

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 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
sātaṃ vedayitaṃ,
ayaṃ sukhā vedanā.
yaṃ kho āvuso visākha
kāyikaṃ vā cetasikaṃ
vā dukkhaṃ asātaṃ
vedayitaṃ, ayaṃ
dukkhā vedanā. yaṃ
kho āvuso visākha
kāyikaṃ vā cetasikaṃ
vā nevasātaṃ nāsātaṃ
vedayitaṃ, ayaṃ
adukkhamasukhā

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 feeling? What underlying tendency lies dormant for nei-

vedanāti.

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

sukhāya panayye
 vedanāya kiṃ anusayo
 anuseti? dukkhāya
 vedanāya kiṃ anusayo
 anuseti? adukkhamasukhāya

ther 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 for all painful feelings. The underlying tendency to ignorance does not lie dormant

vedanāya kiṃ 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,

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 be abandoned for all painful feelings? Should the underlying tendency to ignorance be

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

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

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 savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ 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 upaṭṭhāpayato uppajjati, pihaṃ paccayā domanassaṃ. paṭighaṃ

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

tena pajahati. na
tattha paṭighānusayo
anuseti. idhāvuso
visākha bhikkhu sukhassa
ca pahānā dukkhassa
ca pahānā pubbeva
somanassadomanassānaṃ
atthaṅgamā adukkhaṃ
asukhaṃ upekkhāsatipārisud
catutthaṃ jhānaṃ
upasampajja viharati.
avijjaṃ tena pajahati.
na tattha avijjānusayo
anusetīti.

sukhāya panayye
vedanāya kiṃ paṭibhāgoti?
sukhāya kho āvuso
visākha vedanāya

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

33. But noble lady, what is

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
paṭibhāgoti? vijjāya
kho āvuso visākha
vimutti paṭibhāgoti.

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 pu-
rity plunges in nibbana, has
nibbana as its final end, nib-
bana as its conclusion.” But
if you wish, friend Visakha,
having approached the Auspi-
cious 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-
madinna’s words having re-
joiced, having risen up from

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

nibbānassa panayye
kiṃ paṭibhāgoti?
accasarāvuso¹ visākha
pañhaṃ. nāsakkhi
pañhānaṃ pariyantaṃ
gahetuṃ. nibbānogadhaṃ
hi āvuso visākha brahmacariy-
nibbāna parāyanaṃ
nibbāna pariyosānaṃ.
ākaṅkhamāno ca
tvam² āvuso visākha
bhagavantaṃ upasaṅkamitvā
etamatthaṃ puccheyyāsi,
yathā ca te bhagavā
byākaroti tathā naṃ
dhāreyyāsīti.

atha kho visākho
upāsako dhammadinnāya

bjt page 716

¹accayāsi āvuso (machasaṃ)

²ākaṅkhamāno tvam (sī)

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 which the bhikkhuni dham-

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

evaṃ vutte bhagavā visākhaṃ upāsakaṃ etadavoca: paṇḍitā visākha dhammadinnā bhikkhunī, mahāpaññā visākha dhammadinnā bhikkhunī. mamañcepi tvaṃ visākha etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. eso cevetassa attho.

madinna 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.

evametaṃ dhārehīti.

idamavoca bhagavā.
attamano visākho
upāsako bhagavato
bhāsitaṃ abhinandīti.