

## samyutta nikāya 36

### *Linked Discourses 36*

#### 1. sagāthāvagga

##### *1. With Verses*

#### 1. samādhisutta

##### *1. Immersion*

“tisso imā, bhikkhave, vedanā.

*“Mendicants, there are these three feelings.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feeling.*

imā kho, bhikkhave, tisso vedanāti.

*These are the three feelings.*

samāhito sampajāno,

*With immersion and situational awareness,*

sato buddhassa sāvako;

*a mindful disciple of the Buddha*

vedanā ca pajānāti,

*understands feelings,*

vedanānañca sambhavaṃ.

*the cause of feelings,*

yattha cetā nirujjhanti,

*where they cease,*

maggañca khayagāminam;

*and the path that leads to their ending.*

vedanānaṃ khayā bhikkhu,

*With the ending of feelings, a mendicant*

nicchāto parinibbuto”ti.

*is hungerless, extinguished.”*

paṭhamam.

## samyutta nikāya 36

### *Linked Discourses 36*

#### 1. sagāthāvagga

##### *1. With Verses*

#### 2. sukhasutta

##### *2. Pleasure*

“tisso imā, bhikkhave, vedanā.

*“Mendicants, there are these three feelings.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feeling.*

imā kho, bhikkhave, tisso vedanāti.

*These are the three feelings.*

sukham vā yadi vā dukkham,

*Whatever is felt*

adukkhamasukhaṃ saha;  
*internally and externally—*

ajjhatañca bahiddhā ca,  
*whether pleasure or pain*

yaṃ kiñci atthi veditaṃ.  
*as well as what's neutral—*

etaṃ dukkhanti ñatvāna,  
*having known this as suffering,*

mosadhammaṃ palokinaṃ;  
*deceptive, falling apart,*

phussa phussa vayaṃ passaṃ,  
*one sees them vanish as they're experienced again and again:*

evaṃ tattha virajjati”ti.  
*that's how to be free of desire them.”*

dutiyaṃ.

saṃyutta nikāya 36  
*Linked Discourses 36*

1. sagāthāvagga  
*1. With Verses*

3. pahānasutta  
*3. Giving Up*

“tisso imā, bhikkhave, vedanā.  
*“Mendicants, there are these three feelings.*

katamā tisso?  
*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.  
*Pleasant, painful, and neutral feeling.*

sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo.  
*The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.*

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 acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayaṃ antamakāsi dukkhassā”ti.  
*When a mendicant has given up these underlying tendencies, they're called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.*

sukhaṃ vedayamānassa,  
*When you feel pleasure*

vedanaṃ appajānato;  
*without understanding feeling,*

so rāgānusayo hoti,  
*the underlying tendency to greed is there,*

anissaranadassino.  
*if you don't see the escape.*

dukkhaṃ vedayamānassa,  
*When you feel pain*

vedanaṃ appajānato;  
*without understanding feeling,*

paṭighānusayo hoti,  
*the underlying tendency to repulsion is there,*

anissaranadassino.  
*if you don't see the escape.*

adukkhamasukhaṃ santaṃ,  
*As for that peaceful, neutral feeling:*

bhūripaṇṇena desitaṃ;  
*he of vast wisdom has taught*

tañcāpi abhinandati,  
*that if you relish it,*

neva dukkhā pamuccati.  
*you're still not released from suffering.*

yato ca bhikkhu ātāpī,  
*But when a mendicant is keen,*

sampajaññaṃ na riñcati;  
*not neglecting situational awareness,*

tato so vedanā sabbā,  
*that astute person*

parijānāti paṇḍito.  
*understands all feelings.*

so vedanā pariññāya,  
*Completely understanding feelings,*

diṭṭhe dhamme anāsavo;  
*they're without defilements in this very life.*

kāyassa bhedaṃ dhammaṭṭho,  
*That knowledge-master is grounded in the teaching;*

saṅkhyāṃ nopeti vedagū"ti.  
*when their body breaks up, they can't be reckoned."*

tatiyaṃ.

saṃyutta nikāya 36  
*Linked Discourses 36*

1. sagāthāvagga  
*1. With Verses*

4. pātālasutta  
*4. The Abyss*

“assutavā, bhikkhave, puthujjano yaṃ vācaṃ bhāsati:  
*“Mendicants, when an uneducated ordinary person says that*

‘atthi mahāsamudde pātālo’ti.  
*there’s a hellish abyss under the ocean,*

taṃ kho panetaṃ, bhikkhave, assutavā puthujjano asantaṃ avijjamānaṃ evaṃ  
vācaṃ bhāsati:  
*they’re speaking of something that doesn’t exist.*

‘atthi mahāsamudde pātālo’ti.

sārīrikānaṃ kho etaṃ, bhikkhave, dukkhānaṃ vedanānaṃ adbhivacanāṃ yadidaṃ  
‘pātālo’ti.

*‘Hellish abyss’ is a term for painful physical feelings.*

assutavā, bhikkhave, puthujjano sārīrikāya dukkhāya vedanāya phuṭṭho samāno  
socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

*When an uneducated ordinary person experiences painful physical feelings they sorrow and  
pine and lament, beating their breast and falling into confusion.*

ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano pātāle na paccuṭṭhāsi, gāḍhañca  
nājjhagā’.

*They’re called an uneducated ordinary person who hasn’t stood up in the hellish abyss and has  
gained no footing.*

sutavā ca kho, bhikkhave, ariyasāvako sārīrikāya dukkhāya vedanāya phuṭṭho  
samāno neva socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ  
āpajjati.

*When an educated noble disciple experiences painful physical feelings they don’t sorrow or  
pine or lament, beating their breast and falling into confusion.*

ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako pātāle paccuṭṭhāsi, gāḍhañca  
ajjhagā’ti.

*They’re called an educated noble disciple who has stood up in the hellish abyss and gained a  
footing.*

yo etā nādhivāseti,

*If you can’t abide*

uppannā vedanā dukhā;

*those painful physical feelings*

sārīrikā paṇaharā,

*that arise and sap your vitality;*

yāhi phuṭṭho pavedhati.

*if you tremble at their touch,*

akkandati parodati,

*weeping and wailing,*

dubbalo appathāmakō;

*a weakling lacking strength—*

na so pātāle paccuṭṭhāsi,

*you won’t stand up in the hellish abyss*

atho gādhampi nājjhagā.

*and gain a footing.*

yo cetā adbhivāseti,

*If you can abide*

uppannā vedanā dukhā;

*those painful physical feelings*

sārīrikā paṇaharā,

*that arise and sap your vitality;*

yāhi phuṭṭho na vedhati;

*if you don’t tremble at their touch—*

sa ve pātāle paccuṭṭhāsi,

*you stand up in the hellish abyss*

atho gādhampi ajjhagā”ti.  
*and gain a footing.”*

catuttham.

samyutta nikāya 36  
*Linked Discourses 36*

1. sagāthāvagga  
*1. With Verses*

5. dattabbasutta  
*5. Should Be Seen*

“tisso imā, bhikkhave, vedanā.  
*“Mendicants, there are these three feelings.*

katamā tisso?  
*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.  
*Pleasant, painful, and neutral feeling.*

sukhā, bhikkhave, vedanā dukkhato dattabbā, dukkhā vedanā sallato dattabbā,  
adukkhamasukhā vedanā aniccato dattabbā.  
*Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.*

yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato dīṭṭhā hoti, dukkhā vedanā  
sallato dīṭṭhā hoti, adukkhamasukhā vedanā aniccato dīṭṭhā hoti—  
*When a mendicant has seen these three feelings in this way,*

ayaṃ vuccati, bhikkhave, ‘bhikkhu sammaddaso acchecchi tanhaṃ, vivattayi  
saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.  
*they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.*

yo sukhaṃ dukkhato adda,  
*A mendicant who sees pleasure as pain,*

dukkhamaddakkhi sallato;  
*and suffering as a dart,*

adukkhamasukhaṃ santaṃ,  
*and that peaceful, neutral feeling*

addakkhi naṃ aniccato.  
*as impermanent*

sa ve sammaddaso bhikkhu,  
*sees rightly;*

parijānāti vedanā;  
*they completely understand feelings.*

so vedanā pariññāya,  
*Completely understanding feelings,*

diṭṭhe dhamme anāsavo;  
*they’re without defilements in this very life.*

kāyassa bhedaṃ dhammatṭho,  
*That knowledge-master is grounded in the teaching;*

saṅkhyāṃ nopeti vedagū”ti.  
*when their body breaks up, they can’t be reckoned.”*

pañcamaṃ.

1. sagāthāvagga

1. With Verses

6. sallasutta

6. An Arrow

“assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

*“Mendicants, an uneducated ordinary person feels pleasant, painful, and neutral feelings.*

sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

*An educated noble disciple also feels pleasant, painful, and neutral feelings.*

tatra, bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?

*What, then, is the difference between an ordinary uneducated person and an educated noble disciple?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

assutavā, bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

*“When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion.*

so dve vedanā vedayati—

*They experience two feelings:*

kāyikañca, cetasikañca.

*physical and mental.*

seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya.

*It's like a person who is struck with an arrow,*

tamenam dutiyena sallena anuvedham vijjheyya.

*only to be struck with a second arrow.*

evañhi so, bhikkhave, puriso dvisallena vedanaṃ vedayati.

*That person experiences the feeling of two arrows.*

evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

*In the same way, when an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion.*

so dve vedanā vedayati—

*They experience two feelings:*

kāyikañca, cetasikañca.

*physical and mental.*

tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti.

*When they're touched by painful feeling, they resist it.*

tamenam dukkhāya vedanāya paṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so anuseti.

*The underlying tendency for repulsion towards painful feeling underlies that.*

so dukkhāya vedanāya phuṭṭho samāno kāmasukham abhinandati.

*When touched by painful feeling they look forward to enjoying sensual pleasures.*

tam kissa hetu?

*Why is that?*

na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ,

*Because an uneducated ordinary person doesn't understand any escape from painful feeling apart from sensual pleasures.*

tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti.

*Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.*

so tasmaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti.

*They don't truly understand feelings' origin, ending, gratification, drawback, and escape.*

tassa tasmaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti.

*The underlying tendency to ignorance about neutral feeling underlies that.*

so sukhañce vedanaṃ vedayati, saññutto naṃ vedayati.

*If they feel a pleasant feeling, they feel it attached.*

dukkhañce vedanaṃ vedayati, saññutto naṃ vedayati.

*If they feel a painful feeling, they feel it attached.*

adukkhamasukhañce vedanaṃ vedayati, saññutto naṃ vedayati.

*If they feel a neutral feeling, they feel it attached.*

ayaṃ vuccati, bhikkhave, 'assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā'ti vadāmi.

*They're called an uneducated ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, I say.*

sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phutṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

*When an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.*

so ekaṃ vedanaṃ vedayati—

*They experience one feeling:*

kāyikaṃ, na cetasikaṃ.

*physical, not mental.*

seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya.

*It's like a person who is struck with an arrow,*

tamenam dutiyena sallena anuvedham na vijjheyya.

*but was not struck with a second arrow.*

evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati.

*That person would experience the feeling of one arrow.*

evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phutṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

*In the same way, when an educated noble disciple experiences painful physical feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.*

so ekaṃ vedanaṃ vedayati—

*They experience one feeling:*

kāyikaṃ, na cetasikaṃ.

*physical, not mental.*

tassāyeva kho pana dukkhāya vedanāya phutṭho samāno paṭighavā na hoti.

*When they're touched by painful feeling, they don't resist it.*

tamenam dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānuso, so nānuseti.

*There's no underlying tendency for repulsion towards painful feeling underlying that.*

so dukkhāya vedanāya phuttho samāno kāmasukham nābhinandati.

*When touched by painful feeling they don't look forward to enjoying sensual pleasures.*

tam kissa hetu?

*Why is that?*

pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇam.

*Because an educated noble disciple understands an escape from painful feeling apart from sensual pleasures.*

tassa kāmasukham nābhinandato yo sukhāya vedanāya rāgānuso, so nānuseti.

*Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.*

so tasmaṃ vedanānam samudayañca atthaṅgamañca assādañca ādīnavaṃ ca nissaraṇaṃ yathābhūtaṃ pajānāti.

*They truly understand feelings' origin, ending, gratification, drawback, and escape.*

tassa tasmaṃ vedanānam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānato, yo adukkhamasukhāya vedanāya avijjānuso, so nānuseti.

*There's no underlying tendency to ignorance about neutral feeling underlying that.*

so sukhañce vedanam vedayati, visaññutto naṃ vedayati.

*If they feel a pleasant feeling, they feel it detached.*

dukkhañce vedanam vedayati, visaññutto naṃ vedayati.

*If they feel a painful feeling, they feel it detached.*

adukkhamasukhañce vedanam vedayati, visaññutto naṃ vedayati.

*If they feel a neutral feeling, they feel it detached.*

ayaṃ vuccati, bhikkhave, 'sutavā ariyasāvako visaññutto jātiyā jarāya maraṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, visaññutto dukkhasmā'ti vadāmi.

*They're called an educated noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress, I say.*

ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenāti.

*This is the difference between an educated noble disciple and an uneducated ordinary person.*

na vedanam vedayati sapañño,

*A wise and learned person isn't affected*

sukhampi dukkhampi bahussutopi;

*by feelings of pleasure and pain.*

ayañca dhīrassa puthujjanena,

*This is the great difference in skill*

mahā viseso kusalassa hoti.

*between the wise and the ordinary.*

sañkhātadhammassa bahussutassa,

*A learned person who has comprehended the teaching*

vipassato lokamimaṃ parañca;

*discerns this world and the next.*

iṭṭhassa dhammā na mathenti cittaṃ,

*Desirable things don't disturb their mind,*



anittatho no paṭighātameti.  
*nor are they repelled by the undesirable.*

tassānurodhā athavā virodhā,  
*Both favoring and opposing*

vidhūpitā atthagatā na santi;  
*are cleared and ended, they are no more.*

padañca ñatvā virajaṃ asokaṃ,  
*Knowing the stainless, sorrowless state,*

sammā pajānāti bhavassa pāragū”ti.  
*they understand rightly, going beyond rebirth.”*

chatṭhaṃ.

samyutta nikāya 36  
*Linked Discourses 36*

1. sagāthāvagga  
*1. With Verses*

7. paṭhamagelaññasutta  
*7. The Infirmary (1st)*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.  
*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena gilānasālā  
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.  
*Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,*

nisajja kho bhagavā bhikkhū āmantesi:  
*and addressed the mendicants:*

“sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.  
*“Mendicants, a mendicant should await their time mindful and aware.*

ayaṃ vo amhākaṃ anusāsanī.  
*This is my instruction to you.*

kathañca, bhikkhave, bhikkhu sato hoti?  
*And how is a mendicant mindful?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ... pe ...  
*They meditate observing an aspect of feelings ...*

citte cittānupassī viharati ... pe ...  
*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassaṃ.  
*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu sato hoti.  
*That's how a mendicant is mindful.*

kathañca, bhikkhave, bhikkhu sampajāno hoti?  
*And how is a mendicant aware?*

idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

*It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.*

evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti.

*That's how a mendicant acts with situational awareness.*

sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

*A mendicant should await their time mindful and aware.*

ayaṃ vo amhākaṃ anusāsani.

*This is my instruction to you.*

tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṃ pajānāti:

*While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:*

‘uppannā kho myāyaṃ sukhā vedanā.

*‘A pleasant feeling has arisen in me.*

sā ca kho paṭicca, no appaṭicca.

*That's dependent, not independent.*

kiṃ paṭicca?

*Dependent on what?*

imameva kāyaṃ paṭicca.

*Dependent on my own body.*

ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.

*But this body is impermanent, conditioned, dependently originated.*

aniccam kho pana saṅkhatam paṭiccasamuppannam kāyaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī'ti.

*So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’*

so kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

*They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling.*

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.

*As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.*

tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati dukkhā vedanā.

*While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand:*

so evaṃ pajānāti:

‘uppannā kho myāyaṃ dukkhā vedanā.

*‘A painful feeling has arisen in me.*

sā ca kho paṭicca, no appaṭicca.

*That's dependent, not independent.*

kiṃ paṭicca?

*Dependent on what?*

imameva kāyaṃ paṭicca.

*Dependent on my own body.*

ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.

*But this body is impermanent, conditioned, dependently originated.*

aniccaṃ kho pana saṅkhatam paṭiccasamuppannam kāyaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī'ti.

*So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?'*

so kāye ca dukkhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

*They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling.*

tassa kāye ca dukkhāya ca vedanāya aniccānupassino viharato ... pe ...

paṭinissaggānupassino viharato, yo kāye ca dukkhāya ca vedanāya paṭighānusayo, so pahīyati.

*As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.*

tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati adukkhamasukhā vedanā, so evaṃ pajānāti:

*While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand:*

‘uppannā kho myāyaṃ adukkhamasukhā vedanā.

*A neutral feeling has arisen in me.*

sā ca kho paṭicca, no appaṭicca.

*That's dependent, not independent.*

kiṃ paṭicca?

*Dependent on what?*

imameva kāyaṃ paṭicca.

*Dependent on my own body.*

ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.

*But this body is impermanent, conditioned, dependently originated.*

aniccaṃ kho pana saṅkhatam paṭiccasamuppannam kāyaṃ paṭicca uppannā adukkhamasukhā vedanā kuto niccā bhavissatī'ti.

*So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?'*

so kāye ca adukkhamasukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

*They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling.*

tassa kāye ca adukkhamasukhāya ca vedanāya aniccānupassino viharato ... pe ...

paṭinissaggānupassino viharato, yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahīyati.

*As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.*

so sukhañce vedanam vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti;

*If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.*

dukkhañce vedanaṃ vedayati ... pe ...

*If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.*

adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

*If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.*

so sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati;

*If they feel a pleasant feeling, they feel it detached.*

dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati;

*If they feel a painful feeling, they feel it detached.*

adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati.

*If they feel a neutral feeling, they feel it detached.*

so kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti.

*Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'*

'kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītubhavissantī'ti pajānāti.

*They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'*

seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya,

*Suppose an oil lamp depended on oil and a wick to burn.*

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;

*As the oil and the wick are used up, it would be extinguished due to lack of fuel.*

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti.

*In the same way, feeling the end of the body approaching, a mendicant understands: 'I feel the end of the body approaching.' Feeling the end of life approaching, a mendicant understands: 'I feel the end of life approaching.'*

'kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītubhavissantī'ti pajānāti.

*They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'*

sattamaṃ.

saṃyutta nikāya 36

*Linked Discourses 36*

1. sagāthāvagga

*1. With Verses*

8. dutiyagelaññasutta

*8. The Infirmary (2nd)*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutṭhito yena gilānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,*

nisajja kho bhagavā bhikkhū āmantesi:

*and addressed the mendicants:*

“sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

*“Mendicants, a mendicant should await their time mindful and aware.*

ayaṃ vo amhākaṃ anusāsani.

*This is my instruction to you.*

kathaṇca, bhikkhave, bhikkhu sato hoti?

*And how is a mendicant mindful?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ...

*They meditate observing an aspect of feelings ...*

citte cittānupassī viharati ...

*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu sato hoti.

*That's how a mendicant is mindful.*

kathaṇca, bhikkhave, bhikkhu sampajāno hoti?

*And how is a mendicant aware?*

idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti ... pe ... bhāsīte tuṇhībhāve sampajānakārī hoti.

*It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.*

evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.

*That's how a mendicant is aware.*

sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya.

*A mendicant should await their time mindful and aware.*

ayaṃ vo amhākaṃ anusāsani.

*This is my instruction to you.*

tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā.

*While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:*

so evaṃ pajānāti:

‘uppannā kho myāyaṃ sukhā vedanā;

*‘A pleasant feeling has arisen in me.*

sā ca kho paṭicca, no appaṭicca.

*That's dependent, not independent.*

kiṃ paṭicca?

*Dependent on what?*

imameva phassaṃ paṭicca.

*Dependent on this very contact.*

ayaṃ kho pana phasso anicco saṅkhato paṭīcasamuppanno.

*But this contact is impermanent, conditioned, dependently originated.*

aniccam kho pana saṅkhatam paṭīcasamuppannam phassam paṭicca uppannā sukhā vedanā kuto niccā bhavissatī'ti.

*So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?'*

so phasse ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

*They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling.*

tassa phasse ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato yo phasse ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

*As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.*

tassa ce, bhikkhave, bhikkhuno evaṃ satassa ... pe ...

*While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise ...*

viharato uppajjati dukkhā vedanā ... pe ...

uppajjati adukkhamasukhā vedanā.

*if neutral feelings arise, they understand:*

so evaṃ pajānāti:

‘uppannā kho myāyaṃ adukkhamasukhā vedanā;

*A neutral feeling has arisen in me.*

sā ca kho paṭicca, no appaṭicca.

*That's dependent, not independent.*

kiṃ paṭicca?

*Dependent on what?*

imameva phassam paṭicca.

*Dependent on this very contact.*

(yathā purimasutte, tathā vitthāretabbo.)

*(Expand in detail as in the previous discourse.)*

kāyassa bhedaṃ uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sūtibhavissantī'ti pajānāti.

*They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'*

seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya,

*Suppose an oil lamp depended on oil and a wick to burn.*

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;

*As the oil and the wick are used up, it would be extinguished due to lack of fuel.*

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti.

*In the same way, feeling the end of the body approaching, a mendicant understands: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'*

‘kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni  
sītūbhavissanti”ti pajānāti”ti.

*They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I  
no longer take pleasure in it, will become cool right here.’”*

atthamam.

samyutta nikāya 36

*Linked Discourses 36*

1. sagāthāvagga

*1. With Verses*

9. aniccasutta

*9. Impermanent*

“tisso imā, bhikkhave, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā  
vayadhammā virāgadhammā nirodhadhammā.

*“Mendicants, these three feelings are impermanent, conditioned, dependently originated,  
liable to end, vanish, fade away, and cease.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feeling.*

imā kho, bhikkhave, tisso vedanā aniccā saṅkhatā paṭiccasamuppannā  
khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti.

*These are the three feelings that are impermanent, conditioned, dependently originated, liable  
to end, vanish, fade away, and cease.”*

navamam.

samyutta nikāya 36

*Linked Discourses 36*

1. sagāthāvagga

*1. With Verses*

10. phassamūlakasutta

*10. Rooted in Contact*

“tisso imā, bhikkhave, vedanā phassajā phassamūlakā phassanidānā phassapaccayā.

*“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

*Pleasant, painful, and neutral feeling.*

sukhavedaniyam, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā.

*Pleasant feeling arises dependent on a contact to be experienced as pleasant.*

tasseva sukhavedaniyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ sukhavedaniyam  
phassaṃ paṭicca uppannā sukhā vedanā, sā nirujjhati, sā vūpasammati.

*With the cessation of that contact to be experienced as pleasant, the corresponding pleasant  
feeling ceases and stops.*

dukkhavedaniyam, bhikkhave, phassaṃ paṭicca uppajjati dukkhā vedanā.

*Painful feeling arises dependent on a contact to be experienced as painful.*

tasseva dukkhavedaniyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ  
dukkhavedaniyam phassaṃ paṭicca uppannā dukkhā vedanā, sā nirujjhati, sā  
vūpasammati.

*With the cessation of that contact to be experienced as painful, the corresponding painful  
feeling ceases and stops.*

adukkhamasukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati  
adukkhamasukhā vedanā.

*Neutral feeling arises dependent on a contact to be experienced as neutral.*

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

*With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.*

seyyathāpi, bhikkhave, dvinnaṃ kaṭṭhānaṃ saṅghattanasamodhānā usmā jāyati, tejo  
abhinibbattati. tesameva kaṭṭhānaṃ nānābhāvā vinikkhepā, yā tajaṃ usmā, sā  
nirujjhati, sā vūpasammati.

*When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.*

evameva kho, bhikkhave, imā tisso vedanā phassajā phassamūlakā phassanidānā  
phassapaccayā.

*In the same way, these three feelings are born, rooted, sourced, and conditioned by contact.*

tajaṃ phassaṃ paṭicca tajaṃ vedanā uppajjanti.

*The appropriate feeling arises dependent on the corresponding contact.*

tajjassa phassassa nirodhā tajaṃ vedanā nirujjhanti”ti.

*When the corresponding contact ceases, the appropriate feeling ceases.”*

dasamaṃ.

vedanāsaṃyuttassa sagāthāvaggo paṭhamo.

samādhi sukhaṃ pahānena,

pātālaṃ datṭhabbena ca;

sallena ceva gelaṇṇā,

anicca phassamūlakāti.

saṃyutta nikāya 36

*Linked Discourses 36*

2. rahogatavagga

*2. In Private*

11. rahogatasutta

*11. In Private*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho so bhikkhu  
bhagavantaṃ etadavoca:

*Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:*

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko  
udapādi—

*“Just now, sir, as I was in private retreat this thought came to mind.*

tisso vedanā vuttā bhagavatā.

*The Buddha has spoken of three feelings.*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feeling.*



imā tisso vedanā vuttā bhagavatā.

*These are the three feelings the Buddha has spoken of.*

vuttaṃ kho panetaṃ bhagavatā:

*But the Buddha has also said:*

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

*‘Suffering includes whatever is felt.’*

kiṃ nu kho etaṃ bhagavatā sandhāya bhāsitaṃ:

*What was the Buddha referring to when he said this?’*

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’”ti?

“sādhu sādhu, bhikkhu.

*“Good, good, mendicant!*

tisso imā, bhikkhu, vedanā vuttā mayā.

*I have spoken of these three feelings.*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feeling.*

imā tisso vedanā vuttā mayā.

*These are the three feelings I have spoken of.*

vuttaṃ kho panetaṃ, bhikkhu, mayā:

*But I have also said:*

‘yaṃ kiñci vedayitaṃ, taṃ dukkhasmin’ti.

*‘Suffering includes whatever is felt.’*

taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva aniccatam sandhāya bhāsitaṃ:

*When I said this I was referring to the impermanence of conditions, to the fact that conditions are*

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva khayadhammataṃ ... pe ...

*liable to end,*

vayadhammataṃ ... pe ...

*vanish,*

virāgadhammataṃ ... pe ...

*fade away,*

nirodhadhammataṃ ... pe ...

*cease,*

vipariṇāmadhammataṃ sandhāya bhāsitaṃ:

*and perish.*

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’ti.

atha kho pana, bhikkhu, mayā anupubbasaṅkhārānaṃ nirodho akkhāto.

*But I have also explained the progressive cessation of conditions.*

paṭhamaṃ jhānaṃ samāpānassa vācā niruddhā hoti.

*For someone who has attained the first absorption, speech has ceased.*

dutiyaṃ jhānaṃ samāpānassa vitakkavicārā niruddhā honti.

*For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.*

tatiyaṃ jhānaṃ samāpānassa pīti niruddhā hoti.

*For someone who has attained the third absorption, rapture has ceased.*

catuttham jhānaṃ samāpannassa assāsapassāsā niruddhā honti.

*For someone who has attained the fourth absorption, breathing has ceased.*

ākāsānañcāyatanam samāpannassa rūpaññā niruddhā hoti.

*For someone who has attained the dimension of infinite space, the perception of form has ceased.*

viññāṇañcāyatanam samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.*

ākīñcaññāyatanam samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.*

nevaññānāsaññāyatanam samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.*

saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.*

khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.*

atha kho, bhikkhu, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto.

*And I have also explained the progressive stilling of conditions.*

paṭhamam jhānaṃ samāpannassa vācā vūpasantā hoti.

*For someone who has attained the first absorption, speech has stilled.*

dutiyaṃ jhānaṃ samāpannassa vitakkavicārā vūpasantā honti ... pe ...

*For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. ...*

saññāvedayitanirodham samāpannassa saññā ca vedanā ca vūpasantā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.*

khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.*

chayimā, bhikkhu, passaddhiyo.

*There are these six levels of tranquility.*

paṭhamam jhānaṃ samāpannassa vācā paṭippassaddhā hoti.

*For someone who has attained the first absorption, speech has been tranquilized.*

dutiyaṃ jhānaṃ samāpannassa vitakkavicārā paṭippassaddhā honti.

*For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized.*

tatiyaṃ jhānaṃ samāpannassa pīti paṭippassaddhā hoti.

*For someone who has attained the third absorption, rapture has been tranquilized.*

catuttham jhānaṃ samāpannassa assāsapassāsā paṭippassaddhā honti.

*For someone who has attained the fourth absorption, breathing has been tranquilized.*

saññāvedayitanirodham samāpannassa saññā ca vedanā ca paṭippassaddhā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.*

khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hoti”ti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”*

paṭhamam.

samyutta nikāya 36  
*Linked Discourses 36*

2. rahogatavagga  
*2. In Private*

12. pathamaākāsasutta  
*12. In the Sky (1st)*

“seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti.  
*“Mendicants, various winds blow in the sky.*

puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti.

*Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.*

evameva kho, bhikkhave, imasmim kāyasmim vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjatīti.  
*In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.*

yathāpi vātā ākāse,  
*There are many and various*

vāyanti vividhā puthū;  
*winds that blow in the sky.*

puratthimā pacchimā cāpi,  
*From the east they come, also the west,*

uttarā atha dakkhiṇā.  
*the north, and then the south.*

sarajā arajā capi,  
*They are dusty and dustless,*

sītā uṇhā ca ekadā;  
*cool and sometimes warm,*

adhimattā parittā ca,  
*strong and weak;*

puthū vāyanti mālutā.  
*these are the different breezes that blow.*

tathevimasim kāyasmim,  
*So too, in this body*

samuppajjanti vedanā;  
*feelings arise,*

sukhadukkkhasamuppatti,  
*pleasant and painful,*

adukkhamasukhā ca yā.  
*and those that are neutral.*

yato ca bhikkhu ātāpī,  
*But when a mendicant is keen,*

sampajaññaṃ na riñcati;  
*not neglecting situational awareness,*

tato so vedanā sabbā,  
*that astute person*

parijānāti paṇḍito.  
*understands all feelings.*

so vedanā pariññāya,  
*Completely understanding feelings,*

ditthe dhamme anāsavo;  
*they're without defilements in this very life.*

kāyassa bheda dhammatṭho,  
*That knowledge-master is grounded in the teaching;*

saṅkhyam nopeti vedagū"ti.  
*when their body breaks up, they can't be reckoned."*

dutiyaṃ.

saṃyutta nikāya 36  
*Linked Discourses 36*

2. rahogatavagga  
*2. In Private*

13. dutiyaākāsaṭṭha  
*13. In the Sky (2nd)*

"seyyathāpi, bhikkhave, ākāse viddhā vātā vāyanti.  
*"Mendicants, various winds blow in the sky.*

puratthimāpi vātā vāyanti ... pe ... adhimattāpi vātā vāyanti.  
*Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.*

evameva kho, bhikkhave, imasmim kāyasmim viddhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati"ti.  
*In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings."*

tatiyaṃ.

saṃyutta nikāya 36  
*Linked Discourses 36*

2. rahogatavagga  
*2. In Private*

14. agārasutta  
*14. A Guest House*

"seyyathāpi, bhikkhave, āgantukāgāraṃ. tattha puratthimāyapi disāya āgantvā vasaṃ kappenti, pacchimāyapi disāya āgantvā vasaṃ kappenti, uttarāyapi disāya āgantvā vasaṃ kappenti, dakkhiṇāyapi disāya āgantvā vasaṃ kappenti. khattiyāpi āgantvā vasaṃ kappenti, brāhmaṇāpi āgantvā vasaṃ kappenti, vessāpi āgantvā vasaṃ kappenti, suddhāpi āgantvā vasaṃ kappenti.

*"Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.*

evameva kho, bhikkhave, imasmim kāyasmim viddhā vedanā uppajjanti. sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati.  
*In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.*

sāmisāpi sukhā vedanā uppajjati, sāmisāpi dukkhā vedanā uppajjati, sāmisāpi adukkhamasukhā vedanā uppajjati.  
*Also material pleasant, painful, and neutral feelings arise.*

nirāmisāpi sukhā vedanā uppajjati, nirāmisāpi dukkhā vedanā uppajjati, nirāmisāpi adukkhamasukhā vedanā uppajjati”ti.

*Also spiritual pleasant, painful, and neutral feelings arise.”*

catuttham.

samyutta nikāya 36

*Linked Discourses 36*

2. rahogatavagga

*2. In Private*

15. paṭhamaānandasutta

*15. With Ānanda (1st)*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

*Then Venerable Ānanda went up to the Buddha ... sat down to one side, and said to him:*

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?”*

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

*And what is feeling’s gratification, drawback, and escape?”*

“tisso imā, ānanda, vedanā—

*“Ānanda, there are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*pleasant, painful, and neutral.*

imā vuccanti, ānanda, vedanā.

*These are called feeling.*

phassasamudayā vedanāsamudayo;

*Feeling originates from contact.*

phassanirodhā vedanānirodho.

*When contact ceases, feeling ceases.*

ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:*

sammādiṭṭhi ... pe ... sammāsamādhī.

*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

yaṃ vedanaṃ paticca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo.

*The pleasure and happiness that arise from feeling: this is its gratification.*

yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo.

*That feeling is impermanent, suffering, and perishable: this is its drawback.*

yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ.

*Removing and giving up desire and greed for feeling: this is its escape.*

atha kho paṇānanda, mayā anupubbasaṅkhārānaṃ nirodho akkhāto.

*But I have also explained the progressive cessation of conditions.*

paṭhamaṃ jhānaṃ samāpānassa vācā niruddhā hoti ... pe ...

*For someone who has attained the first absorption, speech has ceased. ...*

saññāvedayitanirodhaṃ samāpānassa saññā ca vedanā ca niruddhā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.*

khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.*

atha kho panānanda, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto.

*And I have also explained the progressive stilling of conditions.*

paṭhamam jhānaṃ samāpānassa vācā vūpasantā hoti ... pe ...

*For someone who has attained the first absorption, speech has stilled. ...*

saññāvedayitanirodham samāpānassa saññā ca vedanā ca vūpasantā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.*

khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.*

atha kho panānanda, mayā anupubbasaṅkhārānaṃ paṭippassaddhi akkhātā.

*And I have also explained the progressive tranquilizing of conditions.*

paṭhamam jhānaṃ samāpānassa vācā paṭippassaddhā hoti ... pe ...

*For someone who has attained the first absorption, speech has been tranquilized. ...*

ākāsānañcāyatanam samāpānassa rūpasaññā paṭippassaddhā hoti.

*For someone who has attained the dimension of infinite space, the perception of form has been tranquilized.*

viññāṇañcāyatanam samāpānassa ākāsānañcāyatanasaññā paṭippassaddhā hoti.

*For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized.*

ākīñcaññāyatanam samāpānassa viññāṇañcāyatanasaññā paṭippassaddhā hoti.

*For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized.*

nevasaññānāsaññāyatanam samāpānassa ākīñcaññāyatanasaññā paṭippassaddhā hoti.

*For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized.*

saññāvedayitanirodham samāpānassa saññā ca vedanā ca paṭippassaddhā honti.

*For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.*

khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hoti”ti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”*

pañcamam.

saṃyutta nikāya 36

*Linked Discourses 36*

2. rahogatavagga

*2. In Private*

16. dutiyaānandasutta

*16. With Ānanda (2nd)*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

*Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,*

“katamā nu kho, ānanda, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*“Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?”*

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

*And what is feeling’s gratification, drawback, and escape?”*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. sādhu, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

“tena hi, ānanda, suṇohi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

*“Well then, Ānanda, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

*“Yes, sir,” Ānanda replied.*

bhagavā etadavoca:

*The Buddha said this:*

“tisso imā, ānanda, vedanā—

*“Ānanda, there are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*pleasant, painful, and neutral.*

imā vuccanti, ānanda, vedanā ... pe ...

*These are called feeling. ...*

phassasamudayā ... pe ...

khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hoti”ti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”*

chaṭṭhaṃ.

samyutta nikāya 36

*Linked Discourses 36*

2. rahogatavagga

*2. In Private*

17. pathamasambahulasutta

*17. With Several Mendicants (1st)*

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

*Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:*

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?”*

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

*And what is feeling’s gratification, drawback, and escape?”*

“tisso imā, bhikkhave, vedanā—

*“Mendicants, there are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*pleasant, painful, and neutral.*

imā vuccanti, bhikkhave, vedanā.  
*These are called feeling.*

phassasamudayā vedanāsamudayo;  
*Feeling originates from contact.*

phassanirodhā vedanānirodho.  
*When contact ceases, feeling ceases.*

ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—  
*The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhī.  
*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo.  
*The pleasure and happiness that arise from feeling: this is its gratification.*

yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo.  
*That feeling is impermanent, suffering, and perishable: this is its drawback.*

yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ.  
*Removing and giving up desire and greed for feeling: this is its escape.*

atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṃ nirodho akkhāto.  
*But I have also explained the progressive cessation of conditions. ...*

paṭhamaṃ jhānaṃ samāpānassa vācā niruddhā hoti ... pe ...

khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto.

paṭhamaṃ jhānaṃ samāpānassa vācā vūpasantā hoti ... pe ...

khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.

chayimā, bhikkhave, passaddhiyo.

paṭhamaṃ jhānaṃ samāpānassa vācā paṭippassaddhā hoti.

duṭṭiyaṃ jhānaṃ samāpānassa vitakkavicārā paṭippassaddhā honti.

tatiyaṃ jhānaṃ samāpānassa pīti paṭippassaddhā hoti.

catutthaṃ jhānaṃ samāpānassa assāsapassāsā paṭippassaddhā honti.

saññāvedayitanirodhaṃ samāpānassa saññā ca vedanā ca paṭippassaddhā honti.

khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hoti”ti.

*For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”*



sattamaṃ.

samyutta nikāya 36  
*Linked Discourses 36*

2. rahogatavagga  
*2. In Private*

18. dutiyasambahulasutta  
*18. With Several Mendicants (2nd)*

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu ... pe ...  
*Then several mendicants went up to the Buddha ...*

ekamantaṃ nisinnā kho te bhikkhū bhagavā etadavoca:  
*The Buddha said to them:*

“katamā nu kho, bhikkhave, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?  
*“Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?”*

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?  
*And what is feeling’s gratification, drawback, and escape?”*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...”  
*“Our teachings are rooted in the Buddha. ...”*

“tisso imā, bhikkhave, vedanā—  
*“Mendicants, there are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*pleasant, painful, and neutral.*

imā vuccanti, bhikkhave, vedanā ... pe ... phassasamudayā ... pe ....  
*These are called feeling. ...”*

(yathā purimasuttante, tathā vitthāretabbo.)  
*(This should be told in full as in the previous discourse.)*

aṭṭhamaṃ.

samyutta nikāya 36  
*Linked Discourses 36*

2. rahogatavagga  
*2. In Private*

19. pañcakaṅgasutta  
*19. With Pañcakaṅga*

atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyīṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:  
*Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him,*

“kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti?  
*“Sir, how many feelings has the Buddha spoken of?”*

“tisso kho, thapati, vedanā vuttā bhagavatā.  
*“Master builder, the Buddha has spoken of three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*pleasant, painful, and neutral.*

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.  
*The Buddha has spoken of these three feelings.”*

evaṃ vutte, pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca:

*When he said this, Pañcakaṅga said to Udāyī,*

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā.

*“Sir, Udāyī, the Buddha hasn’t spoken of three feelings.*

dve vedanā vuttā bhagavatā—

*He’s spoken of two feelings:*

sukhā vedanā, dukkhā vedanā.

*pleasant and painful.*

yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā pañite sukhe vuttā bhagavatā”ti.

*The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”*

dutiyaṃpi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

*For a second time, Udāyī said to him,*

“na kho, thapati, dve vedanā vuttā bhagavatā.

*“The Buddha hasn’t spoken of two feelings,*

tisso vedanā vuttā bhagavatā.

*he’s spoken of three.”*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

-

imā tisso vedanā vuttā bhagavatā”ti.

-

dutiyaṃpi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca:

*For a second time, Pañcakaṅga said to Udāyī,*

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā.

*“The Buddha hasn’t spoken of three feelings,*

dve vedanā vuttā bhagavatā—

*he’s spoken of two.”*

sukhā vedanā, dukkhā vedanā.

-

yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā pañite sukhe vuttā bhagavatā”ti.

-

tatiyaṃpi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

*And for a third time, Udāyī said to him,*

“na kho, thapati, dve vedanā vuttā bhagavatā.

*“The Buddha hasn’t spoken of two feelings,*

tisso vedanā vuttā bhagavatā.

*he’s spoken of three.”*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

-

imā tisso vedanā vuttā bhagavatā”ti.

-

tatiyaṃpi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca:

*And for a third time, Pañcakaṅga said to Udāyī,*

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā.

*“The Buddha hasn’t spoken of three feelings,*

dve vedanā vuttā bhagavatā—

*he’s spoken of two.”*

sukhā vedanā, dukkhā vedanā.

yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

neva sakkhi āyasmā udāyī pañcakaṅgaṃ thapatim saññāpetuṃ, na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyim saññāpetuṃ.

*But neither was able to persuade the other.*

assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhim imaṃ kathāsallāpaṃ.

*Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi.

*He went to the Buddha, bowed, sat down to one side,*

ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato udāyissa pañcakaṅgena thapatinā saddhim ahoṣi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

*and informed the Buddha of all they had discussed.*

“santameva, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa bhikkhuno nābbhanumodi;

*“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct.*

santañca panānanda, pariyāyaṃ udāyī bhikkhu pañcakaṅgassa thapatino nābbhanumodi.

*But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.*

dvepi mayā, ānanda, vedanā vuttā pariyāyena.

*In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.*

tisso pi mayā vedanā vuttā pariyāyena.

pañcapi mayā vedanā vuttā pariyāyena.

chapi mayā vedanā vuttā pariyāyena.

aṭṭhārasāpi mayā vedanā vuttā pariyāyena.

chattimsāpi mayā vedanā vuttā pariyāyena.

aṭṭhasatampi mayā vedanā vuttā pariyāyena.

evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

*I’ve explained the teaching in all these different ways.*

evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ, na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesam etaṃ pāṭikaṅkham—bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharissanti.

*This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.*

evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

*I’ve explained the teaching in all these different ways.*

evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanumaññissanti samanujānissanti samanumodissanti, tesam etaṃ pātikaṅkham—samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissantīti.

*This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.*

pañcime, ānanda, kāmaguṇā.

*There are these five kinds of sensual stimulation.*

katame pañca?

*What five?*

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ... pe ...

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

...

kāyaviññeyyā photthabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ime kho, ānanda, pañca kāmaguṇā.

*These are the five kinds of sensual stimulation.*

yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ—

*The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.*

idaṃ vuccati kāmasukhaṃ.

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don’t acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?

*And what is that pleasure?*

idhānanda, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

*It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don’t acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

*And what is that pleasure?*

idhānanda, bhikkhu, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

*It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etaṃpparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don't acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

*And what is that pleasure?*

idhānanda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṇa kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

*It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etaṃpparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don't acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

*And what is that pleasure?*

idhānanda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

*It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don't acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?

*And what is that pleasure?*

idhānanda, bhikkhu sabbaso rūpaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā, ‘ananto ākāso’ti ākāsañcāyatanam upasampajja viharati.

*It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that ‘space is infinite’, enters and remains in the dimension of infinite space.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—

*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.

*But I don't acknowledge that.*

taṃ kissa hetu?

*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?

*And what is that pleasure?*

idhānanda, bhikkhu sabbaso ākāsañcāyatanam samatikkamma, ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

*It's when a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.

*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:

*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—  
*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.  
*But I don’t acknowledge that.*

taṃ kissa hetu?  
*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.  
*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?  
*And what is that pleasure?*

idhānanda, bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma, ‘natthi kiñcī’ti  
ākiñcaññāyatanaṃ upasampajja viharati.  
*It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that  
‘there is nothing at all’, enters and remains in the dimension of nothingness.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.  
*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:  
*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—  
*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.  
*But I don’t acknowledge that.*

taṃ kissa hetu?  
*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.  
*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?  
*And what is that pleasure?*

idhānanda, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma  
nevasaññānāsaññāyatanaṃ upasampajja viharati.  
*It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains  
in the dimension of neither perception nor non-perception.*

idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.  
*This is a pleasure that is finer than that.*

ye kho, ānanda, evaṃ vadeyyuṃ:  
*There are those who would say*

‘etapparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti—  
*that this is the highest pleasure and happiness that sentient beings experience.*

idaṃ nesāhaṃ nānujānāmi.  
*But I don’t acknowledge that.*

taṃ kissa hetu?  
*Why is that?*

atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa.  
*Because there is another pleasure that is finer than that.*

katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītataṇa?  
*And what is that pleasure?*

idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma  
saññāvedayitanirodham upasampajja viharati.

*It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.*

idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa pañītataṇa.

*This is a pleasure that is finer than that.*

thānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

*It's possible that wanderers who follow other paths might say:*

‘saññāvedayitanirodham samaṇo gotamo āha, taṇa sukhasmiṃ paññāpeti.

*The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.*

tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti?

*What's up with that?’*

evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:

*When wanderers who follow other paths say this, you should say to them:*

‘na kho, āvuso, bhagavā sukhaññeva vedanaṃ sandhāya sukhasmiṃ paññāpeti.

*Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling.*

yattha yattha, āvuso, sukhaṃ upalabbhati, yaṃ yaṃ, taṃ taṃ tathāgato  
sukhasmiṃ paññāpeti”ti.

*The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.”*

navamaṃ.

samyutta nikāya 36

*Linked Discourses 36*

2. rahogatavagga

*2. In Private*

20. bhikkhusutta

*20. A Mendicant*

“dvepi mayā, bhikkhave, vedanā vuttā pariyāyena, tissopi mayā vedanā vuttā  
pariyāyena, pañcapi mayā vedanā vuttā pariyāyena, chapi mayā vedanā vuttā  
pariyāyena, aṭṭhārasāpi mayā vedanā vuttā pariyāyena, chattimsāpi mayā vedanā  
vuttā pariyāyena, aṭṭhasatampi mayā vedanā vuttā pariyāyena.

*“Mendicants, in one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.*

evaṃ pariyāyadesito, bhikkhave, mayā dhammo.

*I've taught the Dhamma with all these explanations.*

evaṃ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṃ  
sulapitaṃ na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesam  
etaṃ pāṭikaṅkhaṃ—bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ  
mukhasattīhi vitudentā viharissantīti.

*This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.*

evaṃ pariyāyadesito, bhikkhave, mayā dhammo.

*I've taught the Dhamma with all these explanations.*



evaṃ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanumaññissanti samanujānissanti samanumodissanti, tesam etaṃ pātikaṅkham—samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissantīti.

*This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.*

pañcime, bhikkhave, kāmaguṇā ... pe ...

*There are these five kinds of sensual stimulation. ...*

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

*It's possible that wanderers who follow other paths might say:*

‘saññāvedayitanirodhaṃ samaṇo gotamo āha, taṅca sukhasmiṃ paññapeti.

*‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.*

tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti?

*What’s up with that?’*

evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

*Mendicants, when wanderers who follow other paths say this, you should say to them:*

‘na kho, āvuso, bhagavā sukhaññeva vedanaṃ sandhāya sukhasmiṃ paññapeti.

*‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling.*

yattha yattha, āvuso, sukhaṃ upalabbhati yaṃ yaṃ, taṃ taṃ tathāgato sukhasmiṃ paññapeti”ti.

*The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.”*

dasamaṃ.

rahogataṃ duttiyo.

rahogataṃ dve ākāsaṃ,

agāraṃ dve ca ānandā;

sambahulā duve vuttā,

pañcakaṅgo ca bhikkhunāti.

samyutta nikāya 36

*Linked Discourses 36*

3. atthasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

21. sīvakaṣutta

*21. With Sīvaka*

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.*

atha kho molīyasīvako paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the wanderer Molīyasīvaka went up to the Buddha and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho moliyasīvako paribbājako bhagavantaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“santi, bho gotama, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

*“Master Gotama, there are some ascetics and brahmins who have this doctrine and view:*

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbāṃ taṃ pubbekatahetū’ti.

*‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’*

idha bhavaṃ gotamo kimāhā”ti?

*What does Master Gotama say about this?”*

“pittasamuṭṭhānānīpi kho, sīvaka, idhekaccāni vedayitāni uppajjanti.

*“Sīvaka, some feelings stem from bile disorders.*

sāmampi kho etaṃ, sīvaka, veditabbaṃ yathā pittasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjanti.

*You can know this from your own personal experience,*

lokassapi kho etaṃ, sīvaka, saccasammatāṃ yathā pittasamuṭṭhānānīpi idhekaccāni vedayitāni uppajjanti.

*and it is generally agreed to be true.*

tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

*Since this is so, the ascetics and brahmins whose view is that*

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbāṃ taṃ pubbekatahetū’ti.

*everything an individual experiences is because of past deeds*

yañca sāmaṃ nātaṃ tañca atidhāvanti, yañca loke saccasammatāṃ tañca atidhāvanti.

*go beyond personal experience and beyond what is generally agreed to be true.*

tasmā tesāṃ samaṇabrāhmaṇānaṃ micchāti vadāmi.

*So those ascetics and brahmins are wrong, I say.*

semhasamuṭṭhānānīpi kho, sīvaka ... pe ...

*Some feelings stem from phlegm disorders ...*

vātasamuṭṭhānānīpi kho, sīvaka ... pe ...

*wind disorders ...*

sannipātikānīpi kho, sīvaka ... pe ...

*their conjunction ...*

utupariṇāmajānīpi kho, sīvaka ... pe ...

*change in weather ...*

visamaparihārājānīpi kho, sīvaka ... pe ...

*not taking care of yourself ...*

opakkamikānīpi kho, sīvaka ... pe ...

*overexertion ...*

kammavipākājānīpi kho, sīvaka, idhekaccāni vedayitāni uppajjanti.

*Some feelings are the result of past deeds.*

sāmampi kho etaṃ, sīvaka, veditabbaṃ.

*You can know this from your own personal experience,*

yathā kammavipākājānīpi idhekaccāni vedayitāni uppajjanti;

lokassapi kho etaṃ, sīvaka, saccasammatāṃ.

*and it is generally agreed to be true.*

yathā kammavipākajānīpi idhekaccāni vedayitāni uppajjanti;

tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

*Since this is so, the ascetics and brahmins whose view is that*

‘yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā sabbhaṃ taṃ pubbekatahetū’ti.

*everything an individual experiences is because of past deeds*

yañca sāmaṃ nātaṃ tañca atidhāvanti yañca loke saccasammatam tañca atidhāvanti.

*go beyond personal experience and beyond what is generally agreed to be true.*

tasmā ‘tesaṃ samaṇabrāhmaṇānaṃ micchā’ti vadāmi’ti.

*So those ascetics and brahmins are wrong, I say.”*

evaṃ vutte, molīyasīvako paribbājako bhagavantaṃ etadavoca:

*When he said this, the wanderer Moliyasivaka said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

“pittaṃ semhañca vāto ca,

*“Bile, phlegm, and wind,*

sannipātā utūni ca;

*their conjunction, and the weather,*

visamaṃ opakkamikaṃ,

*not taking care of yourself, overexertion,*

kammavipākena aṭṭhami”ti.

*and the result of deeds is the eighth.”*

paṭhamam.

saṃyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

22. aṭṭhasatasutta

*22. The Explanation of the Hundred and Eight*

“aṭṭhasatapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.

*“Mendicants, I will teach you an exposition of the teaching on the hundred and eight.*

taṃ suṇātha.

*Listen ...*

katamo ca, bhikkhave, aṭṭhasatapariyāyo, dhammapariyāyo?

*And what is the exposition of the teaching on the hundred and eight?*

dvepi mayā, bhikkhave, vedanā vuttā pariyāyena;

*Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.*

tissopi mayā vedanā vuttā pariyāyena;

pañcapi mayā vedanā vuttā pariyāyena;

chapi mayā vedanā vuttā pariyāyena;

aṭṭhārasāpi mayā vedanā vuttā pariyāyena;

chattiṃsāpi mayā vedanā vuttā pariyāyena;

aṭṭhasatampi mayā vedanā vuttā pariyāyena.

katamā ca, bhikkhave, dve vedanā?

*And what are the two feelings?*

kāyikā ca cetasikā ca—

*Physical and mental.*

imā vuccanti, bhikkhave, dve vedanā.

*These are called the two feelings.*

katamā ca, bhikkhave, tisso vedanā?

*And what are the three feelings?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feelings. ...*

imā vuccanti, bhikkhave, tisso vedanā.

katamā ca, bhikkhave, pañca vedanā?

*And what are the five feelings?*

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,  
upekkhindriyaṃ—

*The faculties of pleasure, pain, happiness, sadness, and equanimity. ...*

imā vuccanti, bhikkhave, pañca vedanā.

katamā ca, bhikkhave, cha vedanā?

*And what are the six feelings?*

cakkhusamphassajā vedanā ... pe ...

*Feeling born of eye contact ... ear contact ... nose contact ... tongue contact ... body contact ...*

manosamphassajā vedanā—

*mind contact. ...*

imā vuccanti, bhikkhave, cha vedanā.

katamā ca, bhikkhave, aṭṭhārasa vedanā?

*And what are the eighteen feelings?*

cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā—

*There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ...*

imā vuccanti, bhikkhave, aṭṭhārasa vedanā.

katamā ca, bhikkhave, chattiṃsa vedanā?

*And what are the thirty-six feelings?*

cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni  
domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha  
nekkhammasitā upekkhā—

*Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. ...*

imā vuccanti, bhikkhave, chattiṃsa vedanā.

katamañca, bhikkhave, aṭṭhasatam vedanā?

*And what are the hundred and eight feelings?*

aṭīta chattiṃsa vedanā, anāgatā chattiṃsa vedanā, paccuppannā chattiṃsa vedanā—

*Thirty six feelings in the past, future, and present.*

imā vuccanti, bhikkhave, aṭṭhasatam vedanā.

*These are called the hundred and eight feelings.*

ayaṃ, bhikkhave, aṭṭhasatapariyāyo dhammapariyāyo”ti.

*This is the exposition of the teaching on the hundred and eight.”*

dutiyaṃ.

saṃyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

23. aññatarabhikkhusutta

*23. With a Mendicant*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

*Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:*

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamā vedanāsamudayagāminī paṭipadā?

*“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?*

katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?*

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

*And what is feeling’s gratification, drawback, and escape?”*

“tisso imā, bhikkhu, vedanā—

*“Mendicant, there are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

*pleasant, painful, and neutral.*

imā vuccanti, bhikkhu, vedanā.

*These are called feeling.*

phassasamudayā vedanāsamudayo.

*Feeling originates from contact.*

taṇhā vedanāsamudayagāminī paṭipadā.

*Craving is the practice that leads to the origin of feeling.*

phassanirodhā vedanānirodho.

*When contact ceases, feeling ceases.*

ayaṃ eva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhī.

*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

yaṃ vedanaṃ paticca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo;

*The pleasure and happiness that arise from feeling: this is its gratification.*

yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādinavo;  
*That feeling is impermanent, suffering, and perishable: this is its drawback.*

yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ”ti.  
*Removing and giving up desire and greed for feeling: this is its escape.”*

tatiyaṃ.

samyutta nikāya 36  
*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga  
*3. The Explanation of the Hundred and Eight*

24. pubbasutta  
*24. Before*

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:  
*“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:*

‘katamā nu kho vedanā, katamo vedanāsamudayo, katamā vedanāsamudayagāminī paṭipadā, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā’?  
*‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?’*

ko vedanāya assādo, ko ādinavo, kiṃ nissaraṇaṃ”ti?  
*And what is feeling’s gratification, drawback, and escape?’*

tassa mayhaṃ, bhikkhave, etadahosi:  
*Then it occurred to me:*

‘tisso imā vedanā—  
*‘There are these three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.  
*pleasant, painful, and neutral.*

imā vuccanti vedanā.  
*These are called feeling.*

phassasamudayā vedanāsamudayo.  
*Feeling originates from contact.*

taṇhā vedanāsamudayagāminī paṭipadā ... pe ...  
*Craving is the practice that leads to the origin of feeling ...*

yo vedanāya chandarāgavinayo chandarāgappahānaṃ. idaṃ vedanāya nissaraṇaṃ”ti.  
*Removing and giving up desire and greed for feeling: this is its escape.”*

catuttham.

samyutta nikāya 36  
*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga  
*3. The Explanation of the Hundred and Eight*

25. nāṇasutta  
*25. Knowledge*

“imā vedanā”ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.  
*“These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.*

‘ayaṃ vedanāsamudayo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum uḍapādi ... pe ... āloko uḍapādi.

*‘This is the origin of feeling.’ ...*

‘ayaṃ vedanāsamudayaḡāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum uḍapādi ... pe ...

*‘This is the practice that leads to the origin of feeling.’ ...*

‘ayaṃ vedanānirodho’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum uḍapādi ... pe ...

*‘This is the cessation of feeling.’ ...*

‘ayaṃ vedanānirodhagāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum uḍapādi ... pe ...

*‘This is the practice that leads to the cessation of feeling.’ ...*

‘ayaṃ vedanāya assādo’ti me, bhikkhave, pubbe ananussutesu dhammesu ... pe ...

*‘This is the gratification of feeling.’ ...*

‘ayaṃ vedanāya āḍīnavo’ti me, bhikkhave, pubbe ananussutesu dhammesu ... pe ...

*‘This is the drawback of feeling.’ ...*

‘idaṃ kho nissaraṇaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum uḍapādi, ñaṇaṃ uḍapādi, paññā uḍapādi, vijjā uḍapādi, āloko uḍapādi’ti.

*‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”*

pañcamāṃ.

samyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

26. sambahulabhikkhusutta

*26. With Several Mendicants*

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā ... pe ... ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

*Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:*

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamā vedanāsamudayaḡāminī paṭipadā?

*“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?*

katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?*

ko vedanāya assādo, ko āḍīnavo, kiṃ nissaraṇaṃ”ti?

*And what is feeling’s gratification, drawback, and escape?”*

“tisso imā, bhikkhave, vedanā—

*“Mendicants, there are these three feelings.*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

*pleasant, painful, and neutral.*

imā vuccanti, bhikkhave, vedanā.

*These are called feeling.*

phassasamudayā vedanāsamudayo.

*Feeling originates from contact.*

taṇhā vedanāsamudayaḡāminī paṭipadā.

*Craving is the practice that leads to the origin of feeling.*

phassanirodhā ... pe ...

*When contact ceases, feeling ceases. ...*

yo vedanāya chandarāgavinayo chandarāgappahānaṃ. idaṃ vedanāya nissaraṇaṃ”ti.  
*Removing and giving up desire and greed for feeling: this is its escape.”*

chattham.

samyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

27. pathamasamaṇabrāhmaṇasutta

*27. Ascetics and Brahmins (1st)*

“tisso imā, bhikkhave, vedanā.

*“Mendicants, there are these three feelings.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

*Pleasant, painful, and neutral feeling.*

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ tissannaṃ vedanānaṃ  
samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ  
nappajānanti.

*There are ascetics and brahmins who don't truly understand these three feelings' gratification,  
drawback, and escape.*

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā  
brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā  
brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharanti.

*I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of  
life as an ascetic or brahmin, and don't live having realized it with their own insight.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ tissannaṃ vedanānaṃ  
samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ  
pajānanti.

*There are ascetics and brahmins who do truly understand these three feelings' gratification,  
drawback, and escape.*

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā  
brāhmaṇesu ca brāhmaṇasammatā. te ca panāyasmanto sāmaññatthaṇca  
brahmaññatthaṇca, diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharanti”ti.

*I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an  
ascetic or brahmin, and live having realized it with their own insight.”*

sattamaṃ.

samyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapariyāyavagga

*3. The Explanation of the Hundred and Eight*

28. dutiyasamaṇabrāhmaṇasutta

*28. Ascetics and Brahmins (2nd)*

“tisso imā, bhikkhave, vedanā.

*“Mendicants, there are these three feelings.*



katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

*Pleasant, painful, and neutral feeling.*

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ tissannaṃ vedanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti ... pe ...

*There are ascetics and brahmins who don't truly understand these three feelings' origin, ending, gratification, drawback, and escape. ...*

pajānanti ... pe ... sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

*There are ascetics and brahmins who do truly understand ...”*

aṭṭhamam.

saṃyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapiyāyavagga

*3. The Explanation of the Hundred and Eight*

29. tatiyasamaṇabrāhmaṇasutta

*29. Ascetics and Brahmins (3rd)*

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vedanaṃ nappajānanti, vedanāsamudayaṃ nappajānanti, vedanānirodhaṃ nappajānanti, vedanānirodhagāminiṃ paṭipadaṃ nappajānanti ... pe ...

*“Mendicants, there are ascetics and brahmins who don't understand feeling, its origin, its cessation, and the practice that leads to its cessation. ...*

pajānanti ... pe ... sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

*There are ascetics and brahmins who do understand ...”*

navamaṃ.

saṃyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapiyāyavagga

*3. The Explanation of the Hundred and Eight*

30. suddhikasutta

*30. Plain Version*

“tisso imā, bhikkhave, vedanā.

*“Mendicants, there are these three feelings.*

katamā tisso?

*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

*Pleasant, painful, and neutral feelings.*

imā kho, bhikkhave, tisso vedanā”ti.

*These are the three feelings.”*

dasamaṃ.

saṃyutta nikāya 36

*Linked Discourses 36*

3. aṭṭhasatapiyāyavagga

*3. The Explanation of the Hundred and Eight*

31. nirāmisasutta

*31. Spiritual*

“atthi, bhikkhave, sāmīsā pīti, atthi nirāmisā pīti, atthi nirāmisā nirāmisatarā pīti;  
“Mendicants, there is material rapture, spiritual rapture, and even more spiritual rapture.

atthi sāmisaṃ sukhaṃ, atthi nirāmisāṃ sukhaṃ, atthi nirāmisā nirāmisatarāṃ  
sukhaṃ;  
There is material pleasure, spiritual pleasure, and even more spiritual pleasure.

atthi sāmīsā upekkhā, atthi nirāmisā upekkhā, atthi nirāmisā nirāmisatarā upekkhā;  
There is material equanimity, spiritual equanimity, and even more spiritual equanimity.

atthi sāmiso vimokkho, atthi nirāmisō vimokkho, atthi nirāmisā nirāmisataro  
vimokkho.  
There is material liberation, spiritual liberation, and even more spiritual liberation.

katamā ca, bhikkhave, sāmīsā pīti?  
And what is material rapture?

pañcime, bhikkhave, kāmaguṇā.  
There are these five kinds of sensual stimulation.

katame pañca?  
What five?

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ... pe ...  
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.  
Sounds ... Smells ... Tastes ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.  
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and  
arousing.

ime kho, bhikkhave, pañca kāmaguṇā.  
These are the five kinds of sensual stimulation.

yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati pīti, ayaṃ vuccati,  
bhikkhave, sāmīsā pīti.  
The rapture that arises from these five kinds of sensual stimulation is called material rapture.

katamā ca, bhikkhave, nirāmisā pīti?  
And what is spiritual rapture?

idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ  
savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.  
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful  
qualities, enters and remains in the first absorption, which has the rapture and bliss born of  
seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ  
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.  
As the placing of the mind and keeping it connected are stilled, they enter and remain in the  
second absorption, which has the rapture and bliss born of immersion, with internal clarity  
and confidence, and unified mind, without placing the mind and keeping it connected.

ayaṃ vuccati, bhikkhave, nirāmisā pīti.  
This is called spiritual rapture.

katamā ca, bhikkhave, nirāmisā nirāmisatarā pīti?  
And what is even more spiritual rapture?

yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato,  
dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato  
uppajjati pīti, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā pīti.  
When a mendicant who has ended the defilements reviews their mind free from greed, hate, and  
delusion, rapture arises. This is called even more spiritual rapture.

katamañca, bhikkhave, sāmisaṃ sukhaṃ?  
And what is material pleasure?

pañcime, bhikkhave, kāmaguṇā.

*Mendicants, there are these five kinds of sensual stimulation.*

katame pañca?

*What five?*

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ... pe ...

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

*Sounds ... Smells ... Tastes ...*

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ime kho, bhikkhave, pañca kāmaguṇā.

*These are the five kinds of sensual stimulation.*

yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati, bhikkhave, sāmisam sukhaṃ.

*The pleasure and happiness that arise from these five kinds of sensual stimulation is called material pleasure.*

katamañca, bhikkhave, nirāmisam sukhaṃ?

*And what is spiritual pleasure?*

idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

*And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'*

idaṃ vuccati, bhikkhave, nirāmisam sukhaṃ.

*This is called spiritual pleasure.*

katamañca, bhikkhave, nirāmisā nirāmisataraṃ sukhaṃ?

*And what is even more spiritual pleasure?*

yaṃ kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati sukhaṃ somanassaṃ, idaṃ vuccati, bhikkhave, nirāmisā nirāmisataraṃ sukhaṃ.

*When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.*

katamā ca, bhikkhave, sāmisā upekkhā?

*And what is material equanimity?*

pañcime, bhikkhave, kāmaguṇā.

*There are these five kinds of sensual stimulation.*

katame pañca?

*What five?*

cakkhuvīññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ... pe ...  
*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*  
*Sounds ... Smells ... Tastes ...*

kāyaviññeyyā photthabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.  
*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ime kho, bhikkhave, pañca kāmaguṇā.  
*These are the five kinds of sensual stimulation.*

yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati upekkhā, ayaṃ vuccati, bhikkhave, sāmisa upekkhā.  
*The equanimity that arises from these five kinds of sensual stimulation is called material equanimity.*

katamā ca, bhikkhave, nirāmisā upekkhā?  
*And what is spiritual equanimity?*

idha, bhikkhave, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catuttham jhānaṃ upasampajja viharati.  
*It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

ayaṃ vuccati, bhikkhave, nirāmisā upekkhā.  
*This is called spiritual equanimity.*

katamā ca, bhikkhave, nirāmisā nirāmisatarā upekkhā?  
*And what is even more spiritual equanimity?*

yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati upekkhā, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā upekkhā.  
*When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.*

katamo ca, bhikkhave, sāmiso vimokkho?  
*And what is material liberation?*

rūpappaṭisaṃyutto vimokkho sāmiso vimokkho.  
*Liberation connected with form is material.*

katamo ca, bhikkhave, nirāmisō vimokkho?  
*And what is spiritual liberation?*

arūpappaṭisaṃyutto vimokkho nirāmisō vimokkho.  
*Liberation connected with the formless is spiritual.*

katamo ca, bhikkhave, nirāmisā nirāmisataro vimokkho?  
*And what is even more spiritual liberation?*

yo kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati vimokkho, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisataro vimokkho”ti.  
*When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more spiritual liberation.”*

ekādasamaṃ.

aṭṭhasatapariyāyavaggo tatiyo.

sīvakaaṭṭhasataṃ bhikkhu,

pubbe ñāṇaṃca bhikkhunā;

samaṇabrāhmaṇā tīṇi,  
-

suddhikañca nirāmisanti.  
-

vedanāsaṃyuttaṃ samattaṃ.

*The Linked Discourses on feeling are complete.*