

0.0.1 Shorter Series of Questions and Answers (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.”

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.”

cūḷavedallasuttam
(excerpt)

kati panayye veda-
nāti? tisso kho imā
āvuso visākha ve-
danā: sukhā vedanā,
dukkhā vedanā, aduk-
khamasukhā veda-
nāti.

katamā panayye su-
khā vedanā, katamā
dukkhā vedanā, ka-
tamā adukkhamasu-
khā vedanāti?. yaṃ
kho āvuso visākha
kāyikaṃ vā cetasi-
kaṃ vā sukhaṃ sā-
taṃ vedayitaṃ, ayaṃ
sukhā vedanā. yaṃ
kho āvuso visākha
kāyikaṃ vā cetasi-
kaṃ vā dukkhaṃ
asātaṃ vedayitaṃ,
ayaṃ dukkhā ve-
danā. yaṃ kho āvuso
visākha kāyikaṃ vā
cetasikaṃ vā nevasā-

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.”

24. “But noble lady, what underlying tendency lies dormant for pleasant feeling? What underlying tendency lies dormant for painful feel-

taṃ nāsātaṃ vedayi-
taṃ, ayaṃ adukkha-
masukhā vedanāti.

sukhā panayye ve-
danā kiṃsukhā, kiṃ-
dukkhā? dukkhā
vedanā kiṃdukkhā
kiṃsukhā? adukkha-
masukhā vedanā
kiṃsukhā kiṃduk-
khāti?. sukhā kho
āvuso visākha ve-
danā t̥hitisukhā vipa-
riṇāmadukkhā, duk-
khā vedanā t̥hituduk-
khā vipariṇāmasu-
khā, adukkhamasu-
khā vedanā ñāṇasu-
khā aññāṇadukkhāti.

sukhāya panayye ve-
danāya kiṃ anusayo
anuseti? dukkhāya

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ing? What underlying tendency lies dormant for neither painful nor pleasant 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. “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

vedanāya kiṃ anu-
sayo anuseti? aduk-
khamasukhāya ve-
danāya kiṃ anusayo
anusetīti? sukhāya
kho āvuso visākha
vedanāya rāgānu-
sayo anuseti. duk-
khāya vedanāya pa-
ṭighānusayo anuseti.
adukkhamasukhāya
vedanāya avijjānu-
sayo anusetīti.

sabbāya nu kho ayye
sukhāya vedanāya
rāgānusayo anuseti?
sabbāya dukkhāya
vedanāya paṭighānu-
sayo anuseti? sab-
bāya adukkhamas-
sukhāya vedanāya
avijjānusayo anuse-
tīti? na kho āvuso
visākha sabbāya su-
khāya vedanāya rā-
gānusayo anuseti.
na sabbāya dukkhāya
vedanāya paṭighā-
nusayo anuseti. na

for all painful feelings. The underlying tendency to ignorance does not lie dormant for all neither painful nor pleasant feelings.”

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.”

27. “Noble lady, should the underlying tendency to lust be abandoned for all pleasant feelings? Should the underlying tendency to aversion

sabbāya adukkhamasukhāya vedanāya avijjānusayo anuse-tīti,

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 pa-

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

ṭighānusayo 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 vivekajaṃ pītisukhaṃ paṭhamajaṃ jhānaṃ upasampajja viharati. rāgaṃ tena pajahati. na tattha rāgānusayo anuseti. idhāvuso visākha bhikkhu iti paṭisañcikkhati: 'kudassu nāmāhaṃ tadāyata-

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."

28. But noble lady, what is the counterpart of pleas-

naṃ upasampajja viharissāmi, yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttarēsu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati, pihappaccayā domanassam. paṭigham tena pajahati. na tattha paṭighānusayo anuseti. idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatipārisuddhiṃ catuttham jhānam upasampajja viharati. avijjam tena pajahati. na tattha avijjānusayo anusetīti.

sukhāya panayye ve-

ant feeling? Friend Visakha, painful feeling is the counterpart of pleasant feeling.

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

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.

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

32. But noble lady, what is the counterpart of noble

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

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

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

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

vijjāya panayye kiṃ

knowledge? Friend Visakha, liberation is the counterpart of noble knowledge.

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

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.

paṭibhāgoti? vijjāya kho āvuso visākha vimutti paṭibhāgoti.

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

nibbānassa panayye kiṃ paṭibhāgoti? accasarāvuso¹ visākha pañhaṃ. nāsakkhī pañhānaṃ pariyaṇtaṃ gahetaṃ. nibbānogaḍḍhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyaṇaṃ nibbāna pariyoṣaṇaṃ. ākaṅkhamāno ca tvaṃ² āvuso visākha bhagavantaṃ upasaṅkhamitvā etamattaṃ puccheyyāsi, yathā ca te bhagavā byāka-

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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.

36. When thus was said, the Auspicious One said this to the lay disciple Visakha: A wise one, O Visakha, is the

roti tathā naṃ dhā-reyyāsīti.

atha kho visākho upāsako dhamma-dinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ dhamma-dinnaṃ bhikkhuṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhamma-dinnāya bhikkhuniyā saddhiṃ kathāsalāpo, taṃ sabbaṃ bhagavato ārocesi.

evaṃ vutte bhagavā visākhaṃ upāsakaṃ etadavoca: paṇḍitā visākha dhamma-dinnā bhikkhunī,

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.

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

mahāpaññā visākha dhammadinnā bhikkhunī. mamañcepi tvaṃ visākha etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ dhammadinnāya bhikkhuniyā byākatam. eso cevetassa attho. evameva dhārehīti.

idamavoca bhagavā. attamano visākho upāsako bhagavato bhāsitam abhinandīti.
