

0.0.1 Shorter Series of Questions and Answers (excerpt)

cūḷavedallasuttam (excerpt)

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

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

22. “But noble lady, 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.”

katamā panayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanāti?. yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā sukhā sātāṃ vedayitaṃ, ayaṃ sukhā vedanā. yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ, ayaṃ dukkhā vedanā.

yam kho āvuso visākha kāyikaṃ vā cetasikaṃ vā nevasātaṃ nāsātaṃ vedayitaṃ, ayaṃ adukkhamasukhā vedanāti.

23. “But noble lady, 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.”

sukhā panayye vedanā kiṃsukhā, kiṃdukkhā? dukkhā vedanā kiṃdukkhā kiṃsukhā? adukkhamasukhā vedanā kiṃsukhā kiṃdukkhāti?. sukhā kho āvuso visākha vedanā t̥hitisukhā vipariṇāmadukkhā, dukkhā vedanā t̥hitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññānadukkhāti.

24. “But noble lady, 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 feeling?” “Friend Visakha, the underlying tendency to lust lies dor-

mant 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.”

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

25. “Noble lady, 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 does not lie dormant for all neither painful nor pleasant feelings.”

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 anuseti,

26. “But noble lady, 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.”

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

27. “Noble lady, 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 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 lust. The underlying tendency to lust does not lie dormant therein. Here friend Visakha, a bhikkhu considers thus: “O when indeed will I enter 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.”

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. na sabbāya

adukkhamasukhāya vedanāya avijjānusayo pahātabbo. idhāvuso visākha bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. rāgaṃ tena pajahati. na tattha rāgānusayo anuseti. idhāvuso visākha bhikkhu iti paṭisañcikkhati: 'kudassu nāmāhaṃ tadāyatanam upasampajja viharissāmi, yadariyā eta-rahi āyatanam upasampajja viharanti'ti. iti anut-taresu vimokkhesu pihaṃ upaṭṭhāpayato uppaj-jati, pihappaccayā domanassaṃ. paṭighaṃ tena pajahati. na tattha paṭighānusayo anuseti. idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanas-sānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā-satipārisuddhiṃ catuttham jhānaṃ upasampajja viharati. avijjaṃ tena pajahati. na tattha avijjā-nusayo anuseti.

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

sukhāya panayye vedanāya kiṃ paṭibhāgoti?. sukhāya kho āvuso visākha vedanāya dukkhā vedanā paṭibhāgoti.

29. But noble lady, 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 noble lady, 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 noble lady, 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 noble lady, what is the counterpart of noble knowledge? Friend Visakha, liberation is the counterpart of noble knowledge.

vijjāya panayye kiṃ paṭibhāgoti? vijjāya kho āvuso visākha vimutti paṭibhāgoti.

33. But noble lady, what is the counterpart of liberation? Friend Visakha, nibbana is the counterpart of liberation.

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

34. But noble lady, 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 stopped by 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.

nibbānassa panayye kiṃ paṭibhāgoti? accasarāvuso¹ visākha pañhaṃ. nāsakkhi pañhānaṃ pariyantaṃ gahetaṃ. nibbānogaḍḍhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyanaṃ nibbāna pariyosānaṃ. ākaṅkhamāno ca tvaṃ² āvuso visākha bhagavantaṃ upasaṅkamtvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsīti.

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¹accayāsi āvuso (machasaṃ) ■

²ākaṅkhamāno tvaṃ (sī) ■

35. Then the lay disciple Visakha, having delighted [in] the bhikkhuni Dhammadinna's words having rejoiced, having risen up from his seat, having bowed down, having circumambulated the bhikkhuni Dhammadinna, visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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.

atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesi.

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

evaṃ vutte bhagavā visākhā upāsakaṃ etada-
voca: paṇḍitā visākhā dhammadinnā bhikkhunī,
mahāpaṇṇā visākhā dhammadinnā bhikkhunī. ma-
mañcepi tvaṃ visākhā etamatthaṃ puccheyyāsi,
ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ
dhammadinnāya bhikkhuniyā byākataṃ. eso ce-
vetassa attho. evametam dhārehīti.

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

idamavoca bhagavā. attamano visākho upāsako
bhagavato bhāsitaṃ abhinandīti.

