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Buddhism

Suttas in Spanish — Selection

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

Credits

Author	Buddhist tradition (attributed to the Buddha and his disciples)
Date	5th–1st century BC
Original language	Pali
Version	Translation by Bhikkhu Sujato
Edition	1.6
Translation	Bhikkhu Sujato
Source	SuttaCentral
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About:

The Pali canon discourses that already have a human translation into Spanish on SuttaCentral. Most of it is the complete Vedanā Saṁyutta (SN 36), on feelings — pleasant, painful and neutral — translated by Bernat Font; the rest are individual suttas of the Majjhima, Saṁyutta and Aṅguttara translated by the Magga Traducciones group.

All the texts come from the Sutta Piṭaka, the "basket of discourses" of the Pali canon. The Vedanā Saṁyutta is central to Buddhist practice: it teaches one to observe each feeling without clinging to the pleasant or rejecting the unpleasant, and gives the image of the "two arrows" — the body's pain and the suffering the mind adds to it.

Source: https://suttacentral.net/es

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MN 44 — THE SHORTER ELABORATION

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

3 "Ma'am, they speak of this thing called 'substantial reality'. What is this substantial reality that the Buddha spoke of?"

4 "Visākha, the Buddha said that these five grasping aggregates are substantial reality. That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality."

5 Saying "Good, ma'am," Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

6 "Ma'am, they speak of this thing called 'the origin of substantial reality'. What is the origin of substantial reality that the Buddha spoke of?"

7 "It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. The Buddha said that this is the origin of substantial reality."

8 “Ma’am, they speak of this thing called ‘the cessation of substantial reality’. What is the cessation of substantial reality that the Buddha spoke of?”

9 “It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. The Buddha said that this is the cessation of substantial reality.”

10 “Ma’am, they speak of the practice that leads to the cessation of substantial reality. What is the practice that leads to the cessation of substantial reality that the Buddha spoke of?”

11 “The practice that leads to the cessation of substantial reality that the Buddha spoke of is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

12 “But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

13 “That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another. The desire and greed for the five grasping aggregates is the grasping there.”

14 “But ma’am, how does substantialist view come about?”

15 “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the

teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how substantialist view comes about."

16 "But ma'am, how does substantialist view not come about?"

17 "It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how substantialist view does not come about."

18 "But ma'am, what is the noble eightfold path?"

19 "It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

20 "But ma'am, is the noble eightfold path conditioned or unconditioned?"

21 "The noble eightfold path is conditioned."

22 "Are the three spectrums of practice included in the noble eightfold path? Or is the noble eightfold path included in the three spectrums of practice?"

23 “The three spectrums of practice are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three spectrums of practice. Right speech, right action, and right livelihood: these things are included in the spectrum of ethics. Right effort, right mindfulness, and right immersion: these things are included in the spectrum of immersion. Right view and right purpose: these things are included in the spectrum of wisdom.”

24 “But ma’am, what is immersion? What things are the bases of immersion? What things are the prerequisites for immersion? What is the development of immersion?”

25 “Unification of the mind is immersion. The four kinds of mindfulness meditation are the bases for immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion.”

26 “How many processes are there?”

27 “There are these three processes. The physical process, the verbal process, and the mental process.”

28 “But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

29 “Breathing is a physical process. Placing the mind and keeping it connected are a verbal process. Perception and feeling are a mental process.”

30 “But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected a verbal process? Why are perception and feeling a mental process?”

31 “Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are a verbal process. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are a mental process.”

32 “But ma’am, how does someone attain the cessation of perception and feeling?”

33 “A mendicant who is entering such an attainment does not think: ‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

34 “But ma’am, which process ceases first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental?”

35 “The verbal process ceases first, then physical, then mental.”

36 “But ma’am, how does someone emerge from the cessation of perception and feeling?”

37 “A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

38 “But ma’am, which process arises first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental?”

39 “The mental process arises first, then physical, then verbal.”

40 “But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

41 “They experience three kinds of contact: emptiness, signless, and undirected contacts.”

42 “But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

43 “Their mind slants, slopes, and inclines to seclusion.”

44 “But ma’am, how many feelings are there?”

45 “There are three feelings: pleasant, painful, and neutral feeling.”

46 “What are these three feelings?”

47 “Anything felt physically or mentally as pleasant or enjoyable. This is pleasant feeling. Anything felt physically or mentally as painful or unpleasant. This is painful feeling. Anything felt physically or mentally as neither pleasurable nor painful. This is neutral feeling.”

48 “What is pleasant and what is painful regarding each of the three feelings?”

49 “Pleasant feeling is pleasant when it remains and painful when it perishes. Painful feeling is painful when it remains and pleasant when it perishes. Neutral feeling is pleasant in the presence of knowledge, and painful in the presence of ignorance.”

50 “What underlying tendencies underlie each of the three feelings?”

51 “The underlying tendency for greed underlies pleasant feeling. The underlying tendency for aversion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

52 “Do these underlying tendencies always underlie these feelings?”

53 “No, they do not.”

54 “What should be given up in regard to each of these three feelings?”

55 “The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to aversion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.”

56 “Should these underlying tendencies be given up regarding all instances of these feelings?”

57 “No, not in all instances. Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. With this they give up greed, and the underlying tendency to greed does not lie within that. And take a mendicant who reflects: ‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’ Nursing such a longing for the supreme liberations gives rise to sadness due to longing.

57.2 With this they give up aversion, and the underlying tendency to aversion does not lie within that. Take a mendicant who, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. With this they give up ignorance, and the underlying tendency to ignorance does not lie within that."

58 "But ma'am, what is the counterpart of pleasant feeling?"

59 "Painful feeling."

60 "What is the counterpart of painful feeling?"

61 "Pleasant feeling."

62 "What is the counterpart of neutral feeling?"

63 "Ignorance."

64 "What is the counterpart of ignorance?"

65 "Knowledge."

66 "What is the counterpart of knowledge?"

67 "Freedom."

68 "What is the counterpart of freedom?"

69 "Extinguishment."

70 "What is the counterpart of extinguishment?"

71 "Your question goes too far, Visākha. You weren't able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life. If you wish, go to the Buddha and ask him

this question. You should remember it in line with his answer."

72 And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He rose from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

73 When he had spoken, the Buddha said to him, "The nun Dhammadinnā is astute, Visākha, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā. That is what it means, and that's how you should remember it."

74 That is what the Buddha said. Satisfied, the layman Visākha approved what the Buddha said.

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SN 3.3 — OLD AGE AND DEATH

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Sir, for someone who has been reborn, is there any exemption from old age and death?"

3 "Great king, for someone who has been reborn, there's no exemption from old age and death. Even for well-to-do aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they're born, there's no exemption from old age and death.

3.2 Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest."

4 That is what the Buddha said. …

5 "Fancy chariots of kings wear out,
and even this body gets old.
But the truth of the good never gets old—
so the good proclaim to the good."

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SN 3.25 — THE SIMILE OF THE MOUNTAIN

✦

1 At Sāvatthī.

2 King Pasenadi of Kosala sat to one side, and the Buddha said to him, "So, Great King, where are you coming from in the middle of the day?"

3 "Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings."

4 "What do you think, Great King? Suppose a trustworthy and dependable man were to come from the east. He'd approach you and say: 'Please, Great King, you should know this. I come from the east. There I saw a big mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, Great King, do what you must!'

5 Then a second trustworthy and dependable man were to come from the west … a third from the north … and a fourth from the south. He'd approach you and say: 'Please, Great King, you should know this. I come from the south. There I saw a big mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, Great King, do what you must!'

6 Should such a dire threat arise—a grim loss of human life, when human birth is so rare—what would you do?"

7 “Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

8 “I tell you, Great King, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?”

9 “Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?

10 Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no domain for such battles when old age and death are advancing.

11 In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no domain for such diplomatic battles when old age and death are advancing.

12 In this royal court there is abundant gold, both coined and uncoined, stored above and below ground. Using this wealth we can bribe an approaching enemy. But there is no place, no domain for such monetary battles when old age and death are advancing.

13 When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

14 “That’s so true, Great King! That’s so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

15 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

16 “Suppose there were vast mountains
of solid rock pressing against the sky
drawing in from all sides
and crushing the four quarters.

17 So too old age and death
advance upon all living creatures—
aristocrats, brahmins, peasants,
menials, corpse-workers, and scavengers.
They spare nothing.
They crush all beneath them.

18 There’s nowhere for elephants to take a stand,
nor chariots nor infantry.
They can’t be defeated
by diplomatic battles or by wealth.

19 That’s why an astute person,
seeing what’s good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

20 Whoever lives by the teaching
in body, speech, and mind,
is praised in this life
and departs to rejoice in heaven.”

24 The Linked Discourses with the Kosalan are complete.

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SN 36.1 — IMMERSION

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings.

3 Stilled, aware,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,

4 where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, quenched.”

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SN 36.2 — PLEASURE

✦

1 "Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings.

3 Whether it's pleasant or painful,
as well as what's neutral,
whatever there is that is felt
internally and externally:

4 having known, 'this is suffering,
deceptive, breaking apart',
seeing feelings vanish with every contact,
that's how they become free of desire for them."

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SN 36.3 — GIVING UP

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling.

3 The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to aversion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.

4 When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 When you feel pleasure
without understanding feeling,
the underlying tendency to greed is there,
if you don’t see the escape.

6 When you feel pain
without understanding feeling,
the underlying tendency to aversion is there,
if you don’t see the escape.

7 As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,

you're still not released from suffering.

8 But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

9 Completely understanding feelings,
they're without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can't be reckoned."

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SN 36.4 — THE ABYSS

✦

1 “Mendicants, when an unlearned ordinary person says that there’s an abyss under the ocean, they’re speaking of something that doesn’t exist.

2 ‘Abyss’ is a term for painful physical feelings.

3 When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They’re called an unlearned ordinary person who hasn’t stood up in the abyss and has found no footing.

4 When a learned noble disciple experiences painful physical feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion. They’re called a learned noble disciple who has stood up in the abyss and found a footing.

5 If you can’t abide
those painful physical feelings
that arise and sap your vitality;
if you tremble at their touch,

6 weeping and wailing,
a weakling lacking strength—
you won’t stand up in the abyss
and find a footing.

7 If you can endure
those painful physical feelings
that arise and sap your vitality;
if you don't tremble at their touch—
you stand up in the abyss
and find a footing."

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SN 36.5 — SHOULD BE SEEN

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling.

3 Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.

4 When a mendicant has seen these three feelings in this way, they’re called a mendicant who sees rightly, has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 A mendicant who sees pleasure as pain,
and suffering as a dart,
and that peaceful, neutral feeling
as impermanent

6 sees rightly;
they completely understand feelings.
Completely understanding feelings,
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

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SN 36.6 — AN ARROW

✦

1 “Mendicants, an unlearned ordinary person feels pleasant, painful, and neutral feelings. A learned noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

2 “Our teachings are rooted in the Buddha. …”

3 “When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

4 It’s like a person who is struck with an arrow, only to be struck with a second arrow. That person experiences the feeling of two arrows.

5 In the same way, when an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

6 When they’re touched by painful feeling, they resist it. The underlying tendency for aversion toward painful feeling underlies that.

7 When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an unlearned ordinary person doesn’t understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.

8 They don't truly understand feelings' origin, disappearance, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that.

9 If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached.

10 They're called an unlearned ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. They are attached to suffering, I say.

11 When a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

12 It's like a person who is struck with an arrow, but was not struck with a second arrow. That person would experience the feeling of one arrow.

13 In the same way, when a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

14 When they're touched by painful feeling, they don't resist it. There's no underlying tendency for aversion toward painful feeling underlying that.

15 When touched by painful feeling they don't look forward to enjoying sensual pleasures. Why is that? Because a learned noble disciple understands an escape from painful feeling apart from sensual pleasures. Since

they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.

16 They truly understand feelings' origin, disappearance, gratification, drawback, and escape. There's no underlying tendency to ignorance about neutral feeling underlying that.

17 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

18 They're called a learned noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are detached from suffering, I say.

19 This is the difference between a learned noble disciple and an unlearned ordinary person.

20 A wise and learned person does not not feel
the feeling of pleasure and pain.
This is the great difference of skill
between the attentive one and the ordinary.

21 A learned person who has appraised the teaching
discerns this world and the next.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.

22 Both favoring and opposing
are cleared and ended, and are no more.
Knowing the stainless, sorrowless state,

they who have gone beyond rebirth <j>understand rightly.”

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SN 36.7 — THE INFIRMARY (1ST)

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

3 “Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

4 And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

5 And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

5.2 That's how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you.

6 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

6.2 So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency to greed for the body and pleasant feeling.

7 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: 'A painful feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

7.2 So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency to aversion toward the body and painful feeling.

8 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

8.2 So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency to ignorance toward the body and neutral feeling.

9 If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

10 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

11 Feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

12 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed.

13 In the same way, feeling the end of the body draw close, a mendicant understands: 'I feel the end of the body draw close.' Feeling the end of life draw close, a mendicant understands: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

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SN 36.8 — THE INFIRMARY (2ND)

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

3 “Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

4 And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

5 And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware.

6 A mendicant should await their time mindful and aware. This is my instruction to you.

7 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated.

7.2 So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

8 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise … if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact.'

9 (Tell in full as in the previous discourse.)

10 They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

11 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed.

12 In the same way, feeling the end of the body draw close, a mendicant understands: ‘I feel the end of the body draw close.’ Feeling the end of life draw close, they understand: ‘I feel the end of life draw close.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

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SN 36.9 — IMPERMANENT

✦

1 “Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

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SN 36.10 — ROOTED IN CONTACT

✦

1 "Mendicants, these three feelings are born, rooted, sourced, and dependent on contact. What three?

2 Pleasant, painful, and neutral feeling.

3 Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful.

3.2 With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

4 When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

5 In the same way, these three feelings are born, rooted, sourced, and dependent on contact. The appropriate feeling arises dependent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases."

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SN 36.11 — IN PRIVATE

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of.

3 But the Buddha has also said: 'Suffering includes whatever is felt.' What was the Buddha referring to when he said this?"

4 "Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of.

5 But I have also said: 'Suffering includes whatever is felt.'

6 When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish.

7 But I have also explained the progressive cessation of activities. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased.

7.2 For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimen-

sion of infinite consciousness, the perception of the dimension of infinite space has ceased.

7.3 For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

8 And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

9 There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized.

9.2 For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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SN 36.12 — IN THE ATMOSPHERE (1ST)

✦

1 "Mendicants, various winds blow in the atmosphere. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

3 There are many and various
winds that blow in the atmosphere.
From the east they come, also the west,
the north, and then the south.

4 They are dusty and dustless,
cool and sometimes warm,
strong and weak;
these are the different gales that blow.

5 So too, in this body
feelings arise,
pleasant and painful,
and those that are neutral.

6 But when a mendicant is keen,
not neglecting situational awareness,
that astute person

understands all feelings.

7 Completely understanding feelings,
they're without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can't be reckoned."

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SN 36.13 — IN THE ATMOSPHERE (2ND)

✦

1 “Mendicants, various winds blow in the atmosphere. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

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SN 36.14 — A GUEST HOUSE

✦

1 “Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, peasants, and menials all stay there.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also pleasant, painful, and neutral feelings of the flesh arise. Also pleasant, painful, and neutral feelings not of the flesh arise.”

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SN 36.15 — WITH ĀNANDA (1ST)

✦

1 Then Venerable Ānanda went up to the Buddha … sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. When contact ceases, feeling ceases.

5 The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

6 The pleasure and happiness that arise from feeling: this is its gratification.

7 That feeling is impermanent, suffering, and perishable: this is its drawback.

8 Removing and giving up desire and greed for feeling: this is its escape.

9 But I have also explained the progressive cessation of activities. For someone who has attained the first absorption, speech has ceased. … For someone who has attained the cessation of perception and feeling, percep-

tion and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

10 And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

11 And I have also explained the progressive tranquilizing of activities. For someone who has attained the first absorption, speech has been tranquilized. … For someone who has attained the dimension of infinite space, the perception of form has been tranquilized.

11.2 For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized.

11.3 For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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SN 36.16 — WITH ĀNANDA (2ND)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, what is feeling? What's the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?"

2 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

3 "Well then, Ānanda, listen and apply your mind well, I will speak."

4 "Yes, sir," Ānanda replied. The Buddha said this:

5 "Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feelings. …

6 For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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SN 36.17 — WITH SEVERAL MENDICANTS (1ST)

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. When contact ceases, feeling ceases.

5 The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

6 The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.

7 But I have also explained the progressive cessation of activities. … For someone who has attained the first absorption, speech has ceased. … For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. …

7.2 For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized.

7.3 For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

8 For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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SN 36.18 — WITH SEVERAL MENDICANTS (2ND)

✦

1 Then several mendicants went up to the Buddha … The Buddha said to them:

2 “Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Our teachings are rooted in the Buddha. …”

4 “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feelings. …”

5 (Tell in full as in the previous discourse.)

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SN 36.19 — WITH PAÑCAKAṄGA

✦

1 Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him, “Sir, how many feelings has the Buddha spoken of?”

2 “Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.”

3 When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

4 For a second time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

5 For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

6 And for a third time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

7 And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

8 But neither was able to persuade the other.

9 Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

10 "Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct.

11 In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

12 I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words.

13 I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes.

14 There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

14.2 The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

15 And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that.

15.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

16 And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is a pleasure that is finer than that.

16.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

17 And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is a pleasure that is finer than that.

17.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

18 And what is that pleasure? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

19 And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is a pleasure that is finer than that.

19.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

20 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

21 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

22 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

23 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

24 It's possible that wanderers of other religions might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

25 When wanderers of other religions say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.’”

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SN 36.20 — A MENDICANT

✦

1 "Mendicants, in one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

2 I've taught the Dhamma with all these explanations. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words.

3 I've taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes.

4 There are these five kinds of sensual stimulation. …

5 It's possible that wanderers of other religions might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

[6] Mendicants, when wanderers of other religions say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.’”

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SN 36.21 — WITH SĪVAKA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds.' What does the worthy Gotama say about this?"

4 "Sīvaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally deemed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So those ascetics and brahmins are wrong, I say.

5 Some feelings stem from phlegm disorders … wind disorders … their conjunction … change in weather … not taking care of yourself … exertion … Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally deemed to be true.

5.2 Since this is so, the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So

those ascetics and brahmins are wrong, I say."

6 When he said this, the wanderer Moḷiyasīvaka said to the Buddha, "Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

7 "Bile, phlegm, and wind,
their conjunction, and the weather,
not taking care of yourself, exertion,
and the result of deeds is the eighth."

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SN 36.22 — THE EXPLANATION OF THE HUNDRED AND EIGHT

✦

1 “Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen …

2 And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

3 And what are the two feelings? Physical and mental. These are called the two feelings.

4 And what are the three feelings? Pleasant, painful, and neutral feelings. …

5 And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. …

6 And what are the six feelings? Feeling born of eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …

7 And what are the eighteen feelings? There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. …

8 And what are the thirty-six feelings? Six kinds of domestic happiness and six kinds of renunciate happiness. Six kinds of domestic sadness and six kinds of renunciate sadness. Six kinds of domestic equanimity and six

kinds of renunciate equanimity. …

9 And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings.

10 This is the exposition of the teaching on the hundred and eight.”

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SN 36.23 — WITH A MENDICANT

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is feeling? What's the origin of feeling? What's the practice that leads to the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?"

3 "Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

5 When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

6 The pleasure and happiness that arise from feeling: this is its gratification.

7 That feeling is impermanent, suffering, and perishable: this is its drawback.

8 Removing and giving up desire and greed for feeling: this is its escape."

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SN 36.24 — BEFORE

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’

2 Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feelings. Feeling originates from contact. Craving is the practice that leads to the origin of feeling … Removing and giving up desire and greed for feeling: this is its escape.’”

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SN 36.25 — KNOWLEDGE

✦

1 "'These are the feelings.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

2 'This is the origin of feeling.' ...

3 'This is the practice that leads to the origin of feeling.' ...

4 'This is the cessation of feeling.' ...

5 'This is the practice that leads to the cessation of feeling.' ...

6 'This is the gratification of feeling.' ...

7 'This is the drawback of feeling.' ...

8 'This is the escape from feeling.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

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SN 36.26 — WITH SEVERAL MENDICANTS

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

5 When contact ceases, feeling ceases. …

6 Removing and giving up desire and greed for feeling: this is its escape.”

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SN 36.27 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

2 There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight in this very life.

3 There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

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SN 36.28 — ASCETICS AND BRAHMINS (2ND)

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

2 There are ascetics and brahmins who don’t truly understand these three feelings’ origin, disappearance, gratification, drawback, and escape. …

3 There are ascetics and brahmins who do truly understand …”

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SN 36.29 — ASCETICS AND BRAHMINS (3RD)

✦

1 “Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. …

2 There are ascetics and brahmins who do understand …”

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SN 36.30 — PLAIN VERSION

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feelings. These are the three feelings.”

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SN 36.31 — NOT OF THE FLESH

✦

1 “Mendicants, there is rapture of the flesh, rapture not of the flesh, and rapture even more spiritual than that not of the flesh.

2 There is pleasure of the flesh, pleasure not of the flesh, and pleasure even more spiritual than that not of the flesh.

3 There is equanimity of the flesh, equanimity not of the flesh, and equanimity even more spiritual than that not of the flesh.

4 There is liberation of the flesh, liberation not of the flesh, and liberation even more spiritual than that not of the flesh.

5 And what is rapture of the flesh? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The rapture that arises from these five kinds of sensual stimulation is called rapture of the flesh.

6 And what is rapture not of the flesh? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

6.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called rapture not of the flesh.

7 And what is rapture even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called rapture even more spiritual than that not of the flesh.

8 And what is pleasure of the flesh? Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called pleasure of the flesh.

9 And what is pleasure not of the flesh? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

9.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

9.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones de-

clare, ‘Equanimous and mindful, one meditates in bliss.’ This is called pleasure not of the flesh.

10 And what is pleasure even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called pleasure even more spiritual than that not of the flesh.

11 And what is equanimity of the flesh? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called equanimity of the flesh.

12 And what is equanimity not of the flesh? It’s when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called equanimity not of the flesh.

13 And what is equanimity even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called equanimity even more spiritual than that not of the flesh.

14 And what is liberation of the flesh? Liberation connected with form is liberation of the flesh.

15 And what is liberation not of the flesh? Liberation connected with the formless is liberation not of the flesh.

16 And what is liberation even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called liberation even more spiritual than that not of the flesh."

21 The Linked Discourses on feelings are complete.

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AN 2.32–41 — THE CHAPTER ON THE PEACEFUL MIND

✦

32 "Mendicants, I will teach you the level of the untrue person and the level of the true person. Listen and apply your mind well, I will speak."
"Yes, sir," they replied. The Buddha said this:
"What is the level of the untrue person? The untrue person is ungrateful and thankless, for the wicked only know how to be ungrateful and thankless. It is totally the level of an untrue person to be ungrateful and thankless. The true person is grateful and thankful, for the virtuous only know how to be grateful and thankful. It is totally the level of a true person to be grateful and thankful."

33 "Mendicants, I say that these two individuals cannot easily be repaid. What two? Mother and father.
You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them; and even if they were to defecate and urinate right there.
Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them. Why is that? Parents are very helpful to their children: they raise them, nurture them, and show them the world.
But you have done enough, more than enough, to repay them if you en-

courage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom."

34 Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "What does the worthy Gotama teach? What does he explain?"
"Brahmin, I teach action and inaction."
"But in what way does the worthy Gotama teach action and inaction?"
"I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. This is the kind of action and inaction that I teach."
"Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

35 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to him, "How many in the world are worthy of a religious donation? And where should a gift be given?"
"Householder, there are two in the world who are worthy of a religious donation: the trainee and the adept. These two in the world are worthy of a religious donation, and that's where you should give a gift."
That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
"In this world, the trainee and the adept,
are worthy of offerings dedicated to the gods.
They are sincere in body,

speech, and mind.
This is the field for sponsors of sacrifice—
what's given here is very fruitful."

36 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.
Now at that time Venerable Sāriputta was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"
"Reverend," they replied. Sāriputta said this:
"I will teach you about an individual fettered internally and one fettered externally. Listen and apply your mind well, I will speak."
"Yes, reverend," they replied. Sāriputta said this:
"Who is an individual fettered internally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're a returner, who comes back to this place. This is called an individual who is fettered internally, a returner, who comes back to this place.
Who is an individual fettered externally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They enter and remain in a certain peaceful state of freed mind. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're

a non-returner, not coming back to this place. This is called an individual who is fettered externally, a non-returner, who does not come back to this place.

Furthermore, a mendicant is ethical … they keep the rules they've undertaken. They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures. They simply practice for disillusionment, dispassion, and cessation regarding future lives. They practice for the ending of craving. They practice for the ending of greed. When their body breaks up, after death, they are reborn in one of the orders of gods. When they pass away from there, they are non-returners, not coming back to this place. This is called an individual who is fettered externally, a non-returner, who does not come back to this place."

Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha, "Sir, Venerable Sāriputta is in the stilt longhouse of Migāra's mother in the Eastern Monastery, where he is teaching the mendicants about an individual with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of sympathy." The Buddha consented with silence.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in the stilt longhouse of Migāra's mother in the Eastern Monastery, in front of Sāriputta. He sat down on the seat spread out. Sāriputta bowed to the Buddha and sat down to one side. The Buddha said to him:

"Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me: 'Sir, Venerable Sāriputta is in the stilt longhouse of Migāra's mother in the Eastern

Monastery, where he is teaching the mendicants about an individual with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of sympathy.'

Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

Sāriputta, you might think: 'Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.' But you should not see it like this. It was right here that those deities developed their minds.

So you should train like this: 'We shall have peaceful faculties and peaceful minds.' That's how you should train. When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking: 'We shall present the gift of peace to our spiritual companions.' That's how you should train.

Those wanderers of other religions, Sāriputta, who have not heard this exposition of the teaching are lost."

37 So I have heard. At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

Then the brahmin Ārāmadaṇḍa went up to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

"What is the cause, worthy Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?"

"It is because of their insistence on sensual desire, their shackles, avarice,

and attachment, that aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders."

"What is the cause, worthy Kaccāna, what is the reason why ascetics fight with ascetics?"

"It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics."

"Worthy Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?"

"There is, brahmin."

"Who in the world has gone beyond the insistence on sensual desire and the insistence on views?"

"In the eastern lands there is a city named Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha. He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views."

When this was said, the brahmin Ārāmadaṇḍa rose from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:

"Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

He who has gone beyond the insistence on sensual desire and the insistence on views.

Excellent, worthy Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Kaccāna has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

38 At one time Venerable Mahākaccāna was staying near Madhurā in the Nut Grass Grove.

Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him … He sat down to one side and said to Mahākaccāna:

"I have heard, worthy Kaccāna, that the ascetic Kaccāna doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Kaccāna."

"There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as a child, not a senior. If a youth, young, with pristine black hair, blessed with youth, in the prime of life, does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of

them, burning with fever for them, and eagerly seeking more, they are reckoned as astute, a senior."

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head to the feet of the young mendicants, saying, "The good fellows are elders, at the stage of the elder; we are youths, at the stage of youth.

Excellent, worthy Kaccāna! ... From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

39 "At a time when bandits are strong, kings are weak. Then the king is not at ease when going out or coming back or when touring the provinces. The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak. Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands. This is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

At a time when kings are strong, bandits are weak. Then the king is at ease when going out or coming back or when inspecting the provinces. The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak. Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other. This is for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans."

40 “Mendicants, I don’t praise wrong practice for these two, for laypeople and renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in completing the system of the skillful teaching.
I praise right practice for these two, for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in completing the system of the skillful teaching.”

41 “Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear.
But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants conform to the meaning and the teaching. They act for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

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AN 3.35 — WITH HATTHAKA

✦

1 So I have heard. At one time the Buddha was staying near Aḷavī, on a mat of leaves by a cow-path in a rosewood grove.

2 Then as Hatthaka of Aḷavī was going for a walk he saw the Buddha sitting on that mat of leaves. He went up to the Buddha, bowed, sat down to one side, and said, "Sir, I trust the Buddha slept well?"

3 "Yes, prince, I slept well. I am one of those who sleep at ease in the world."

4 "The winter nights are cold, sir, and it's the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows' hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the ocher robes are cold, and cold blows the north wind. And yet the Buddha says, 'Yes, prince, I slept well. I am one of those who sleep at ease in the world.'"

5 "Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered. His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide.

5.2 It has a canopy above and red pillows at both ends. An oil lamp is burning there, while his four wives attend to him in all manner of agreeable ways. What do you think, prince, would he sleep at ease, or not? Or how do you see this?"

6 “He would sleep at ease, sir. Of those who sleep at ease in the world, he would be one.”

7 “What do you think, prince? Is it not possible that a fever born of greed —physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

8 “Yes, sir.”

9 “The greed that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

10 What do you think, prince? Is it not possible that a fever born of hate … or a fever born of delusion—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

11 “Yes, sir.”

12 “The delusion that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

13 A brahmin who is fully quenched
always sleeps at ease.
Sensual pleasures slip off them,
they’re cooled, free of attachments.

14 Since they've cut off all clinging,
and removed the stress from the heart,
the peaceful sleep at ease,
having found peace of mind."

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AN 3.36 — MESSENGERS OF THE GODS

✦

1 "There are, mendicants, these three messengers of the gods. What three?

2 Firstly, someone does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. The wardens of hell take them by the arms and present them to King Yama, saying, 'Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!'

3 King Yama pursues, presses, and grills them about the first messenger of the gods: 'My man, did you not see the first messenger of the gods that appeared among human beings?'

4 They say, 'I saw nothing, sir.'

5 King Yama says to them, 'My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?'

6 They say, 'I saw that, sir.'

7 King Yama says to them, 'My man, did it not occur to you—being sensible and mature— "I, too, am liable to grow old. I'm not exempt from old age. I'd better do good by way of body, speech, and mind"?'

8 They say, ‘I couldn’t, sir. I was negligent.’

9 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

10 King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’

11 They say, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

12 They say, ‘I saw that, sir.’

13 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’

14 They say, ‘I couldn’t, sir. I was negligent.’

15 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your

mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

16 King Yama grills them about the third messenger of the gods: 'My man, did you not see the third messenger of the gods that appeared among human beings?'

17 They say, 'I saw nothing, sir.'

18 King Yama says to them, 'My man, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'

19 They say, 'I saw that, sir.'

20 King Yama says to them, 'My man, did it not occur to you—being sensible and mature— "I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?'

21 They say, 'I couldn't, sir. I was negligent.'

22 King Yama says to them, 'My man, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

23 After grilling them about the third messenger of the gods, King Yama falls silent. The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the

middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

24 The wardens of hell throw them down and hack them with axes. …

25 They hang them upside-down and hack them with hatchets. …

26 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

27 They make them climb up and down a big mountain of burning coals, blazing and glowing. …

28 The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated. The wardens of hell toss them into the Great Hell.

29 Now, about that Great Hell:

30 'Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

31 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.'

32 Once upon a time, King Yama thought, ‘Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!’

33 Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.

34 When warned by the gods’ messengers,
those sons of Manu who are negligent
sorrow for a long time
when they go to that wretched place.

35 When warned by the gods’ messengers,
the good and true persons here
never neglect
the teaching of the Noble One.

36 Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death.

37 Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering."

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AN 8.5 — WORLDLY CONDITIONS (1ST)

✦

1 “Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

2 Gain and loss, fame and disgrace,
blame and praise, and pleasure and pain.
These qualities among mankind are impermanent,
transient, and perishable.

3 An intelligent and mindful person knows these things,
seeing that they’re perishable.
Desirable things don’t disturb their mind,
nor are they repelled by the undesirable.

4 Both favoring and opposing
are cleared and disappeared, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth <j>understand rightly.”

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AN 8.6 — WORLDLY CONDITIONS (2ND)

✦

1 "Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

2 An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?"

3 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

4 "Well then, mendicants, listen and apply your mind well, I will speak."

5 "Yes, sir," they replied. The Buddha said this:

6 "Mendicants, an unlearned ordinary person encounters gain. They don't reflect: 'I've encountered this gain. It's impermanent, suffering, and perishable.' They don't truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They don't reflect: 'I've encountered this pain. It's impermanent, suffering, and perishable.' They don't truly understand it.

7 So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

8 A learned noble disciple encounters gain. They reflect: 'I've encountered this gain. It's impermanent, suffering, and perishable.' They truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They reflect: 'I've encountered this pain. It's impermanent, suffering, and perishable.' They truly understand it.

9 So gain and loss, fame and disgrace, blame and praise, and pleasure and pain don't occupy their mind. They don't favor gain or oppose loss. They don't favor fame or oppose disgrace. They don't favor praise or oppose blame. They don't favor pleasure or oppose pain.

9.2 Having given up favoring and opposing, they're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. This is the difference between a learned noble disciple and an unlearned ordinary person.

10 Gain and loss, fame and disgrace,
blame and praise, and pleasure and pain.
These qualities among mankind are impermanent,
transient, and perishable.

11 An intelligent and mindful person knows these things,
seeing that they're perishable.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.

12 Both favoring and opposing
are cleared and disappeared, they are no more.
Knowing the stainless, sorrowless state,
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