

VEDANĀSAMĪYUTTAM

SN 36

I. sagāthāvaggo

SAMĀDHISUTTAM

SN 36:1

“tisso imā, bhikkhave, vedanā. katamā tisso? sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanāti.	“Bhikkhus, there are these three feelings. Which three? Pleasant feeling, painful feeling, neither- painful-nor-pleasant feeling. Bhikkhus, these are the three feelings.”
“samāhito sampajāno, sato buddhassa sāvako vedanā ca pajānāti, vedanānañca sambhavaṃ.. “yattha cetā nirujjhanti, maggañca khayagāminam. vedanānaṃ khayā bhikkhu, nicchāto parinibbuto”ti..	"Composed, aware, A disciple of the Buddha is mindful. He understands feeling, And the origin of feeling.. "And wherever they cease And the path leading to their destruction. With the destruction of feeling, a bhikkhu Is without desire, fully extinguished.."

SUKHASUTTAM

SN 36:2

“tisso imā, bhikkhave, vedanā. katamā tisso? sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanāti.	Bhikkhus, there are these three feelings. Which three? Pleasant feeling, painful feeling, neither- painful-nor-pleasant feeling. Bhikkhus, these are the three feelings."
“sukhaṃ vā yadi vā dukkhaṃ, adukkhamasukhaṃ saha. ajjhatañca bahiddhā ca, yaṃ kiñci atthi veditaṃ.. “etaṃ dukkhanti ñatvāna, mosadhammaṃ palokinaṃ. phussa phussa vayaṃ passaṃ, evaṃ tattha virajjati”ti..	"Whether pleasant or painful, Together with neither-painful-nor-pleasant feeling, Internal and external Whatever there is that is felt.. "Having understood: ‘This is suffering’ Having a deceptive nature, subject to decay, Having been pressured and pressured, seeing the decay In this way one becomes dispassionate there.."

PAHĀNASUTTAM

SN 36:3

“tisso imā, bhikkhave, vedanā. katamā tisso?
sukhā vedanā, dukkhā vedanā,
adukkhamasukhā vedanā. sukhāya, bhikkhave,
vedanāya rāgānusayo pahātabbo, dukkhāya
vedanāya paṭighānusayo pahātabbo,
adukkhamasukhāya vedanāya avijjānusayo
pahātabbo. yato kho, bhikkhave, bhikkhuno
sukhāya vedanāya rāgānusayo pahīno hoti,
dukkhāya vedanāya paṭighānusayo pahīno hoti,
adukkhamasukhāya vedanāya avijjānusayo
pahīno hoti, ayaṃ vuccati, bhikkhave, ‘bhikkhu
niranusayo sammaddaso accheccchi [acchejji
(bahūsu)] taṇhaṃ, vivattayi [vāvattayi (si.)]
saṃyojanaṃ, sammā mānābhisaṃmayā
antamakāsi dukkhassā”ti.

Bhikkhus, there are these three feelings. Which three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Bhikkhus, the underlying tendency of passion towards pleasant feeling should be abandoned. Bhikkhus, the underlying tendency of repulsion towards painful feeling should be abandoned. Bhikkhus, the underlying tendency of ignorance towards neither-painful-nor-pleasant feeling should be abandoned. Bhikkhus, when the underlying tendency of passion towards pleasant feeling is abandoned, when the underlying tendency of repulsion towards painful feeling is abandoned, when the underlying tendency of ignorance towards neither-painful-nor-pleasant feeling is abandoned, this, bhikkhus, is called: “A bhikkhu without underlying tendencies, seeing rightly, who has cut off craving, who has removed the fetters, who has made an end to suffering by properly understanding conceit.”

“sukhaṃ vedayamānassa [vediyamānassa (si. pi.)],

"For one feeling pleasure,

vedanaṃ appajānato.

Not understanding feeling,

so rāgānusayo hoti,

There is the underlying tendency of passion

anissaraṇadassino..

For one who does not see the escape..

“dukkhaṃ vedayamānassa,

"For one feeling pain,

vedanaṃ appajānato.

Not understanding feeling,

paṭighānusayo hoti, anissaraṇadassino..

There is the underlying tendency of repulsion, for one who does not see the escape..

“adukkhamasukhaṃ santaṃ,

"Neither-pain-nor-pleasure, peace,

bhūripaṇṇena desitaṃ.

has been taught by extensive understanding.

tañcāpi abhinandati,

If one even delights in that,

neva dukkhā pamuccati..

One is still not freed from suffering..

“yato ca bhikkhu ātāpī,

"But whenever an ardent bhikkhu

sampajaññaṃ na riñcati.

does not neglect awareness,

tato so vedanā sabbā,

From this, all feelings

parijānāti paṇḍito..

The wise man fully understands..

“so vedanā pariññāya,

"Having fully understood feelings,

diṭṭhe dhamme anāsavo.

He is free from outflows in this world

kāyassa bhedaṃ dhammaṭṭho,

With the break up of the body, one who stands in the Dhamma,

saṅkhyāṃ nopeti vedagū”ti..

One who has attained full wisdom cannot be determined.."

“assutavā, bhikkhave, puthujjano yaṃ vācaṃ bhāsati – ‘atthi mahāsamudde pātālo’ti. taṃ kho panetaṃ, bhikkhave, assutavā puthujjano asantaṃ avijjamānaṃ evaṃ vācaṃ bhāsati – ‘atthi mahāsamudde pātālo’ti. sārīrikānaṃ kho etaṃ, bhikkhave, dukkhānaṃ vedanānaṃ adbhivacanaṃ yadidaṃ ‘pātālo’ti. assutavā, bhikkhave, puthujjano sārīrikāya dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kantati sammohaṃ āpajjati. ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano pātāle na paccuṭṭhāsi, gādhāñca nājjhagā’ sutavā ca kho, bhikkhave, ariyasāvako sārīrikāya dukkhāya vedanāya phuṭṭho samāno neva socati, na kilamati, na paridevati, na urattāliṃ kantati, na sammohaṃ āpajjati. ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako pātāle paccuṭṭhāsi, gādhāñca ajjhagā’”ti.

"Bhikkhus, an uninstructed ordinary person says the saying: ‘There is an abyss in the great ocean’. But, bhikkhus, the uninstructed ordinary person says this saying in this way – ‘There is an abyss in the great ocean’ – regarding something that doesn’t exist, something that can’t be found. Bhikkhus, this is a designation for painful bodily feeling, that is: ‘abyss’. Bhikkhus, an uninstructed ordinary person, being touched by painful bodily feeling, sorrows, is troubled, laments, beats his breast, cries, becomes bewildered. Bhikkhus, this is called: ‘an uninstructed ordinary person who hasn’t risen from the abyss and hasn’t found a foothold’. Bhikkhus, an instructed noble disciple, being touched by painful bodily feeling, does not sorrow, is not troubled, does not lament, does not beat his breast, does not cry, does not become bewildered. Bhikkhus, this is called: ‘an instructed noble disciple who has risen from the abyss and has found a foothold’.

“yo etā nādhivāseti,

"Whoever can’t endure

uppannā vedanā dukhā.

Arisen painful feelings

sārīrikā paṇaharā,

Of the body, which can take away one’s life,

yāhi phuṭṭho pavedhati..

Touched by these, one is agitated..

“akkandati parodati,

"He cries, he wails,

dubbalo appathāmakō.

Weak, with little strength.

na so pātāle paccuṭṭhāsi,

He hasn’t risen from the abyss,

atho gādhampi nājjhagā..

And he hasn’t found a foothold..

“yo cetā adbhivāseti,

"But whoever endures

uppannā vedanā dukhā.

Arisen painful feelings

sārīrikā paṇaharā,

Of the body, which can take away one’s life,

yāhi phuṭṭho na vedhati.

Touched by these, one isn’t agitated.

sa ve pātāle paccuṭṭhāsi,

He has risen from the abyss,

atho gādhampi ajjhagā”ti..

And he has found a foothold.."

“tisso imā, bhikkhave, vedanā. katamā tisso? sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā sal- lato daṭṭhabbā, adukkhamasukhā vedanā anic- cato daṭṭhabbā. yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā hoti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato diṭṭhā hoti – ayaṃ vuccati, bhikkhave, ‘bhikkhu sammaddaso acchechchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’”ti.

"Bhikkhus, there are these three feelings. Which three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Bhikkhus, pleasant feeling should be seen as painful, painful feeling should be seen as an arrow, neither-painful-nor-pleasant feeling should be seen as impermanent. Bhikkhus, when for a bhikkhu pleasant feeling is seen as painful, painful feel- ing is seen as an arrow, neither-painful-nor- pleasant-feeling is seen as impermanent – this, bhikkhus, is called: ‘a bhikkhu who sees rightly, who has cut off craving, who has removed the fetters, who has made an end of suffering by properly understanding conceit’.

“yo sukhāṃ dukkhato adda,
dukkhamaddakkhi sallato.

"Whoever has seen pleasure as painful,
Who has seen pain as an arrow,

adukkhamasukhāṃ santaṃ,
addakkhi naṃ aniccato..

Neither pain-nor-pleasure, peace
Who has seen that as impermanent,

“sa ve sammaddaso bhikkhu,
parijānāti vedanā.

"He is a bhikkhu who sees rightly,
He has fully understood feelings.

so vedanā pariññāya,

Having fully understood feelings,

diṭṭhe dhamme anāsavo.

He is free from outflows in this world.

kāyassa bhedaṃ dhammaṭṭho,

With the break up of the body, one who stands in
the Dhamma,

saṅkhyāṃ nopeti vedagū”ti..

One who has attained full wisdom cannot be
determined.."

SALLASUTTAM

SN 36:6

“assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati [vediyati (sī. pī.)], dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati. sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati , dukkhampi vedanaṃ vedayati, adukkhamas- ukhampi vedanaṃ vedayati. tatra, bhikkhave, ko viseso ko adhippāyāso [adhippāyo (sī. ka.), adhippāyaso (syā. kaṃ.), adhippāyoso (pī.)] kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?

"Bhikkhus, an uninstructed worldling feels a pleasant feeling, feels a painful feeling and feels a neither-painful-nor-pleasant feeling. Bhikkhus, an instructed noble disciple feels a pleasant feeling, feels a painful feeling and feels a neither-painful-nor-pleasant feeling. Bhikkhus, what is the distinction, what is the disparity, what is the difference between the in- structed noble disciple and the uninstructed or- dinary person?"

bhagavaṃmūlakā no, bhante, dhammā...pe....
 assutavā, bhikkhave, puthujjano dukkhāya
 vedanāya phuṭṭho samāno socati kilamati par-
 idevati urattāḷiṃ kandati sammohaṃ āpajjati. so
 dve vedanā vedayati – kāyikañca, cetasikañca.
 seyyathāpi, bhikkhave, purisaṃ sallena
 vijjheyya [sallena anuvijjheyyuṃ (si. syā. kaṃ.
 pi.)]. tamenam dutiyena sallena anuvedham
 vijjheyya [sallena anuvijjheyyuṃ (si.), sallena
 anuvedham vijjheyyuṃ (syā. kaṃ.), sallena
 vijjheyyuṃ (pi.)]. evañhi so, bhikkhave, puriso
 dvisallena vedanam vedayati. evameva kho,
 bhikkhave, assutavā puthujjano dukkhāya
 vedanāya phuṭṭho samāno socati kilamati par-
 idevati urattāḷiṃ kandati sammohaṃ āpajjati. so
 dve vedanā vedayati – kāyikañca, cetasikañca.

"Bhante, our teachings are rooted in the
 Buddha..." The Buddha said this: "Bhikkhus, an
 uninstructed ordinary person, being touched by
 painful feeling, sorrows, is troubled, laments,
 beats his breast, cries, becomes bewildered. He
 feels two feelings – bodily and mental. Suppose,
 bhikkhus, a man were shot by an arrow. He
 would be shot in the wound by a second arrow.
 In this way, bhikkhus, the man feels the feeling
 of two arrows. In just this way, bhikkhus, an un-
 instructed ordinary person, being touched by
 painful feeling, sorrows, is troubled, laments,
 beats his breast, cries, becomes confused. He
 feels two feelings – bodily and mental.

tassāyeva kho pana dukkhāya vedanāya phuṭṭho
 samāno paṭighavā hoti. tamenam dukkhāya
 vedanāya paṭighavantam, yo dukkhāya
 vedanāya paṭighānusayo, so anuseti. so
 dukkhāya vedanāya phuṭṭho samāno
 kāmasukham abhinandati. tam kissa hetu? na hi
 so, bhikkhave, pajānāti assutavā puthujjano
 aññatra kāmasukhā dukkhāya vedanāya
 nissaraṇam, tassa kāmasukhañca abhinandato,
 yo sukhāya vedanāya rāgānusayo, so anuseti. so
 tasmā vedanānam samudayañca
 atthaṅgamañca assādañca ādinavañca
 nissaraṇaṇca yathābhūtam nappajānāti. tassa
 tasmā vedanānam samudayañca
 atthaṅgamañca assādañca ādinavañca
 nissaraṇaṇca yathābhūtam appajānato, yo
 adukkhamasukhāya vedanāya avijjānusayo, so
 anuseti.

"And for him, being touched by painful feeling,
 there is repulsion. Repelled by this painful
 feeling, the underlying tendency of repulsion to-
 wards painful feeling lies behind this. Being
 touched by painful feeling, he delights in the
 pleasure of sense-desires. For what reason?
 Because, bhikkhus, the uninstructed ordinary
 person does not understand any escape from
 painful feeling other than the pleasure of sense-
 desires. And for him, delighting in the pleasure
 of sense-desires, the underlying tendency of
 passion towards pleasant feeling lies behind
 this. He does not understand as it is the origin,
 the gratification, the danger and the escape of
 those feelings. For him, not understanding as it
 is the origin, the gratification, the danger and
 the escape from those feelings, the underlying
 tendency of ignorance regarding neither-
 painful-nor-pleasant feeling lies behind this.

so sukhañce vedanam vedayati, saññutto nam
 vedayati. dukkhañce vedanam vedayati,
 saññutto nam vedayati. adukkhamasukhañce
 vedanam vedayati, saññutto nam vedayati.
 ayam vuccati, bhikkhave, 'assutavā puthujjano
 saññutto jātiyā jarāya maraṇena sokehi par-
 idevehi dukkhehi domanassehi upāyāsehi,
 saññutto dukkhasmā'ti vadāmi.

"If he feels a pleasant feeling, he feels connected
 to it. If he feels a painful feeling, he feels con-
 nected to it. If he feels a neither-painful-nor-
 pleasant feeling, he feels connected to it. This,
 bhikkhus, is called: 'an uninstructed ordinary
 person who is connected to birth, to ageing, to
 death, to sorrow, to lamentation, to pain, to
 unhappiness, to trouble – who is connected to
 suffering', I say.

"sutavā ca kho, bhikkhave, ariyasāvako
 dukkhāya vedanāya phuṭṭho samāno na socati,
 na kilamati, na paridevati, na urattāḷiṃ kandati,
 na sammohaṃ āpajjati. so ekaṃ vedanam
 vedayati – kāyikaṃ, na cetasikaṃ.

"Bhikkhus, an instructed noble disciple, being
 touched by painful feeling, does not sorrow, is
 not troubled, does not lament, does not beat his
 breast, does not cry, does not become confused.
 He feels one feeling – bodily, not mental.

<p>“seyyathāpi , bhikkhave, purisaṃ sallena vijjheyya. tamenam dutiyena sallena anuvvedaṃ na vijjheyya. evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati. evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ khandati, na sammohaṃ āpajjati. so ekaṃ vedanaṃ vedayati – kāyikaṃ, na cetasikaṃ.</p>	<p>"Suppose, bhikkhus, a man were shot by an arrow. He would not be shot in the wound by a second arrow. In this way, bhikkhus, the man feels the feeling of one arrow. In just this way, bhikkhus, an instructed noble disciple, being touched by painful feeling, does not sorrow, is not troubled, does not lament, does not beat his breast, does not cry, does not become confused. He feels one feeling – bodily, not mental.</p>
<p>tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā na hoti. tamenam dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so nānuseti. so dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ nābhinandati. tam kissa hetu? pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇam. tassa kāmasukhaṃ nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti. so tasmaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādinavaṃ ca nissaraṇaṃ yathābhūtaṃ pajānāti. tassa tasmaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti.</p>	<p>"And for him, being touched by painful feeling, there isn't repulsion. Unrepelled by this painful feeling, the underlying tendency of repulsion towards painful feeling does not lie behind this. Being touched by painful feeling, he does not delight in the pleasure of sense-desires. For what reason? Because, bhikkhus, the instructed noble disciple understands an escape from painful feeling other than the pleasure of sense-desires. And for him, not delighting in the pleasure of sense-desires, the underlying tendency of passion towards pleasant feeling does not lie behind this. He understands as it is the origin, the gratification, the danger and the escape of those feelings. For him, understanding as it is the origin, the gratification, the danger and the escape from those feelings, the underlying tendency of ignorance regarding neither-painful-nor-pleasant feeling does not lie behind this.</p>
<p>so sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati. adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi , visaññutto dukkhasmā’ti vadāmi. ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇam sutavato ariyasāvakassa assutavatā puthujjanenā”ti.</p>	<p>“If he feels a pleasant feeling, he feels unconnected to it. If he feels a painful feeling, he feels unconnected to it. If he feels a neither-painful-nor-pleasant feeling, he feels unconnected to it. This, bhikkhus, is called: ‘an instructed noble disciple who is unconnected to birth, to ageing, to death, to sorrow, to lamentation, to pain, to unhappiness, to trouble – who is unconnected to suffering’, I say. This, bhikkhus, is the distinction, this is the disparity, this is the difference between the instructed noble disciple and the uninstructed ordinary person.”</p>
<p>“na vedanaṃ vedayati sapañño, sukhampi dukkhampi bahussutopi.</p>	<p>"One with understanding does not feel a feeling, Pleasant, painful, one who has learned much.</p>
<p>ayañca dhīrassa puthujjanena,</p>	<p>Between the wise, clever one and the ordinary person, this</p>
<p>mahā [ayaṃ (syā. kaṃ. ka.)] viseso kusalassa hoti..</p>	<p>Is the big difference..</p>
<p>“saṅkhātadhammassa bahussutassa,</p>	<p>"For one who has recognised the Dhamma, one who has learned much,</p>
<p>vipassato [sampassato (sī. pī.)] lokamimaṃ parañca.</p>	<p>Seeing this world and the next,</p>
<p>iṭṭhassa dhammā na mathenti cittaṃ,</p>	<p>Things that are wished for do not disturb the mind,</p>
<p>aniṭṭhato no paṭighātameti..</p>	<p>What isn't wished for isn't repelled..</p>

"tassānurodhā athavā virodhā,	"And for him welcoming or opposing,
vidhūpitā atthagatā na santi.	Are extinguished, brought to an end, do not exist.
padañca ñatvā virajaṃ asokaṃ,	And having understood the stainless, sorrowless place
sammā pajānāti bhavassa pāragū"ti..	The one who has gone beyond being under-stands correctly.."

PAṬHAMAGELAÑÑASUTTAM

SN 36:7

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gilānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi –	On one occasion the Buddha was living in Vesālī, in the Great Wood, in the Hall of the Peaked House. Then the Buddha emerged from seclusion in the evening and approached the hall for sick people. Having approached, he sat down in the prepared seat. Sitting down, the Buddha addressed the bhikkhus:
"sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya. ayaṃ vo amhākaṃ anusāsani.	"Bhikkhus, mindful, aware, a bhikkhu should await his time. This is our instruction to you.
"kathañca, bhikkhave, bhikkhu sato hoti? idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati...pe.... citte cittānupassī viharati...pe.... dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. evaṃ kho, bhikkhave, bhikkhu sato hoti.	"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells seeing body in body, ardent, aware, mindful, having removed covetousness-&-unhappiness in the world. He dwells seeing feelings in feelings... He dwells seeing mind in mind... He dwells seeing phenomena in phenomena, ardent, aware, mindful, having removed covetousness-&-unhappiness in the world. In this way, bhikkhus, a bhikkhu is mindful.
"kathañca, bhikkhave, bhikkhu sampajāno hoti? idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokithe vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacivaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve sampajānakārī hoti. evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti. sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya. ayaṃ vo amhākaṃ anusāsani.	"And how, bhikkhus, is a bhikkhu aware. Here, bhikkhus, a bhikkhu, going forwards, going backwards, is one who does this with awareness. Looking forwards, looking back, he is one who does this with awareness. Bending, stretching, he is one who does this with awareness. Taking his outer-robe, bowl and upper-robe, he is one who does this with awareness. Eating, drinking, consuming, tasting, he is one who does this with awareness. Defecating-&-urinating, he is one who does this with awareness. Walking, standing, sitting down, sleeping, waking up, speaking, being silent, he is one who does this with awareness. In this way, bhikkhus, a bhikkhu is aware. Bhikkhus, mindful, aware, a bhikkhu should await his time. This is our instruction to you.

“tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṃ pajānāti – ‘uppannā kho myāyaṃ sukhā vedanā. sā ca kho paṭicca, no appaṭicca. kiṃ paṭicca? imameva kāyaṃ paṭicca. ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissati’ti! so kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato, yo kāye ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

"If, bhikkhus, for a bhikkhu who is dwelling mindful, aware, vigilant, ardent, resolute in this way, pleasant feeling arises, he understands it in this way: ‘This pleasant feeling has arisen for me. And it is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, determined, dependently arisen. And because of the impermanent, determined, dependently arisen body, pleasant feeling has arisen. How could it be permanent?’ He dwells as one seeing impermanence of the body and of pleasant feeling, he dwells seeing fading away, he dwells seeing dispassion, he dwells seeing cessation, he dwells seeing relinquishment. For one who dwells seeing impermanence of the body and of pleasant feeling, for one who dwells seeing fading away, for one who dwells seeing dispassion, for one who dwells seeing cessation, for one who dwells seeing relinquishment, whatever underlying tendency of passion towards the body and towards pleasant feeling – that is abandoned.

“tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati dukkhā vedanā. so evaṃ pajānāti – ‘uppannā kho myāyaṃ dukkhā vedanā. sā ca kho paṭicca, no appaṭicca. kiṃ paṭicca? imameva kāyaṃ paṭicca. ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissati’ti! so kāye ca dukkhāya vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. tassa kāye ca dukkhāya ca vedanāya aniccānupassino viharato...pe.... paṭinissaggānupassino viharato, yo kāye ca dukkhāya ca vedanāya paṭighānusayo, so pahīyati.

"If, bhikkhus, for a bhikkhu who is dwelling mindful, aware, vigilant, ardent, resolute in this way, painful feeling arises, he understands it in this way: ‘This painful feeling has arisen for me. And it is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, determined, dependently arisen. And because of the impermanent, determined, dependently arisen body, painful feeling has arisen. How could it be permanent?’ He dwells as one seeing impermanence of the body and of painful feeling, he dwells seeing fading away, he dwells seeing dispassion, he dwells seeing cessation, he dwells seeing relinquishment. For one who dwells seeing impermanence of the body and of painful feeling... for one who dwells seeing relinquishment, whatever underlying tendency of aversion towards the body and towards painful feeling – that is abandoned.

“tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati adukkhamasukhā vedanā, so evaṃ pajānāti – ‘uppannā kho myāyaṃ adukkhamasukhā vedanā. sā ca kho paṭicca, no appaṭicca. kiṃ paṭicca? imameva kāyaṃ paṭicca. ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā adukkhamasukhā vedanā kuto niccā bhavissati’! so kāye ca adukkhamasukhāya ca vedanāya aniccānupassī viharati, vāyānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. tassa kāye ca adukkhamasukhāya ca vedanāya aniccānupassino viharato...pe.... paṭinissaggānupassino viharato, yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahiyati.

“If, bhikkhus, for a bhikkhu who is dwelling mindful, aware, vigilant, ardent, resolute in this way, neither-painful-nor-pleasant feeling arises, he understands it in this way: ‘This neither-painful-nor-pleasant feeling has arisen for me. And it is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, determined, dependently arisen. And because of the impermanent, determined, dependently arisen body, neither-painful-nor-pleasant feeling has arisen. How could it be permanent?’ He dwells as one seeing impermanence of the body and of neither-painful-nor-pleasant feeling, he dwells seeing fading away, he dwells seeing dispassion, he dwells seeing cessation, he dwells seeing relinquishment. For one who dwells seeing impermanence of the body and of neither-painful-nor-pleasant feeling... for one who dwells seeing relinquishment, whatever underlying tendency of ignorance towards the body and towards neither-painful-nor-pleasant feeling – that is abandoned.

“so sukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti; dukkhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti; adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti. so sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati; dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati; adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. so kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’! ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’! ti pajānāti. ‘kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’! ti [sītībhavissantīti (sī. pī. ka.)] pajānāti.

“If he feels a pleasant feeling, he understands: ‘This is impermanent’, he understands: ‘It is not attached’, he understands: ‘It is not delighted in’. If he feels a painful feeling, he understands: ‘This is impermanent’, he understands: ‘It is not attached’, he understands: ‘It is not delighted in’. If he feels a neither-painful-nor-pleasant feeling, he understands: ‘This is impermanent’, he understands: ‘It is not attached’, he understands: ‘It is not delighted in’. If he feels a pleasant feeling, he feels unconnected to it. If he feels a painful feeling, he feels unconnected to it. If he feels a neither-painful-nor-pleasant feeling, he feels unconnected to it. Feeling a feeling that contained within the body, he understands: ‘I feel a feeling contained within the body’. Feeling a feeling contained within life, he understands: ‘I feel a feeling contained within life’. He understands: ‘With the break up of the body, after the ending of life, all that is felt, which is not delighted in, will become cool right here’.

“seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadipo jhāyeyya, tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya; evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’! ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’! ti pajānāti. ‘kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’! ti pajānāti”! ti.

“Suppose, bhikkhus, dependent on oil and a wick, an oil-lamp would burn. And with the ending of that very oil and wick, without fuel, it would be extinguished. In just this way, bhikkhus, feeling a feeling contained within the body, a bhikkhu understands: ‘I feel a feeling contained within the body’. Feeling a feeling contained within life, he understands: ‘I feel a feeling contained within life’. He understands: ‘With the break up of the body, after the ending of life, all that is felt, which is not delighted in, will become cool right here’.”

“tisso imā, bhikkhave, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā veyyadhammā virāgadhammā nirodhadhammā. katamā tisso? sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā veyyadhammā virāgadhammā nirodhadhammā”ti.

"Bhikkhus, these three feelings are impermanent, determined, dependently arisen, of the nature to be destroyed, of the nature to pass away, of the nature to fade away, of the nature to cease. Which three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Bhikkhus, these are the three feelings that are impermanent, determined, dependently arisen, of the nature to be destroyed, of the nature to pass away, of the nature to fade away, of the nature to cease.

PHASSAMŪLAKASUTTAM

SN 36:10

“tisso imā, bhikkhave, vedanā phassajā phassamūlakā phassanidānā phassapaccayā. katamā tisso? sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā. tasseeva sukhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā, sā nirujjhati, sā vūpasammati.

"Bhikkhus, these three feelings are born of pressure, rooted in pressure, founded on pressure, supported by pressure. Which three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Bhikkhus, because of a pressure that is to be felt as pleasant, pleasant feeling arises. With the cessation of that very pressure that is to be felt as pleasant, that corresponding pleasant feeling that has arisen because of the pressure that is to be felt as pleasant – that ceases, that subsides.

dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati dukkhā vedanā. tasseeva dukkhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā, sā nirujjhati, sā vūpasammati.

Bhikkhus, because of a pressure that is to be felt as painful, painful feeling arises. With the cessation of that very pressure that is to be felt as painful, that corresponding painful feeling that has arisen because of the pressure that is to be felt as painful – that ceases, that subsides.

adukkhamasukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. tasseeva adukkhamasukhavedaniyassa phassassa nirodhā, yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā, sā nirujjhati, sā vūpasammati.

Bhikkhus, because of a pressure that is to be felt as neither-painful-nor-pleasant, neither-painful-nor-pleasant feeling arises. With the cessation of that very pressure that is to be felt as neither-painful-nor-pleasant, that corresponding neither-painful-nor-pleasant feeling that has arisen because of the pressure that is to be felt as neither-painful-nor-pleasant – that ceases, that subsides.

seyyathāpi, bhikkhave, dvinnāṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā [saṅkhattā tassa samodhānā (syā. kaṃ.) saṅghattā tassa samodhānā (ka.) saṃ. ni. 2.62 passitabbaṃ] usmā jāyati, tejo abhinibbattati. tesāmyeva kaṭṭhānaṃ nānābhāvā vinikkhepā, yā tajaṃ usmā, sā nirujjhati, sā vūpasammati. evameva kho, bhikkhave, imā tisso vedanā phassajā phassamūlakā phassanidānā phassapaccayā. tajaṃ phassaṃ paṭicca tajaṃ vedanā uppajjanti. tajaṃ phassassa nirodhā tajaṃ vedanā nirujjhanti”ti.

"Bhikkhus, just as when two sticks are brought together, rubbed together, heat arises, fire is born, but when those very sticks are separated, laid down, whatever resultant heat there was – that ceases, that subsides. In just this way, bhikkhus, these three feelings are born of pressure, rooted in pressure, founded on pressure, supported by pressure. Because of the appropriate pressure, the corresponding feelings arise. With the cessation of the appropriate pressure, the corresponding feelings cease.