

CŪḲAṲEDALLAṢUTTA

Collection of Middle Length Discourses, Shorter Chapter on the Pairs The Lesser Series of Questions-and-Answers

Thus I heard: At one time the Blessed One was living near Rājagaha at the Squirrel's Feeding Place in Bamboo Wood.

The devotee Visākha approached the nun Dhammadinnā, and after approaching and worshipping the nun Dhammadinnā, he sat on one side. While sitting on one side the devotee Visākha said this to the nun Dhammadinnā:

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“ ‘Embodiment, embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be embodiment by the Blessed One?”

“These five aggregates affected by clinging, friend Visākha, are said to be embodiment by the Blessed One, as follows:

the form aggregate affected by clinging, the feelings aggregate affected by clinging, the perceptions aggregate affected by clinging, the (mental) formations aggregate affected by clinging, the consciousness aggregate affected by clinging. These five aggregates affected by clinging, friend Visākha, are said to be embodiment by the Blessed One.”

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“Well said, Noble Lady,” said the devotee Visākha, and after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā, he asked a further question to the nun Dhammadinnā:

“ ‘The arising of embodiment, the arising of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the arising of embodiment by the Blessed One?”

“It is that craving which leads to continuation in existence, friend Visākha, which is connected with enjoyment and passion, greatly enjoying this and that, as follows: craving for sense pleasures craving for continuation craving for discontinuation.

This, friend Visākha, is said to be the arising of embodiment by the Blessed One.

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“ ‘The cessation of embodiment, the cessation of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the cessation of embodiment by the Blessed One?”

“It is the complete fading away and cessation without remainder of that craving, friend Visākha, liberation, letting go, release and non-adherence.

This, friend Visākha, is said to be the cessation of embodiment by the Blessed One.”

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“ ‘The path leading to the cessation of embodiment, the path leading to the cessation of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the path leading to the cessation of embodiment by the Blessed One?”

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 5. cūḷayamakavaggo, 4. cūḷavedallasuttaṃ (MN 44)

evaṃ me suttaṃ — ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:

— “sakkāyo sakkāyo’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyo vutto bhagavatā”ti?

“pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ — rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

— “sādhaye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttarim pañhaṃ apucchi,

“sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti?

“yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ — kāmataṇhā bhavataṇhā vibhavataṇhā;

ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”ti.

— “sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?

“yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo;

ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.

— “sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā’ti, ayye, vuccati. katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

“It is this noble path with eight factors, friend Visākha, as follows: right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.”

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“Is this clinging, Noble Lady, (the same as) the five aggregates affected by clinging, or is clinging different from the five aggregates affected by clinging?”

“This clinging, friend Visākha, is not (the same as) the five aggregates affected by clinging, nor is clinging different from the five aggregates affected by clinging. But whatever desire and passion there is for the five aggregates affected by clinging, that is the clinging right there.”

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“But what, Noble Lady, is embodiment view?”

“Here, friend Visākha, an unlearned worldling, one who doesn’t meet the Noble Ones, who is unskilled in the Noble Dhamma, untrained in the Noble Dhamma, one who doesn’t meet Good People, who is unskilled in the Good People’s Dhamma, untrained in the Good People’s Dhamma, views bodily form as self, or self as endowed with bodily form, or bodily form as in self, or self as in bodily form.

Views feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

Views perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

Views (volitional) formations as self, or self as endowed with (volitional) formations, or (volitional) formations as in self, or self as in (volitional) formations.

Views consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

This, friend Visākha, is embodiment view.”

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“But how, Noble Lady, is there no embodiment view?”

“Here, friend Visākha, a learned noble disciple, one who meets the Noble Ones, who is skilled in the Noble Dhamma, trained in the Noble Dhamma, one who meets Good People, who is skilled in the Good People’s Dhamma, trained in the Good People’s Dhamma,

doesn’t view bodily form as self, or self as endowed with bodily form, or bodily form as in self, or self as in bodily form.

Doesn’t view feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

Doesn’t view perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

“ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ — sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

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“taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.

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“kathaṃ panāyye, sakkāyadiṭṭhi hotī”ti?

“idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto,

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

vedanaṃ attato samanupassati, vedanavantaṃ vā attānaṃ, attani vā vedanaṃ, vedanasmiṃ vā attānaṃ.

saññāṃ attato samanupassati, saññavantaṃ vā attānaṃ, attani vā saññāṃ, saññasmiṃ vā attānaṃ.

saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhārasmiṃ vā attānaṃ.

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

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“kathaṃ panāyye, sakkāyadiṭṭhi na hotī”ti?

“idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto,

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

na vedanaṃ attato samanupassati, na vedanavantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanasmiṃ vā attānaṃ.

na saññāṃ attato samanupassati, na saññavantaṃ vā attānaṃ, na attani vā saññāṃ, na saññasmiṃ vā attānaṃ.

Doesn't view (volitional) formations as self, or self as endowed with (volitional) formations, or (volitional) formations as in self, or self as in (volitional) formations.

Doesn't view consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

Thus, friend Visākha, there is no embodiment view."

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"But what, Noble Lady, is the Eightfold Noble Path?"

"It is this noble path with eight factors, friend Visākha, as follows:

right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration."

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"But is the eightfold Noble Path, Noble Lady, conditioned or unconditioned?"

"The eightfold Noble Path, friend Visākha, is conditioned."

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"Are the three constituents comprised within the eightfold Noble Path, Noble Lady, or is the eightfold Noble Path comprised within the three constituents?"

"The three constituents are not comprised within the eightfold Noble Path, friend Visākha, but the eightfold Noble Path is comprised within the three constituents. Whatever is right speech, friend Visākha, and whatever is right action, and whatever is right livelihood, these things are comprised within the virtue constituent.

Whatever is right endeavour, and whatever is right mindfulness, and whatever is right concentration, these things are comprised within the concentration constituent.

Whatever is right view, and whatever is right thought, these things are comprised within the wisdom constituent.

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"But what, Noble Lady, is concentration,

what are the causes of concentration,

what are the accessories to concentration,

what is the development of concentration?"

"Whatever is one-pointedness of mind, friend Visākha, that is concentration,

the four ways of attending to mindfulness are the causes of concentration,

the four right endeavours are the accessories to concentration,

whatever repetition of these things there is, their development, being made much of, this is the development of concentration herein."

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"But what, Noble Lady, are the formations?"

"There are these three formations, friend Visākha: the bodily formation, the speech formation, the mental formation."

na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ, na attani vā saṅkhāre, na saṅkhārasmiṃ vā attānaṃ.

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.
evaṃ kho, āvuso visākha, sakkāyadiṭṭhi na hoti”ti.

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“katamo panāyye, ariyo aṭṭhaṅgiko maggo”ti?
“ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ —
sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo
sammāvāyāmo sammāsati sammāsamādhi”ti.

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“ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?
“ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

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“ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi
khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”ti?
“na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā;
tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito.
yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime
dhammā silakkhandhe saṅgahitā.

yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā
samādhikkhandhe saṅgahitā.

yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe
saṅgahitā”ti.

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“katamo panāyye, samādhi,
katame dhammā samādhinimittā,
katame dhammā samādhiparikkhārā,
katamā samādhibhāvanā”ti?
“yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;
cattāro satipaṭṭhānā samādhinimittā;
cattāro sammappadhānā samādhiparikkhārā.
yā tesamyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha
samādhibhāvanā”ti.

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“kati panāyye, saṅkhārā”ti?
“tayome, āvuso visākha, saṅkhārā — kāyasaṅkhāro, vacīsaṅkhāro,
cittasaṅkhāro”ti.

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“But what, Noble Lady, is bodily formation, what is speech formation, what is mental formation?”

“In-breathing and out-breathing, friend Visākha, is bodily formation, thinking and reflection is speech formation, perception and feeling is mental formation.”

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“But why is in-breathing and out-breathing, Noble Lady, bodily formation, why is thinking and reflection speech formation, why is perception and feeling mental formation?”

“In-breathing and out-breathing, friend Visākha, are bodily, these things are bound up with the body, therefore in-breathing and out-breathing is a bodily formation.

Having thought and reflected beforehand, friend Visākha, he afterwards breaks forth with a word, therefore thinking and reflection is a speech formation.

Perception and feeling are mental factors, these things are bound up with the mind, therefore perception and feeling are mental formations.”

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“But how, Noble Lady, is the cessation of perception and feeling attained?”

“A monastic who is attaining the cessation of perception and feeling, friend Visākha, does not think:

‘I will attain the cessation of perception and feeling,’ or

‘I am attaining the cessation of perception and feeling,’ or

‘I have attained the cessation of perception and feeling.’

But previously his mind has been developed so that it leads to that state.”

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“But for a monastic who has attained the cessation of perception and feeling, Noble Lady, which things cease first: bodily formation, or speech formation, or mental formation?”

“For a monastic who is attaining the cessation of perception and feeling, friend Visākha, first speech formation ceases, then bodily formation ceases, then mental formation ceases.”

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“But what, Noble Lady, is the emergence from the cessation of perception and feeling?”

“A monastic who is emerging from the cessation of perception and feeling, friend Visākha, does not think:

‘I will emerge from the cessation of perception and feeling,’ or,

‘I am emerging from the cessation of perception and feeling,’ or,

‘I have emerged from the cessation of perception and feeling,’

But previously his mind has been developed so that it leads to that state.”

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“katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

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“kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.

pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro.

saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

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“kathaṃ panāyye, saññāvedayitanirodhasamāpatti hotī”ti?

“na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti —

‘ahaṃ saññāvedayitanirodhaṃ samāpajjissan’ti vā,

‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā,

‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā.

atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upaneti”ti.

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“saññāvedayitanirodhaṃ samāpajjantass panāyye, bhikkhuno katame dhammā paṭhamaṃ nirujjhanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

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“kathaṃ panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hotī”ti?

“na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti —

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissan’ti vā,

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmi’ti vā,

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.

atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upaneti”ti.

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“But for a monastic who has emerged from the cessation of perception and feeling, Noble Lady, which things arise first: bodily formation, or speech formation, or mental formation?”

“For a monastic who is emerging from the cessation of perception and feeling, friend Visākha, first mental formation arises, then bodily formation arises, then speech formation arises.”

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“Having emerged from the cessation of perception and feeling, Noble Lady, how many contacts touch that monastic?”

“Having emerged from the cessation of perception and feeling, friend Visākha, three contacts touch that monastic: emptiness contact, signlessness contact, desirelessness contact.”

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“For a monastic who has emerged from the cessation of perception and feeling, Noble Lady, what does his mind incline towards, what does it slope towards, what does it slant towards?”

“For a monastic who has emerged from the cessation of perception and feeling, friend Visākha, his mind inclines towards seclusion, it slopes towards seclusion, it slants towards seclusion.”

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“But how many feelings are there, Noble Lady?”

“There are three feelings, friend Visākha: pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant feeling.”

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“But what, Noble Lady, is pleasant feeling, what is unpleasant feeling, what is neither-unpleasant-nor-pleasant feeling?”

“Whatever, friend Visākha, is bodily or mentally pleasant and agreeable feeling: that is pleasant feeling.

Whatever, friend Visākha, is bodily or mentally unpleasant and disagreeable feeling: that is unpleasant feeling.

Whatever, friend Visākha, is bodily or mentally neither agreeable nor disagreeable feeling: that is neither-unpleasant-nor-pleasant feeling.”

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“But regarding pleasant feeling, Noble Lady: what is pleasant, what is unpleasant, regarding unpleasant feeling: what is pleasant, what is unpleasant, regarding neither-unpleasant-nor-pleasant feeling: what is pleasant, what is unpleasant?”

“Pleasant feeling, friend Visākha, is pleasant when it persists, unpleasant when it changes,

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“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam upajjanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam upajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

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“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitam panāyye, bhikkhum kati phassā phusanti”ti?

“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitam kho, āvuso visākha, bhikkhum tayo phassā phusanti — suññato phasso, animitto phasso, appaṇihito phasso”ti.

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“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa panāyye, bhikkhuno kiṃninnam cittaṃ hoti kiṃpoṇam kiṃpabbhāran”ti?

“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnam cittaṃ hoti, vivekaṇaṃ vivekapabbhāran”ti.

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“kati panāyye, vedanā”ti?

“tisso kho imā, āvuso visākha, vedanā — sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

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“katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātamaṃ vedayitaṃ — ayaṃ sukhā vedanā.

yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātamaṃ vedayitaṃ — ayaṃ dukkhā vedanā.

yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātamaṃ nāsātamaṃ vedayitaṃ — ayaṃ adukkhamasukhā vedanā”ti.

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“sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“sukhā kho, āvuso visākha, vedanā tṭhisukhā vipariṇāmadukkhā;

unpleasant feeling is unpleasant when it persists, pleasant when it changes, neither-unpleasant-nor-pleasant feeling is pleasant when known, and unpleasant when unknown.”

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“But for pleasant feeling, Noble Lady, what tendency underlies it, for unpleasant feeling what tendency underlies it, for neither-unpleasant-nor-pleasant feeling what tendency underlies it?”

“For pleasant feeling, friend Visākha, the tendency to passion underlies it, for unpleasant feeling the tendency to repulsion underlies it, for neither-unpleasant-nor-pleasant feeling ignorance underlies it.”

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“But for all pleasant feeling, Noble Lady, does the tendency to passion underlie it, for all unpleasant feeling does the tendency to repulsion underlie it, for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it?”

“Not for all pleasant feeling, friend Visākha, does the tendency to passion underlie it, not for all unpleasant feeling does the tendency to repulsion underlie it, not for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it.”

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“But for all pleasant feeling, Noble Lady, what should be abandoned, for all unpleasant feeling what should be abandoned, for all neither-unpleasant-nor-pleasant feeling what should be abandoned?”

“For pleasant feeling, friend Visākha, the tendency to passion should be abandoned, for unpleasant feeling the tendency to repulsion should be abandoned, for neither-unpleasant-nor-pleasant feeling the tendency to ignorance should be abandoned.”

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“But for all pleasant feeling, Noble Lady, (is there) a tendency to passion that should be abandoned,

for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned?”

“Not for all pleasant feeling, friend Visākha, (is there) a tendency to passion that should be abandoned,

not for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

dukkhā vedanā t̥hitidukkhā vipariṇāmasukhā;
adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

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“sukhāya panāyye, vedanāya kiṃ anusayo anuseti,
dukkhāya vedanāya kiṃ anusayo anuseti,
adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?
“sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti,
dukkhāya vedanāya paṭighānusayo anuseti,
adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

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“sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti,
sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti,
na sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

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“sukhāya panāyye, vedanāya kiṃ pahātabbam,
dukkhāya vedanāya kiṃ pahātabbam,
adukkhamasukhāya vedanāya kiṃ pahātabban”ti?
“sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo,
dukkhāya vedanāya paṭighānusayo pahātabbo,
adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

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“sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo,
sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,
sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo,
na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,

not for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned.

Here, friend Visākha, a monastic, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.

- On that basis passion is abandoned, and herein there is no more underlying tendency to passion.

Here, friend Visākha, a monastic considers thus: ‘When will I dwell having attained that sphere that the Noble Ones now dwell in having attained that sphere?’ Thus a longing to give attendance towards that unsurpassed freedom arises and with longing as condition sorrow (arises).

- On that basis repulsion is abandoned, and herein there is no more underlying tendency to repulsion.

Here, friend Visākha, a monastic, having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, dwells having attained the fourth absorption.

On that basis ignorance is abandoned, and herein there is no more underlying tendency to ignorance.”

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“But for pleasant feeling, Noble Lady, what is the complement?”

“For pleasant feeling, friend Visākha, the complement is unpleasant feeling.”

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“But for unpleasant feeling, Noble Lady, what is the complement?”

“For unpleasant feeling, friend Visākha, the complement is pleasant feeling.”

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“But for neither-unpleasant-nor-pleasant feeling, Noble Lady, what is the complement?”

“For neither-unpleasant-nor-pleasant feeling, friend Visākha, the complement is ignorance.”

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“But for ignorance, Noble Lady, what is the complement?”

“For ignorance, friend Visākha, the complement is understanding.”

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“But for understanding, Noble Lady, what is the complement?”

“For understanding, friend Visākha, the complement is freedom.”

-

“But for freedom, Noble Lady, what is the complement?”

“For freedom, friend Visākha, the complement is Nibbāna.”

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na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

- rāgam tena pajahati, na tattha rāgānusayo anuseti.

idhāvuso visākha, bhikkhu iti paṭisañcikkhati — ‘kudāssu nāmāham tadāyatanam upasampajja viharissāmi yadariyā etarahi āyatanam upasampajja viharanti’ti? iti anuttaresu vimokkhesu piham upaṭṭhāpayato uppajjati pihāppaccayā domanassam.

- paṭigham tena pajahati, na tattha paṭighānusayo anuseti.

idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsati pārisuddhim catuttham jhānam upasampajja viharati.

- avijjam tena pajahati, na tattha avijjānusayo anuseti”ti.

-

“sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

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“dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

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“adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

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“avijjāya panāyye, kiṃ paṭibhāgo”ti?

“avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

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“vijjāya panāyye, kiṃ paṭibhāgo”ti?

“vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

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“vimuttiyā panāyye, kiṃ paṭibhāgo”ti?

“vimuttiyā kho, āvuso visākha, nibbānam paṭibhāgo”ti.

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“But for Nibbāna, Noble Lady, what is the complement?”

“You are not able to grasp, friend Visākha, answers to questions that are beyond your limits, like immersion in Nibbāna, friend Visākha, the spiritual life that ends in Nibbāna, that conclusion in Nibbāna.

Desiring this, friend Visākha, approach the Blessed One and you can ask him about this matter, and just as the Blessed One explains, so you should bear it in mind.”

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Then the devotee Visākha, after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā, having worshipped and circumambulated the nun Dhammadinnā, approached the Blessed One, and after approaching and worshipping the Blessed One, he sat down on one side. While sitting on one side the devotee Visākha related the whole conversation he had had with the nun Dhammadinnā to the Blessed One.

That being said, the Blessed One said this to the devotee Visākha: “Wise, Visākha, is the nun Dhammadinnā, having great wisdom, Visākha, is the nun Dhammadinnā, if you were to ask me, Visākha, the same matter, I would answer it in the same way, in the way the nun Dhammadinnā has answered, for this is indeed the meaning, and so should you bear it in mind.”

The Blessed One said this, and the devotee Visākha was uplifted and greatly rejoiced in what was said by the Blessed One.

The Lesser Series of Questions-and-Answers is Finished

“nibbānassa panāyye, kiṃ paṭibhāgo”ti?

“accayāsi, āvuso visākha, pañhaṃ, nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. nibbānogadhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyanaṃ nibbānapariyosānaṃ.

ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamtivā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

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atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

evaṃ vutte, bhagavā visākhaṃ upāsakaṃ etadavoca — “paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā bhikkhunī. maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. eso cevetassa aitho. evañca naṃ dhārehi”ti.

idamavoca bhagavā. attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.