

### 0.0.1 Shorter Series of Questions and Answers (excerpt)

21. “But madam, how many feelings are there?” “Friend Visakha, there are these three feelings: pleasant feeling, painful feeling, neither painful nor pleasant feeling.”

22. “But madam, what is pleasant feeling, what is painful feeling, what is neither painful nor pleasant feeling?” “Friend Visakha, whichever bodily or mental feeling is pleasant or agreeable, this is pleasant feeling. Friend Visakha, whichever bodily or mental feeling is painful or disagreeable, this is painful feeling. Friend Visakha, whichever bodily or mental feeling is neither agreeable nor disagreeable, this is neither painful nor pleasant feeling.”

### 0.0.1 cūḷavedallasuttaṃ (excerpt)

kati panayye vedanāti? tisso kho imā āvuso visākha vedanā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanāti.

katamā panayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanāti?. 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 nevasātamaṃ nāsātamaṃ vedayitaṃ, ayaṃ aduk-

23. “But madam, from pleasant feeling, what is pleasant, what is painful? from painful feeling, what is painful, what is pleasant? From neither painful nor pleasant feeling, what is pleasant, what is painful?” “Friend Visakha, a pleasant feeling is pleasant [when it] persists, painful [while] changing. A painful feeling is painful [when it] persists, pleasant [while] changing. A neither painful nor pleasant feeling is pleasant [when there is] knowledge, painful [when there is] no knowledge.”

24. “But madam, what underlying tendency lies dormant for pleasant feeling? What underlying tendency lies dormant for painful feeling? What underlying tendency lies dormant for neither painful nor pleasant

khamasukhā vedanāti.

sukhā panayye vedanā  
kiṃsukhā, kiṃdukkhā?  
dukkhā vedanā kiṃ-  
dukkhā kiṃsukhā?  
adukkhamasukhā ve-  
danā kiṃsukhā kiṃ-  
dukkhāti?. sukhā kho  
āvuso visākha vedanā  
t̥hitisukhā vipariṇā-  
madukkhā, dukkhā  
vedanā t̥hitidukkhā vi-  
pariṇāmasukhā, aduk-  
khamasukhā vedanā  
ñāṇasukhā aññāṇaduk-  
khāti.

sukhāya panayye ve-  
danāya kiṃ anusayo  
anuseti? dukkhāya ve-  
danāya kiṃ anusayo  
anuseti? adukkhamas-  
ukhāya vedanāya kiṃ

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feeling?” “Friend Visakha, The underlying tendency to lust lies dormant for pleasant feeling. The underlying tendency to aversion lies dormant for painful feeling. The underlying tendency to ignorance lies dormant for neither painful nor pleasant feeling.”

25. “Really madam, does the underlying tendency to lust lie dormant for all pleasant feelings? Does the underlying tendency to aversion lie dormant for all painful feelings? Does the underlying tendency to ignorance lie dormant for all neither painful nor pleasant feelings?” “Indeed friend Visakha, the underlying tendency to lust does not lie dormant for all pleasant feelings. The underlying tendency to aversion does not lie dormant for all painful feelings. The underlying tendency to ignorance

anusayo anusetīti? sukhāya kho āvuso visākha vedanāya rāgānusayo anuseti. dukkhāya vedanāya paṭighānusayo anuseti. adukkhamasukhāya vedanāya avijjānusayo anusetīti.

sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti? sabbāya dukkhāya vedanāya paṭighānusayo anuseti? sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti? na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo anuseti. na sabbāya dukkhāya vedanāya paṭighānusayo anuseti. na sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti,

does not lie dormant for all neither painful nor pleasant feelings.”

26. “But madam, what should be abandoned for pleasant feeling? What should be abandoned for painful feeling? What should be abandoned for neither painful nor pleasant feeling?” “Friend Visakha, the underlying tendency to lust should be abandoned for pleasant feelings. The underlying tendency to aversion should be abandoned for painful feelings. The underlying tendency to ignorance should be abandoned for neither painful nor pleasant feelings.”

27. “Really madam, should the underlying tendency to lust be abandoned for all pleasant feelings? Should the underlying tendency to aversion be abandoned for all painful feelings? Should

sukhāya panayye vedanāya kiṃ pahātabbaṃ? dukkhāya vedanāya kiṃ pahātabbaṃ? adukkhamasukhāya vedanāya kiṃ pahātabba'nti? sukhāya kho āvuso visākha vedanāya rāgānusayo pahātabbo. dukkhāya vedanāya paṭighānusayo pahātabbo. adukkhamasukhāya vedanāya avijjānusayo pahātabbo'ti.

sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo? sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo? sabbāya adukkhamasukhāya vedanāya avijjānusayo

the underlying tendency to ignorance be abandoned for all neither painful nor pleasant feelings?” Indeed friend Visakha, the underlying tendency to lust should not be abandoned for all pleasant feelings. The underlying tendency to aversion should not be abandoned for all painful feelings. The underlying tendency to ignorance should not be abandoned for all neither painful nor pleasant feelings. Here friend Visakha, quite secluded from sense-desires, secluded from unwholesome dhammas, a bhikkhu enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhana, by which he abandons the underlying tendency to lust. The underlying tendency to lust does not lie dormant therein. Here friend Visakha, a bhikkhu considers thus: “O when indeed will I en-

pahātabbo'ti? na kho āvuso visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo. na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo. na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. idhāvuso visākha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savi-takkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. rāgaṃ tena pajahati. na tattha rāgānusayo anuseti. idhāvuso visākha bhikkhu iti paṭisañcikkhati: 'kudassu nāmāhaṃ tadāyatanam upasampajja viharissāmi, yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu pihaṃ upatṭhā-

ter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Thus yearning for the unsurpassed liberations, mental pain arises in dependence on arousing of that yearning, by which he abandons aversion. The underlying tendency to aversion does not lie dormant therein. Here friend Visakha, from the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana, by which he abandons ignorance. The underlying tendency to ignorance does not lie dormant therein.”

28. But madam, what is the counterpart of pleasant feeling? Friend Visakha, painful

payato uppajjati, pi-happaccayā domanas-saṃ. paṭighaṃ tena pajahati. na tattha paṭighānusayo anu-seti. idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsa-tipārisuddhiṃ catut-thaṃ jhānaṃ upasam-pajja viharati. avijjaṃ tena pajahati. na tattha avijjānusayo anuse-tīti.

sukhāya panayye veda-nāya kiṃ paṭibhāgoti?

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feeling is the counterpart of pleasant feeling.

sukhāya kho āvuso visākha vedanāya dukkhā vedanā paṭibhāgoti.

29. But madam, what is the counterpart of painful feeling? Friend Visakha, pleasant feeling is the counterpart of painful feeling.

dukkhāya panayye vedanāya kiṃ paṭibhāgoti? dukkhāya kho āvuso visākha vedanāya sukhā vedanā paṭibhāgoti.

30. But madam, what is the counterpart of neither painful nor pleasant feeling? Friend Visakha, ignorance is the counterpart of neither painful nor pleasant feeling.

adukkhamasukhāya panayye vedanāya kiṃ paṭibhāgoti? adukkhamasukhāya kho āvuso visākha vedanāya avijjā paṭibhāgoti.

31. But madam, what is the counterpart of ignorance? Friend Visakha, noble knowledge is the counterpart of ignorance.

avijjāya panayye kiṃ paṭibhāgoti? avijjāya kho āvuso visākha vijjā paṭibhāgoti.

32. But madam, what is the counterpart of noble knowledge? Friend Visakha, liberation is the counterpart of

vijjāya panayye kiṃ paṭibhāgoti? vijjāya kho āvuso visākha vimutti

noble knowledge.

**33.** But madam, what is the counterpart of liberation? Friend Visakha, nibbana is the counterpart of liberation.

**34.** But madam, what is the counterpart of nibbana? “Friend Visakha, you have gone beyond questioning. You were unable to grasp the limits of questions. Indeed friend Visakha, the life of purity plunges in nibbana, has nibbana as its final end, nibbana as its conclusion.” But if you wish, friend Visakha, having approached the Auspicious One, you may ask him about the meaning of this. As the Auspicious One explains it, so should you bear it in mind.

**35.** Then the lay disciple Visakha, having delighted [in] the bhikkhuni Dham-

paṭibhāgoti.

vimuttiyā panayye kiṃ paṭibhāgoti? vimuttiyā kho āvuso visākha nibbānaṃ paṭibhāgoti.

nibbānassa panayye kiṃ paṭibhāgoti? accasarāvuso<sup>1</sup> visākha pañhaṃ. nāsakkhi pañhānaṃ pariyantaṃ gahe-tuṃ. nibbānogaḍhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyanaṃ nibbāna pariyosānaṃ. ākaṅkhamāno ca tvaṃ<sup>2</sup> āvuso visākha bhagavantaṃ upasaṅkamitvā eta-matthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi.

atha kho visākho upā-

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<sup>1</sup>accayāsi āvuso (machasaṃ)

<sup>2</sup>ākaṅkhamāno tvaṃ (sī)



madinna's words having rejoiced, having risen up from his seat, having bowed down, having circumambulated the bhikkhuni Dhammadinna, by which way [led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the lay disciple Visakha informed the Auspicious One of the friendly conversation he had with the bhikkhuni Dhammadinna.

36. When thus was said, the Auspicious One said this to the lay disciple Visakha: A wise one, O Visakha, is the bhikkhuni Dhammadinna. Of great wisdom, O visākha, is the bhikkhuni Dhammadinna. And if you would have asked me too, O Visakha, about the meaning of this, I too would have answered just so, as that

sako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathā-sallāpo, taṃ sabbaṃ bhagavato ārocesi.

evaṃ vutte bhagavā visākhaṃ upāsakaṃ etadavoca: paṇḍitā visākha dhammadinnā bhikkhunī, mahāpaṇṇā visākha dhammadinnā bhikkhunī. mamañcepi tvaṃ visākha etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ ya-

which the bhikkhuni dhammadinna have answered. This is just the meaning of it, thus, should you remember this.

37. This is what the Auspicious One said. Delighted, the lay disciple Visakha rejoiced in the Auspicious One's words.

thā taṃ dhammadinnāya bhikkhuniyā byākataṃ. eso cevetassa attho. evameva taṃ dhārehi.

idamavoca bhagavā. attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

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