. Stay as you like."

So the Blessed One, entering the potter's shed and, setting out a spread of grass to one side, sat down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. He spent most of the night sitting [in meditation]. Ven. Pukkusati also spent most of the night sitting [in meditation]. The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?" So he said to Ven. Pukkusati, "Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

"There is, my friend, the contemplative Gotama, a son of the Sakyans, gone forth from a Sakyan clan. Now, this excellent report about the honorable Gotama has been spread about: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the worlds, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' I have gone forth out of dedication to that Blessed One. That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

"But where, monk, is that Blessed One -- worthy & rightly self-awakened -- staying now?"

"There is, my friend, a city in the northern lands named Savatthi. That is where the Blessed One -- worthy & rightly self-awakened -- is staying now."

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Then the thought occurred to the Blessed One: "It is out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?" So he said to Ven. Pukkusati, "I will teach you the Dhamma, monk. Listen & pay close attention. I will speak."

"As you say, friend," replied Ven. Pukkusati.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, & four determinations. He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"'A person has six properties.' Thus it was said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus it was said, and in reference to this was it said.

"'A person has six media of sensory contact.' Thus it was said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact. 'A person has six media of sensory contact.' Thus it was said, and in reference to this was it said.

"'A person has eighteen considerations.' Thus it was said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, & six conducive to equanimity. 'A person has eighteen considerations.' Thus it was said, and in reference to this was it said.

"'A person has four determinations.' Thus it was said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus it was said, and in reference to this was it said.

"'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, belonging to oneself, that's liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property & the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

To be continued...