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

cūḷavedallasuttaṃ (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 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 nevasā-

taṃ 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 ṭhitisukhā vipariṇāmadukkhā, dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhāti.

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

sukhāya panayye vedanāya 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."

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

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

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

sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetīti,

**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 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.

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

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 happiness 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 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 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, without pleasure, the fourth jhana, by which he abandons ignorance. The underlying tendency to ignorance does not lie dormant therein."

naṃ upasampajja viharissāmi, yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati, pihappaccayā domanassaṃ. paṭighaṃ tena pajahati. na tattha paṭighānusayo anuseti. idhāvuso visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. avijjaṃ tena pajahati. na tattha avijjānusayo anusetīti.

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

sukhāya panayye ve-

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

danāya 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 aviṇjā paṭibhāgoti.

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

aviṇjāya panayye kiṃ paṭibhāgoti? aviṇjāya kho āvuso visākha viṇjā paṭibhāgoti.

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

viṇjāya panayye kiṃ

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

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? accasarāvuso[1] visākha pañhaṃ. nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. nibbānogadhaṃ hi āvuso visākha brahmacariyaṃ nibbāna parāyanaṃ nibbāna pariyosānaṃ. ākaṅkhamāno ca tvaṃ[2] āvuso visākha bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byāka-

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[1] accayāsi āvuso (machasaṃ)

[2] ākaṅkhamāno tvaṃ (sī)

roti tathā naṃ dhāreyyāsīti.

**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 uṭṭhāyāsanā 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 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

evaṃ vutte bhagavā visākhaṃ upāsakaṃ etadavoca: paṇḍitā visākha dhammadinnā 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.

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

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