

3. Phenapiṇḍūpamasuttaṃ

95. Ekaṃ samayaṃ bhagavā ayujjhāyaṃ [ayojjhāyaṃ (sī. pī.)] viharati gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi –

“Seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ phenapiṇḍaṃ āvaheyya. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, phenapiṇḍe sāro? Evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ...pe... yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?”

“Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbulaṃ [udakapubbulaṃ (sī. pī.)] uppajjati ceva nirujjhati ca. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbule sāro? Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā...pe... yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?”

SN 22.95 Phena Sutta: Foam

translated from the Pali by

Thanissaro Bhikkhu

On one occasion the Blessed One was staying among the Ayojjhans on the banks of the Ganges River. There he addressed the monks:

"Monks, suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in form?"

"Now suppose that in the autumn — when it's raining in fat, heavy drops — a water bubble were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in feeling?"

"Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it,

"Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse t̥hite majjhanhike kāle marīcikā phandati. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya...pe... kiñhi siyā, bhikkhave, marīcikāya sāro? Evameva kho, bhikkhave, yā kāci saññā...pe....

"Seyyathāpi, bhikkhave, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujumaṃ navaṃ akukkukajātaṃ [akukkajātaṃ (ka. sī. pī.), akusajātaṃ (ka. sī.), akukkujakajātaṃ (ka.)]. Tameṇaṃ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya. So tassa pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ! Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññevakhāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro? Evameva kho, bhikkhave, ye keci sañkhārā atītānāgatapaccuppanā...pe... ye dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, sañkhāresu sāro?

"Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā

observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a monk sees, observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in perception?

"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing them, observing them, & appropriately examining them — they would appear empty, void, without substance: for what substance would there be in fabrications?

"Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, &

catumahāpathe [cātummahāpathe (sī. syā. kaṃ. pī.)] māyaṃ vidamseyya. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkhēyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro? Evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ...pe... yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro?

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi... saññāyapi... saṅkhāresupi ... viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti...pe... nāparaṃ itthattāyāti pajānāti”.

Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā –

“Phenaṇiṇḍūpamaṃ rūpaṃ,
vedanā
bubbuḷūpamā [bubbulūpamā (sī.),
pubbuḷopamā (ka.)];
Marīcikūpamā saññā, saṅkhārā
kadalūpamā;
Māyūpamañca viññāṇaṃ,
desitādiccabandhunā.

“Yathā yathā nijjhāyati, yoniso
upaparikkhati;
Rittakaṃ tucchakaṃ hoti, yo naṃ

appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in consciousness?

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he's released. With release there's the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Form is like a glob of foam;
feeling, a bubble;
perception, a mirage;
fabrications, a banana tree;
consciousness, a magic trick —
this has been taught
by the Kinsman of the Sun.
However you observe them,
appropriately examine them,
they're empty, void
to whoever sees them
appropriately.

<p>passati yoniso.</p> <p>“Imañca kāyaṃ ārabha, bhūripañña desitaṃ; Pahānaṃ tiṇṇaṃ dhammānaṃ, rūpaṃ passatha [passetha (sī.)] chaḍḍitaṃ.</p> <p>“Āyu usmā ca viññānaṃ, yadā kāyaṃ jahantimaṃ; Apaviddho [apaviṭṭho (syā. kaṃ.)] tadā seti, parabhattaṃ acetanaṃ.</p> <p>“Etādisāyaṃ santāno, māyāyaṃ bālalāpini; Vadhako esa akkhāto, sāro ettha na vijjati.</p> <p>“Evaṃ khandhe avekkheyya, bhikkhu āradhaviṛiyo; Divā vā yadi vā rattiṃ, sampajāno paṭissato.</p> <p>“Jaheyya sabbasaṃyogaṃ, kareyya saraṇattano; Careyyādittasīsova, patthayaṃ accutaṃ pada”nti. tatiyaṃ;</p>	<p>Beginning with the body as taught by the One with profound discernment: when abandoned by three things — life, warmth, & consciousness — form is rejected, cast aside. When bereft of these it lies thrown away, senseless, a meal for others. That's the way it goes: it's a magic trick, an idiot's babbling. It's said to be a murderer.[1] No substance here is found.</p> <p>Thus a monk, persistence aroused, should view the aggregates by day & by night, mindful, alert; should discard all fetters; should make himself his own refuge; should live as if his head were on fire — in hopes of the state with no falling away.</p>	
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--