THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

2. The Connected Discourses on Feeling (2. Vedanāsaṃyuttaṃ)

[SN 36.1-30, PTS 4.205-4.238]



3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

2. The Connected Discourses on Feeling

1. The Book with Verses

1. The Discourse on Concentration

249. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings."

> "Concentrated, fully aware, mindful, a disciple of the Buddha;
> He understands feelings, and the origination of feelings.
>
> "Where these cease, and the path leading to their elimination;
> Through the elimination of feelings, a monk is without hunger, attained final Nibbāna." The first.

2. The Discourse on Happiness

250. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings."

> "Whether pleasant or unpleasant, together with neither-unpleasant-nor-pleasant;
> Internally and externally, whatever is felt.
>
> "Having known this as suffering, subject to deception, disintegrating;
> Touching again and again, seeing the fall, thus one becomes dispassionate therein." The second.

3. The Discourse on Abandoning

251. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Regarding pleasant feeling, monks, the underlying tendency to lust is to be abandoned; regarding unpleasant feeling, the underlying tendency to aversion is to be abandoned; regarding neither-unpleasant-nor-pleasant feeling, the underlying tendency to ignorance is to be abandoned. When, monks, for a monk the underlying tendency to lust regarding pleasant feeling has been abandoned, the underlying tendency to aversion regarding unpleasant feeling has been abandoned, the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling has been abandoned, this is called, monks, 'a monk without underlying tendency, seeing rightly, who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering.'"

"For one feeling pleasure, not understanding feeling;
The underlying tendency to lust exists, for one not seeing escape.

"For one feeling pain, not understanding feeling;
The underlying tendency to aversion exists, for one not seeing escape.

"The peaceful neither-unpleasant-nor-pleasant, taught by the one of extensive wisdom;
If one delights even in that, one is never freed from suffering.

"But when a monk is ardent, and does not neglect full awareness;
Then that wise one fully understands all feelings.

"He, having fully understood feelings, is without mental corruptions in the present life;
Established in the Teaching, upon the body's collapse, one who has attained the highest knowledge does not come to reckoning." The third.

4. The Discourse on the Abyss

252. "An ignorant worldling, monks, speaks this speech -'There is an abyss in the ocean.' But this, monks, the ignorant worldling speaks this speech about something non-existing, not found - 'There is an abyss in the ocean.' This, monks, is a designation for bodily painful feelings, namely 'abyss.' An ignorant worldling, monks, being touched by bodily painful feeling, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, monks, 'an ignorant worldling who did not gain a foothold in the abyss, and did not find firm ground.' But a learned noble disciple, monks, being touched by bodily painful feeling, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, monks, 'a learned noble disciple who gained a foothold in the abyss, and found firm ground.'"

"He who does not endure these arisen painful feelings,
Bodily, life-threatening, touched by which he trembles.

"He wails and cries out, weak and without strength;
He did not gain a foothold in the abyss, and also did not find firm ground.

"But he who endures these arisen painful feelings,
Bodily, life-threatening, touched by which he does not tremble;
He indeed gained a foothold in the abyss, and also found firm ground."The fourth.

5. The Discourse on What Should Be Seen

253. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Pleasant feeling, monks, should be seen as suffering; unpleasant feeling should be seen as a dart; neither-unpleasant-nor-pleasant feeling should be seen as impermanent. When, monks, for a monk pleasant feeling has been seen as suffering, unpleasant feeling has been seen as a dart, neither-unpleasant-nor-pleasant feeling has been seen as impermanent -

this is called, monks, 'a monk seeing rightly, who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering.'"

> "He who saw pleasure as suffering, saw pain as a dart;
> The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent.
>
> "He indeed is a monk seeing rightly, he fully understands feelings;
> He, having fully understood feelings, is without mental corruptions in the present life;
> Established in the Teaching, upon the body's collapse, one who has attained the highest knowledge does not come to reckoning." The fifth.

6. The Discourse on the Dart

254. "An ignorant worldling, monks, feels pleasant feeling, feels unpleasant feeling, feels neither-unpleasant-nor-pleasant feeling. A learned noble disciple, monks, feels pleasant feeling, feels unpleasant feeling, feels neither-unpleasant-nor-pleasant feeling. Therein, monks, what is the distinction, what is the disparity, what is the difference between a learned noble disciple and an ignorant worldling?" "The teachings have the Blessed One as their root, venerable sir, etc. An ignorant worldling, monks, being touched by unpleasant feeling, grieves, is wearied, laments, beats his breast and wails, falls into confusion. He feels two feelings - bodily and mental. Just as, monks, one might pierce a man with a dart.Then one might pierce him with a second dart following the first. Thus indeed, monks, that man would feel the feeling of two darts. So too, monks, an ignorant worldling, being touched by unpleasant feeling, grieves, is wearied, laments, beats his breast and wails, falls into confusion. He feels two feelings - bodily and mental. Being touched by that same unpleasant feeling, he has aversion. For him having aversion to unpleasant feeling, whatever underlying tendency to aversion regarding unpleasant feeling, that underlies him. Being touched by unpleasant feeling, he delights in sensual happiness. What is the reason for this? For, monks, an ignorant worldling does not understand any escape from unpleasant feeling other than sensual happiness; and for him delighting in sensual happiness, whatever underlying tendency to lust regarding pleasant feeling, that underlies him. He does not understand as it really is the origin, passing away, gratification, danger, and escape regarding those feelings. For him not understanding as it really is the origin, passing away, gratification, danger, and escape regarding those feelings, whatever underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, that underlies him. If he feels a pleasant feeling, he feels it bound. If he feels an unpleasant feeling, he feels it bound. If he feels a neither-unpleasant-nor-pleasant feeling, he feels it bound.This is called, monks, 'an ignorant worldling bound to birth, to ageing, to death, to sorrows, to lamentations, to sufferings, to displeasures, to anguishes; bound to suffering,' I say.

"But a learned noble disciple, monks, being touched by unpleasant feeling, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. He feels one feeling - bodily, not mental.

"Just as, monks, one might pierce a man with a dart.Then one would not pierce him with a second dart following the first. Thus indeed, monks, that man would feel the feeling of one dart. So too, monks, a learned noble disciple, being touched by unpleasant feeling, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. He feels one feeling - bodily, not mental. Being touched by that same unpleasant feeling, he does not have aversion. For him not having aversion to unpleasant feeling, whatever underlying tendency to aversion regarding unpleasant feeling, that does not underlie him. Being touched by unpleasant feeling, he does not delight in sensual happiness. What is the reason for this? For, monks, a learned noble disciple understands an escape from unpleasant feeling other than sensual happiness. For him not delighting in sensual happiness, whatever underlying tendency to lust regarding pleasant feeling, that does not underlie him. He understands as it really is the origin, passing away, gratification, danger, and escape regarding those feelings. For him understanding as it really is the origin, passing away, gratification, danger, and escape regarding those feelings, whatever underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, that does not underlie him. If he feels a pleasant feeling, he feels it unbound. If he feels an unpleasant feeling, he feels it unbound.If he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. This is called, monks, 'a learned noble disciple unbound from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; unbound from suffering,' I say. This, monks, is the distinction, this is the disparity, this is the difference between a learned noble disciple and an ignorant worldling."

> "The wise one does not feel feeling,
> Neither pleasure nor pain, though very learned;
> And this is the great distinction
> Of the wise one from the worldling.
>
> "For one who has discerned phenomena, very learned,
> Seeing with insight this world and the next;
> Desirable phenomena do not churn the mind,
> Nor does he come to repulsion from the undesirable.
>
> "For him compliance or opposition
> Are scattered, passed away, they do not exist;
> And having known the state, stainless, sorrowless,
> He rightly understands, one gone beyond existence." The sixth.

7. The First Discourse on Sickness

255. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, in the evening, having emerged from seclusion, went to the sick hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks:

"Monks, a monk should await his time mindful and fully aware.This is our instruction to you.

"And how, monks, is a monk mindful? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings... etc. he dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk is mindful.

"And how, monks, is a monk fully aware? Here, monks, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus, monks, a monk acts with full awareness. Monks, a monk should await his time mindful and fully aware.This is our instruction to you.

"If, monks, for that monk thus dwelling mindful, fully aware, diligent, ardent, and resolute, a pleasant feeling arises, he thus understands: 'This pleasant feeling has arisen in me. And that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. A pleasant feeling arisen dependent on a body that is impermanent, conditioned, dependently arisen, how could it be permanent!' He dwells observing impermanence in the body and in pleasant feeling, dwells observing passing away, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. For him dwelling observing impermanence in the body and in pleasant feeling, dwelling observing passing away, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, whatever underlying tendency to lust regarding the body and pleasant feeling, that is abandoned.

"If, monks, for that monk thus dwelling mindful, fully aware, diligent, ardent, and resolute, an unpleasant feeling arises. He thus understands: 'This unpleasant feeling has arisen in me. And that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. An unpleasant feeling arisen dependent on a body that is impermanent, conditioned, dependently arisen, how could it be permanent!' He dwells observing impermanence in the body and in unpleasant feeling, dwells observing passing away, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. For him dwelling observing impermanence in the body and in unpleasant feeling... etc. dwelling observing relinquishment, whatever underlying tendency to aversion regarding the body and unpleasant feeling, that is abandoned.

"If, monks, for that monk dwelling thus mindful, fully aware, heedful, ardent, and resolute, a neither-unpleasant-nor-pleasant feeling arises, he thus understands - 'This neither-unpleasant-nor-pleasant feeling has arisen in me. And that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. A neither-unpleasant-nor-pleasant feeling arisen dependent on an impermanent, conditioned, dependently arisen body, how could it be permanent!' He dwells observing impermanence in the body and in

the neither-unpleasant-nor-pleasant feeling, dwells observing passing away, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. For him dwelling observing impermanence in the body and in the neither-unpleasant-nor-pleasant feeling, etc. dwelling observing relinquishment, whatever underlying tendency to ignorance regarding the body and the neither-unpleasant-nor-pleasant feeling, that is abandoned.

"If he feels a pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels an unpleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels a neither-unpleasant-nor-pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels a pleasant feeling, he feels it unbound. If he feels an unpleasant feeling, he feels it unbound. If he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick, through the exhaustion of that very oil and wick, being without nutriment, it would be extinguished; so too, monks, a monk feeling a feeling bounded by the body understands: 'I feel a feeling bounded by the body.' Feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'" The seventh.

8. The Second Discourse on Sickness

256. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, in the evening, having emerged from seclusion, went to the sick hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks:

"Monks, a monk should await his time mindful and fully aware.This is our instruction to you.

"And how, monks, is a monk mindful? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings... he dwells observing mind in mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk is mindful.

"And how, monks, is a monk fully aware? Here, monks, a monk acts with full awareness when going forward and returning... etc. acts with full awareness when speaking and remaining silent. Thus, monks, a monk is fully aware. Monks, a monk should await his time mindful and fully aware. This is our instruction to you.

"If, monks, for that monk thus dwelling mindful, fully aware, diligent, ardent, and resolute, a pleasant feeling arises. He thus understands: 'This pleasant feeling has arisen in me; and that is dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently arisen. A pleasant feeling arisen dependent on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent!' He dwells observing impermanence in the contact and in pleasant feeling, dwells observing passing away, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. For him dwelling observing impermanence in the contact and in pleasant feeling, dwelling observing passing away, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, whatever underlying tendency to lust regarding the contact and pleasant feeling, that is abandoned.

"If, monks, for that monk thus dwelling mindful... etc. an unpleasant feeling arises... etc. a neither-unpleasant-nor-pleasant feeling arises. He thus understands: 'This neither-unpleasant-nor-pleasant feeling has arisen in me; and that is dependent, not independent. Dependent on what? Dependent on this very contact... etc. He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'"

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick, through the exhaustion of that very oil and wick, being without nutriment, it would be extinguished; so too, monks, a monk feeling a feeling bounded by the body understands: 'I feel a feeling bounded by the body.' Feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'" The eighth.

9. The Discourse on Impermanence

257. "There are these three feelings, monks, impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings, impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation." The ninth.

10. The Discourse on Contact as Root

258. "There are these three feelings, monks, born of contact, rooted in contact, having contact as their source, having contact as their condition. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Dependent on contact experienced as pleasant, monks, a pleasant feeling arises. With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased. Dependent on contact experienced as unpleasant, monks, an unpleasant feeling arises. With the cessation of that very contact experienced as unpleasant, whatever feeling arising from that, the unpleasant feeling that arose dependent on contact experienced as unpleasant, that ceases, that is appeased. Dependent on contact experienced as neither-unpleasant-

nor-pleasant, monks, a neither-unpleasant-nor-pleasant feeling arises. With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased. Just as, monks, from the friction and combination of two sticks, heat is produced, fire is generated. From the separation and dispersal of those very sticks, whatever heat arising from that ceases, that is appeased. So too, monks, these three feelings are born of contact, rooted in contact, having contact as their source, having contact as their condition. Dependent on the respective contact, the respective feelings arise. With the cessation of the respective contact, the respective feelings cease." The tenth.

The Chapter with Verses is concluded as first.

Its summary:

> Concentration, happiness, by abandoning, the abyss, and by what should be seen;
> By the dart and by sickness, impermanent, and rooted in contact.

2. The Chapter on Being Alone

1. The Discourse on Gone to a Private Place

259. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One: "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Three feelings have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these three feelings have been spoken of by the Blessed One. But this was said by the Blessed One - "Whatever is felt, that is in suffering." With reference to what was this spoken by the Blessed One - "Whatever is felt, that is in suffering"?'"

"Good, good, monk! These three feelings, monk, have been spoken of by me. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these three feelings have been spoken of by me. But this, monk, was said by me - 'Whatever is felt, that is in suffering.' But this, monk, was spoken by me with reference to the impermanence of activities - "Whatever is felt, that is in suffering." But this, monk, was spoken by me with reference to the nature of activities being subject to destruction, etc. subject to falling, etc. subject to fading away, etc. having the nature of cessation, etc. subject to change - "Whatever is felt, that is in suffering." But, monk, the progressive cessation of activities has been declared by me.For one who has attained the first meditative absorption, speech has ceased. For one who has attained the second meditative absorption, applied and sustained thought have ceased. For one who has attained the third meditative absorption, rapture has ceased. For one who has attained the fourth meditative absorption, in-breath and out-breath have ceased. For one who has attained the plane of infinite space, perception of material form has ceased. For one who has attained the plane of infinite consciousness, perception of the plane of infinite space has ceased. For one who has

attained the plane of nothingness, perception of the plane of infinite consciousness has ceased. For one who has attained the plane of neither-perception-nor-non-perception, perception of the plane of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a monk who has eliminated the mental corruptions, lust has ceased, hate has ceased, delusion has ceased. But, monk, the progressive appeasement of activities has been declared by me. For one who has attained the first meditative absorption, speech has been appeased. For one who has attained the second meditative absorption, applied and sustained thought have been appeased, etc. For one who has attained the cessation of perception and feeling, perception and feeling have been appeased. For a monk who has eliminated the mental corruptions, lust has been appeased, hate has been appeased, delusion has been appeased. There are these six tranquillities, monk. For one who has attained the first meditative absorption, speech has been calmed. For one who has attained the second meditative absorption, applied and sustained thought have been calmed. For one who has attained the third meditative absorption, rapture has been calmed. For one who has attained the fourth meditative absorption, in-breath and out-breath have been calmed. For one who has attained the cessation of perception and feeling, perception and feeling have been calmed. For a monk who has eliminated the mental corruptions, lust has been calmed, hate has been calmed, delusion has been calmed." The first.

2. The First Discourse on Space

260. "Just as, monks, in space various winds blow. Eastern winds blow, western winds blow, northern winds blow, southern winds blow, dusty winds blow, dust-free winds blow, cold winds blow, hot winds blow, slight winds blow, exceeding winds blow. So too, monks, in this body various feelings arise, pleasant feeling arises, unpleasant feeling arises, neither-unpleasant-nor-pleasant feeling arises."

> "Just as winds in space, blow various and many;
> Eastern and western too, northern and also southern.
>
> "Dusty and dust-free too, cold and hot at times;
> Exceeding and slight, many winds blow.
>
> "So too in this body, feelings arise;
> The arising of pleasant and unpleasant, and that which is neither-unpleasant-nor-pleasant.
>
> "But when a monk is ardent, and does not neglect full awareness;
> Then that wise one fully understands all feelings.
>
> "He, having fully understood feelings, is without mental corruptions in the present life;
> Established in the Teaching, upon the body's collapse, one who has attained the highest knowledge does not come to reckoning." The second.

3. The Second Discourse on Space

261. "Just as, monks, in space various winds blow. Eastern winds blow, etc. Exceeding winds blow. So too, monks, in this body various feelings arise, pleasant

feeling arises, unpleasant feeling arises, neither-unpleasant-nor-pleasant feeling arises." The third.

4. The Discourse on the House

262. "Just as, monks, a guest house. There, having come from the eastern direction, they take up residence; having come from the western direction, they take up residence; having come from the northern direction, they take up residence; having come from the southern direction, they take up residence. Those of the warrior caste, having come, take up residence; brahmins, having come, take up residence; those of the merchant caste, having come, take up residence; those of the worker caste, having come, take up residence. So too, monks, in this body various feelings arise. Pleasant feeling arises, unpleasant feeling arises, neither-unpleasant-nor-pleasant feeling arises. Carnal pleasant feeling arises, carnal unpleasant feeling arises, carnal neither-unpleasant-nor-pleasant feeling arises. Spiritual pleasant feeling arises, spiritual unpleasant feeling arises, spiritual neither-unpleasant-nor-pleasant feeling arises." The fourth.

5. The First Discourse on Ānanda

263. Then the venerable Ānanda approached the Blessed One; having approached, he sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One: "What indeed, venerable sir, is feeling, what is the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?" There are these three feelings, Ānanda - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these are called, Ānanda, feelings. From the origin of contact is the origin of feeling; from the cessation of contact is the cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration. Whatever happiness and pleasure arises dependent on feeling, this is the gratification in feeling. That feeling is impermanent, suffering, subject to change, this is the danger in feeling. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling, this is the escape from feeling. But, Ānanda, the progressive cessation of activities has been declared by me. For one who has attained the first meditative absorption, speech has ceased, etc. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a monk who has eliminated the mental corruptions, lust has ceased, hate has ceased, delusion has ceased. But, Ānanda, the progressive appeasement of activities has been declared by me. For one who has attained the first meditative absorption, speech has been appeased, etc. For one who has attained the cessation of perception and feeling, perception and feeling have been appeased. For a monk who has eliminated the mental corruptions, lust has been appeased, hate has been appeased, delusion has been appeased. But, Ānanda, the progressive calming of activities has been declared by me. For one who has attained the first meditative absorption, speech has been calmed, etc. For one who has attained the plane of infinite space, perception of material form has been calmed. For one who has attained the plane of infinite consciousness, perception of the plane of infinite space has been calmed. For one who has attained the plane of nothingness, perception of the plane of infinite consciousness has been calmed. For one who has attained the plane of neither-perception-nor-non-perception, perception of the plane

of nothingness has been calmed. For one who has attained the cessation of perception and feeling, perception and feeling have been calmed. For a monk who has eliminated the mental corruptions, lust has been calmed, hate has been calmed, delusion has been calmed." The fifth.

6. The Second Discourse on Ānanda

264. Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Ānanda seated to one side, the Blessed One said this: "What indeed, Ānanda, is feeling, what is the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "Well then, Ānanda, listen and attend closely, I will speak." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One. The Blessed One said this: "There are these three feelings, Ānanda - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these are called, Ānanda, feelings. Etc. From the origin of contact, etc. For a monk who has eliminated the mental corruptions, lust has been calmed, hate has been calmed, delusion has been calmed." The sixth.

7. The First Discourse on Many

265. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "What indeed, venerable sir, is feeling, what is the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?" "There are these three feelings, monks: pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these are called, monks, feelings. From the origin of contact is the origin of feeling; from the cessation of contact is the cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration. Whatever happiness and pleasure arises dependent on feeling, this is the gratification in feeling. That feeling is impermanent, suffering, subject to change, this is the danger in feeling. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling, this is the escape from feeling.

"But, monks, the progressive cessation of activities has been declared by me.For one who has attained the first meditative absorption, speech has ceased, etc. For a monk who has eliminated the mental corruptions, lust has ceased, hate has ceased, delusion has ceased. But, monks, the progressive appeasement of activities has been declared by me. For one who has attained the first meditative absorption, speech has been appeased, etc. For a monk who has eliminated the mental corruptions, lust has been appeased, hate has been appeased, delusion has been appeased. There are these six tranquillities, monks. For one who has attained the first meditative absorption, speech has been calmed. For one who has attained the second meditative

absorption, applied and sustained thought have been calmed. For one who has attained the third meditative absorption, rapture has been calmed. For one who has attained the fourth meditative absorption, in-breath and out-breath have been calmed. For one who has attained the cessation of perception and feeling, perception and feeling have been calmed. For a monk who has eliminated the mental corruptions, lust has been calmed, hate has been calmed, delusion has been calmed." The seventh.

8. The Second Discourse on Many

266. Then several monks approached the Blessed One, etc. To those monks seated to one side, the Blessed One said this: "What indeed, monks, is feeling, what is the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?" "The teachings have the Blessed One as their root, venerable sir, etc." "There are these three feelings, monks: pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these are called, monks, feelings, etc. From the origin of contact, etc. The eighth.

9. The Discourse on Pañcakaṅga

267. Then the carpenter Pañcakaṅga approached the venerable Udāyī; having approached, he paid respect to the venerable Udāyī and sat down to one side. Seated to one side, the carpenter Pañcakaṅga said this to the venerable Udāyī - "How many feelings, venerable Udāyī, have been spoken of by the Blessed One?" "Three feelings, carpenter, have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, carpenter, are the three feelings spoken of by the Blessed One." When this was said, the carpenter Pañcakaṅga said this to the venerable Udāyī - "No indeed, venerable Udāyī, three feelings have not been spoken of by the Blessed One. Two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." For the second time the venerable Udāyī said this to the carpenter Pañcakaṅga - "No indeed, carpenter, two feelings have not been spoken of by the Blessed One. Three feelings have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these three feelings have been spoken of by the Blessed One." For the second time the carpenter Pañcakaṅga said this to the venerable Udāyī - "No indeed, venerable Udāyī, three feelings have not been spoken of by the Blessed One. Two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." For the third time the venerable Udāyī said this to the carpenter Pañcakaṅga - "No indeed, carpenter, two feelings have not been spoken of by the Blessed One. Three feelings have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these three feelings have been spoken of by the Blessed One." For the third time the carpenter Pañcakaṅga said this to the venerable Udāyī - "No indeed, venerable Udāyī, three feelings have not been spoken of by the Blessed One. Two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant

feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." Indeed the venerable Udāyī was not able to convince the carpenter Pañcakaṅga, nor was the carpenter Pañcakaṅga able to convince the venerable Udāyī. The venerable Ānanda heard this friendly conversation of the venerable Udāyī with the carpenter Pañcakaṅga.

Then the venerable Ānanda approached the Blessed One; having approached, he sat down to one side. Seated to one side, the venerable Ānanda reported to the Blessed One all the friendly conversation that the venerable Udāyī had with the carpenter Pañcakaṅga.

"There is indeed an existing exposition, Ānanda, for which the carpenter Pañcakaṅga did not give thanks to the monk Udāyī; and there is indeed an existing exposition, Ānanda, for which the monk Udāyī did not give thanks to the carpenter Pañcakaṅga. Two feelings also have been spoken of by me, Ānanda, by way of exposition.Three feelings also have been spoken of by me by way of exposition. Five feelings also have been spoken of by me by way of exposition. Six feelings also have been spoken of by me by way of exposition. Eighteen feelings also have been spoken of by me by way of exposition. Thirty-six feelings also have been spoken of by me by way of exposition. One hundred and eight feelings also have been spoken of by me by way of exposition. Thus, Ānanda, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, Ānanda, those who will not concede, allow, and approve of each other's well-spoken and well-said words, for them this is to be expected - they will dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. Thus, Ānanda, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, Ānanda, those who will concede, allow, and approve of each other's well-spoken and well-said words, for them this is to be expected - they will dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with good eyesight of affection."

"There are, Ānanda, these five types of sensual pleasure. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing, etc. Tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing. These, Ānanda, are the five types of sensual pleasure. Whatever happiness and pleasure arises, Ānanda, dependent on these five types of sensual pleasure - this is called sensual happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant

and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, a monk, with the subsiding of applied and sustained thought, enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, a monk enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of perceptions of fine-material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters upon and dwells in the plane of infinite space. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' -that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters upon and dwells in the plane of infinite consciousness. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters upon and dwells in the plane of nothingness. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of nothingness, a monk enters upon and dwells in the plane of neither-perception-nor-non-perception. This, Ānanda, is another happiness more brilliant and more sublime than that happiness. Those, Ānanda, who would speak thus - 'This is the utmost happiness and pleasure that beings experience' - that I do not allow of theirs. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness.

"And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters upon and dwells in the cessation of perception and feeling. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Now, Ānanda, there is this possibility, that heterodox wandering ascetics would speak thus - 'The ascetic Gotama speaks of the cessation of perception and feeling, and he declares that as happiness. What is this, how is this?' Ānanda, heterodox wandering ascetics who speak thus should be told thus - 'No indeed, friend, the Blessed One does not declare happiness with reference to pleasant feeling only. Wherever, friend, happiness is found, in whatever place, that the Truth-finder declares as happiness.'" The ninth.

10. The Discourse on the Monk

268. "Two feelings also have been spoken of by me, monks, by way of exposition, three feelings also have been spoken of by me by way of exposition, five feelings also have been spoken of by me by way of exposition, six feelings also have been spoken of by me by way of exposition, eighteen feelings also have been spoken of by me by way of exposition, thirty-six feelings also have been spoken of by me by way of exposition, one hundred and eight feelings also have been spoken of by me by way of exposition. Thus, monks, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, monks, those who will not concede, allow, and approve of each other's well-spoken and well-said words, for them this is to be expected - they will dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. Thus, monks, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, monks, those who will concede, allow, and approve of each other's well-spoken and well-said words, for them this is to be expected - they will dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with good eyesight of affection.

"There are, monks, these five types of sensual pleasure, etc. Now, monks, there is this possibility that heterodox wandering ascetics would speak thus - 'The ascetic Gotama speaks of the cessation of perception and feeling, and he declares that as happiness. What is this, how is this?' Monks, heterodox wandering ascetics who speak thus should be told thus - 'No indeed, friend, the Blessed One does not declare happiness with reference to pleasant feeling only. Wherever, friend, happiness is found, in whatever place, that the Truth-finder declares as happiness.'" The tenth.

The Chapter on Gone to a Private Place is the second.

Its summary:

> Gone to a private place, two, Space, House, two and Ānandas;
> Several, two spoken, and Pañcakaṅga with the monk.

3. The Chapter on the Theme of the Hundred and Eight

1. The Discourse on Sīvaka

269. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the wandering ascetic Moḷiyasīvaka approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Moḷiyasīvaka said this to the Blessed One: "There are, Master Gotama, some ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past.' What does Master Gotama say about this?"

"Indeed, Sīvaka, some feelings arise here originating from bile. This, Sīvaka, should be known by oneself, how some feelings arise here originating from bile; this, Sīvaka, is also accepted as truth by the world, how some feelings arise here originating from bile. Therein, Sīvaka, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past.' They pass over what is known by oneself, and they pass over what is accepted as truth in the world. Therefore I say it is wrong for those ascetics and brahmins.

"Indeed, Sīvaka, some feelings arise here originating from phlegm. Etc. Indeed, Sīvaka, some feelings arise here originating from wind. Etc. Indeed, Sīvaka, some feelings arise here from the combination of humours. Etc. Indeed, Sīvaka, some feelings arise here born from change of season. Etc. Indeed, Sīvaka, some feelings arise here born from improper care. Etc. Indeed, Sīvaka, some feelings arise here caused by external assault. Etc. Indeed, Sīvaka, some feelings arise here born from the result of action. This, Sīvaka, should be known by oneself. How some feelings arise here born from the result of action; this, Sīvaka, is also accepted as truth by the world. How some feelings arise here born from the result of action;therein, Sīvaka, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past.' They pass over what is known by oneself, and they pass over what is accepted as truth in the world.

Therefore I say it is wrong for those ascetics and brahmins."When this was said, the wandering ascetic Moḷiyasīvaka said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

> "Bile and phlegm and wind, and union of the humours and seasons;
> Abnormality and caused by some contrivance, and the eighth by the result of action." The first.

2. The Discourse on the Hundred and Eight

270. "I will teach you, monks, an exposition of the Teaching on one hundred and eight. Listen to that. And what, monks, is the exposition on one hundred and eight, the exposition of the Teaching? Two feelings also have been spoken of by me, monks, by way of exposition; three feelings also have been spoken of by me by way of exposition; five feelings also have been spoken of by me by way of exposition;six feelings also have been spoken of by me by way of exposition; eighteen feelings also have been spoken of by me by way of exposition; thirty-six feelings also have been spoken of by me by way of exposition; one hundred and eight feelings also have been spoken of by me by way of exposition. "And what, monks, are the two feelings? Bodily and mental - these are called, monks, the two feelings. And what, monks, are the three feelings? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these are called, monks, the three feelings. And what, monks, are the five feelings? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity - these are called, monks, the five feelings. And what, monks, are the six feelings? Feeling born of eye-contact, etc. feeling born of mind-contact - these are called, monks, the six feelings. And what, monks, are the eighteen feelings? Six explorations with pleasure, six explorations with displeasure, six explorations with equanimity - these are called, monks, the eighteen feelings. And what, monks, are the thirty-six feelings? Six pleasures connected with the household life, six pleasures connected with renunciation, six displeasures connected with the household life, six displeasures connected with renunciation, six equanimities connected with the household life, six equanimities connected with renunciation - these are called, monks, the thirty-six feelings. And what, monks, are the one hundred and eight feelings? Thirty-six feelings of the past, thirty-six feelings of the future, thirty-six feelings of the present - these are called, monks, the one hundred and eight feelings. This, monks, is the exposition on one hundred and eight, the exposition of the Teaching." The second.

3. The Discourse on a Certain Monk

271. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One: "What indeed, venerable sir, is feeling, what is the origin of feeling, what is the practice leading to the origin of feeling? What is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?"

"There are these three feelings, monk - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These are called, monk, feelings. From the origin of contact is the origin of feeling. Craving is the practice leading to the origin of feeling. From the cessation of contact is the cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration. Whatever happiness and pleasure arises dependent on feeling, this is the gratification in feeling; that feeling is impermanent, suffering, subject to change, this is the danger in feeling; whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling, this is the escape from feeling." The third.

4. The Discourse on the Former

272. "Monks, before my enlightenment, while I was still a Bodhisatta, not yet fully enlightened, it occurred to me: 'What indeed is feeling, what is the origin of feeling, what is the practice leading to the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?' It occurred to me, monks: 'There are these three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These are called feelings. From the origin of contact is the origin of feeling. Craving is the practice leading to the origin of feeling, etc. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling. This is the escape from feeling.'" The fourth.

5. The Discourse on Knowledge

273. 'These are feelings' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'This is the origin of feeling' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. 'This is the practice leading to the origin of feeling' - thus, monks, regarding things not heard before, vision arose for me, etc. 'This is the cessation of feeling' - thus, monks, regarding things not heard before, vision arose for me, etc. 'This is the practice leading to the cessation of feeling' - thus, monks, regarding things not heard before, vision arose for me, etc. 'This is the gratification in feeling' - thus, monks, regarding things not heard before, etc. 'This is the danger in feeling' - thus, monks, regarding things not heard before, etc. 'This is the escape' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose." The fifth.

6. The Discourse on Several Monks

274. Then several monks approached the Blessed One; having approached, etc. Seated to one side, those monks said this to the Blessed One: "What indeed, venerable sir, is feeling, what is the origin of feeling, what is the practice leading to the origin of feeling? What is the cessation of feeling, what is the practice leading to the cessation of feeling? What is the gratification in feeling, what is the danger, what is the escape?" "There are these three feelings, monks: pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These are called, monks, feelings. From the origin of contact is the origin of feeling. Craving is the practice leading to the origin of feeling. From the cessation of contact, etc. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling. This is the

escape from feeling." The sixth.

7. The First Discourse on Ascetics and Brahmins

275. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these three feelings. They are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these three feelings. They are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins. And those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The seventh.

8. The Second Discourse on Ascetics and Brahmins

276. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these three feelings, etc. They understand, etc. Having realised by direct knowledge themselves, having attained, they dwell."The eighth.

9. The Third Discourse on Ascetics and Brahmins

277. "Whatever ascetics or brahmins, monks, who do not understand feeling, do not understand the origin of feeling, do not understand the cessation of feeling, do not understand the practice leading to the cessation of feeling, etc. They understand, etc. Having realised by direct knowledge themselves, having attained, they dwell."The ninth.

10. The Discourse as Simple Version

278. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings." The tenth.

11. The Discourse on the Spiritual

279. "There is, monks, carnal rapture, there is spiritual rapture, there is rapture more spiritual than the spiritual; there is carnal happiness, there is spiritual happiness, there is happiness more spiritual than the spiritual; there is carnal equanimity, there is spiritual equanimity, there is equanimity more spiritual than the spiritual; there is carnal deliverance, there is spiritual deliverance, there is deliverance more spiritual than the spiritual. And what, monks, is carnal rapture? These are the five types of sensual pleasure, monks. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually

arousing, and enticing, etc. Tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing. These, monks, are the five types of sensual pleasure. Whatever rapture arises dependent on these five types of sensual pleasure, monks, this is called, monks, carnal rapture.

"And what, monks, is spiritual rapture? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. This is called, monks, spiritual rapture.

"And what, monks, is rapture more spiritual than the spiritual? Whatever rapture arises for a monk who has eliminated the mental corruptions when reviewing the mind liberated from lust, when reviewing the mind liberated from hate, when reviewing the mind liberated from delusion, monks, this is called, monks, rapture more spiritual than the spiritual.

"And what, monks, is carnal happiness? These are the five types of sensual pleasure, monks. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing, etc. Tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing. These, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is called, monks, carnal happiness.

"And what, monks, is spiritual happiness? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption. This is called, monks, spiritual happiness.

"And what, monks, is spiritual happiness that is more spiritual? Whatever happiness and pleasure arises for a monk who has eliminated the mental corruptions when reviewing the mind liberated from lust, when reviewing the mind liberated from hate, when reviewing the mind liberated from delusion, this is called, monks, spiritual happiness that is more spiritual.

"And what, monks, is carnal equanimity? These are the five types of sensual pleasure, monks. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing, etc. Tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing. These, monks, are the five types of sensual pleasure. Whatever equanimity arises

dependent on these five types of sensual pleasure, this is called, monks, carnal equanimity.

"And what, monks, is spiritual equanimity? Here, monks, with the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, a monk enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. This is called, monks, spiritual equanimity.

"And what, monks, is spiritual equanimity that is more spiritual? Whatever equanimity arises for a monk who has eliminated the mental corruptions when reviewing the mind liberated from lust, when reviewing the mind liberated from hate, when reviewing the mind liberated from delusion, this is called, monks, spiritual equanimity that is more spiritual.

"And what, monks, is carnal deliverance? Deliverance connected with fine-material-sphere existence is carnal deliverance.

"And what, monks, is spiritual deliverance? Deliverance connected with immaterial-sphere existence is spiritual deliverance.

"And what, monks, is spiritual deliverance that is more spiritual? Whatever deliverance arises for a monk who has eliminated the mental corruptions when reviewing the mind liberated from lust, when reviewing the mind liberated from hate, when reviewing the mind liberated from delusion, this is called, monks, spiritual deliverance that is more spiritual." The eleventh.

The Chapter on the Hundred and Eight Expositions is the third.

Its summary:

> Sīvaka, eight hundred, monk, former, knowledge and by the monk;
> Ascetics and brahmins three, purity and spiritual.

The Connected Discourses on Feeling is complete.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 4. The Chapter on the Six Sense Bases. 2. The Connected Discourses on Feeling Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org