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.”

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 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 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 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 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."

28. But noble lady, what is the counterpart of pleasant 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 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.

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 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.