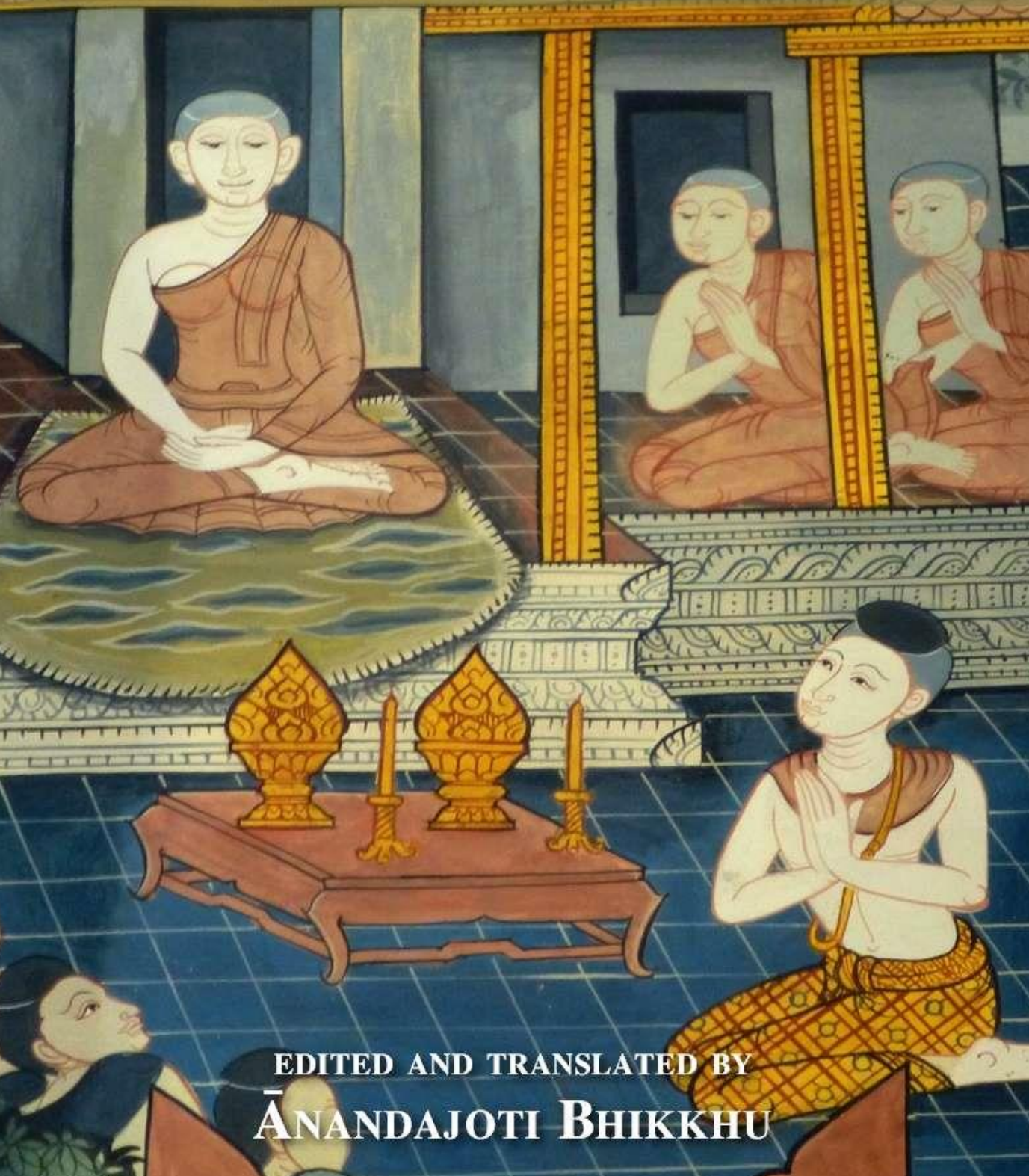


CŪĻAVEDALLASUTTAM

THE SMALL DISCOURSE GIVING AN
ELABORATION (MN 44)



EDITED AND TRANSLATED BY
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Cūḷavedallasuttaṃ
The Small Discourse giving an
Elaboration (MN 44)

text and translation by
Ānandajoti Bhikkhu

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Texts

Main Text

BJT: Śrī Lamkan edition, from the Buddha Jayanti Tripitaka Series, Volume X (Colombo, 1964/2508, reprinted with corrections 2005). The most reliable and the clearest edition.

PTS: European edition, Majjhima-nikāya, Vol. I, (London 1888, reprinted Oxford, 1979). This edition is heavily abbreviated, over and above the normal peyyāla passages, and difficult to reconstruct.

RTE: Royal Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996). This edition is the most problematic in its readings, often finding readings unknown elsewhere.¹

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999). Has all the normal problems associated with the Burmese texts, like spelling differences, and attempts to rectify what it feels is wrong metre.

MLD: Middle Length Discourses of the Buddha, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (2nd edition, Wisdom Publications, Somerville, 2001). A readable translation, but it is spoilt in places by being little more than an elliptic paraphrase, which glosses over many of the problems in the text.

Commentarial Introduction

ChS-A: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999).

PTS-A: European edition, Papañcasūdanī, Majjhimanikāyaṭṭhakathā of Buddhaghosācariya, Vol. II, (London 1928, reprinted London, 1979).

Note

In the main text there is only one major difference in the readings between the editions, others being trivial: when the questions are asked about the complements to Unpleasant and Pleasant Feeling, all texts except RTE give the answers as Pleasant and Unpleasant Feeling. RTE however states they are passion (*rāga*) and repulsion (*paṭigha*).

Interestingly, the complement to Neither-Unpleasant-nor-Pleasant is said by all editions to be ignorance (*avijjā*), which is the tendency (*anusaya*), and passion and repulsion are also tendencies. As either could be counted as complements, it is difficult to decide which reading is correct, I have therefore taken the majority reading on this.

¹ See the discussion of some of these readings in the Introduction below.

Introduction

What follows is a record of a conversation between the Arahāt nun Dhammadinnā and her ex-husband, the Non-Returner (*Anāgāmi*) Visākha. The basis for the story is that Visākha had been amongst the first to hear the newly awakened Buddha teach, and had on that occasion attained Stream Entry, and subsequently the state of a Non-Returner.

As he was no longer able to live a normal householder's life his wife Dhammadinnā decides to go forth herself, and in no long time she attains Arahātship while in the countryside. She then returns to the capital, and Visākha, hearing of her sudden return, decides to visit her to find out if she is dissatisfied, or if she has understood the teaching.

Rather than asking her directly, however, he decides to ask her questions on the teaching, and to judge for himself from the answers she gives. The discourse then consists of a series of questions asked by Visākha and the profound answers given by Ven Dhammadinnā.

It should be noted that this is a very important turn of events given the context of ancient Indian society, for here it is the woman who attains to the higher level, and the ex-wife is now seen as able to teach her husband, and the husband as willing to learn from her.

At the end of the discourse Visākha relates all that passed between them to the Buddha and he confirms that the teaching is exactly as he would have given it himself, thereby making it his own word (*Buddhavacana*).

* * *

The questions are arranged in series, and mainly follow on from the answer that was previously given, probing into the depths of the teachings given by the Buddha, and Dhammadinnā's own experience and understanding of the practices entailed.

The first set of questions (1-7) are about the meaning of embodiment, its arising, cessation and the path to the cessation; and related questions on the twenty kinds of embodiment view, how they arise and how they do not arise.

The next set (8-11) concern the eightfold noble path, its definition, its conditionality, and how it is organised, which is followed by a question about concentration, its causes, accessories and development.

We then move on to a set of questions (12-14) about bodily, verbal and mental processes and their definitions. The next set of questions about the cessation of perception and feeling (15-20) segue very nicely with the preceding set, and further expand on the answers given there.

There is then a set of questions on feelings (21-26), what they are, their types, definitions, and the tendencies that underlie them. There follows a set on various complements (27-33), beginning with complements to the three feelings and moving step by step to the ultimate question about Nibbāna. At this point Ven Dhammadinnā, doubting his ability to understand it, asks Visākha to speak to the Buddha himself.

The title *Vedalla* given to this discourse, which I translate here as *Elaboration*, is also one of the categories in the nine-fold division of the teaching, and seems to correspond to the Sanskrit word *Vaipulya*. It may arise because of the ever-deepening nature of the sets of questions, which start out with a simple question, often requiring a definition, which is then probed into, sometimes in a very deep and subtle way.

For instance in the set of questions about the eightfold path, first it is enumerated, then there are questions about its conditionality, its constituents and a deep question about its final member, concentration. The same applies to the other factors which are asked about, and this pattern seems to appear in other discourses designated as *Vedalla* also.²

* * *

There are a couple of anomalies in the text as it stands: when asked *how* does one enter and emerge from the cessation of perception and feeling, *Dhammadinnā* doesn't really answer, but gives an interesting statement that one who is entering that state doesn't think he will enter, he is entering or that he has entered (or emerged), but only that his mind has been developed so well that that is what happens.

When asked about the complement of the unconditioned *Nibbāna*, *Dhammadinnā* first says it is beyond *Visākha's* ability to understand, and then sends him to the Buddha if he wants to understand it. When he follows this advice, however, the Buddha has no further instruction for him, and simply confirms *Ven Dhammadinnā's* teaching up to that point.

These incidences, and the differences that are apparent in the parallel versions of the discourse,³ make it highly likely that the Pāli version has suffered textual corruption in its transmission in certain places, which would explain how these anomalies have entered the text.

* * *

It was on the basis of the teaching given in this discourse, which is the most extensive we have from a nun in the Lord Buddha's own time, that the Buddha placed this Elder Nun in the foremost position in the Dispensation amongst those who teach the Dhamma, and she is remembered and honoured for this accomplishment to this day.

It should also be noted that she is recorded in the commentarial tradition as having been an inspiring teacher, and *Sukkā*, being inspired by her, went forth and attained *Arahatship*.

² Besides this discourse the comms. list MN 43, 9, 109 and DN 21, besides an unidentified discourse, the *Saṅkhārabhājanīyasutta*, as examples of the genre.

³ For a discussion of the different versions of the text, see *Anālayo, A Comparative Study of the Majjhima-nikāya* 2011, pp.278-286; and *Chos sbyin gyi mdo* (2011).

Another sister called Vaḍḍhesī, who had been amongst the five hundred who followed Mahāpajāpatī when she ordained, also took Dhammadinnā as teacher, and after being tormented for years by lust was able to throw it off and attain Liberation. Her verses may serve as a further testament to Ven. Dhammadinnā's standing:

It is twenty-five years since I have gone forth,
but not even for a snap of the fingers did I attain calm of mind.
Not obtaining mental peace, soaked with sensual desire,
raising my arms and wailing, I entered the monastery.

I approached the nun (Dhammadinnā), who seemed trustworthy to me,
she taught me the Dhamma: constituents, spheres and elements.

After listening to her Dhamma and taking a seat on one side,
I came to know my past lives, I have purified the divine eye,
I have knowledge of others' minds, I have purified the divine ear.
I have realised spiritual power, the destruction of the pollutants was attained by me,
I have realised the six deep knowledges, and have fulfilled the Buddha's teaching.

Ānandajoti Bhikkhu
September 2014

The Commentarial Introduction

(from MA 44)

So yadā Bhagavā Sammāsambodhiṃ abhisambujjhivā,
After the Fortunate One completely awakened to Perfect Awakening,

pavattavara-Dhammacakko,⁴ Yasādayo kulaputte vinetvā,⁵
turned the auspicious Dhamma Wheel, instructed Yasa, the son of a good family,

Uruvelaṃ patvā, tattha jaṭilasahassaṃ vinetvā,
arrived at Uruvelā, and there instructed the thousand yogis,

purāṇajaṭilehi khīṇāsavabhikkhūhi saddhiṃ Rājagahaṃ gantvā,
and together with the former yogis, who were now pollutant-free monks, went to Rājagaha,

Buddhadassanattaṃ dvādasanahutāya parisāya saddhiṃ
° he preached Dhamma to King Bimbisāra and the assembly of twelve myriads

āgatassa Bimbisāramahārājassa⁶ Dhammaṃ desesi.
who had come in order to see the Awakened One.

Tadā Raññā saddhiṃ āgatesu dvādasanahutesu
From that twelve myriads who came together with the King

ekam nahutaṃ upāsakattaṃ paṭivedesi,
one myriad announced they were devotees,

ekādasa nahutāni Sotāpattiphale paṭiṭṭhahimsu saddhiṃ Raññā Bimbisārena.
and eleven myriads were established in the fruit of Stream Entry along with King Bimbisāra.

Ayaṃ upāsako tesaṃ aññataro,
This devotee (Visākha) was one amongst them,

tehi saddhiṃ paṭhamadassaneva⁷ Sotāpattiphale paṭiṭṭhāya,
and at the first meeting he was established with them in the fruit of Stream Entry,

puna ekadivasaṃ, Dhammaṃ sutvā,⁸ Anāgāmiphale paṭiṭṭhito.
and again afterwards on another day, after hearing the Dhamma he was established in the fruit of a Non-Returner.

⁴ RTE: *pavattitavara-*.

⁵ PTS: *vinento*.

⁶ PTS: *Bimbisārassa mahārājassa*.

⁷ RTE: *-dassaneveva*.

⁸ RTE, ChS add: *Sakadāgāmiphalaṃ patvā tato aparabhāge pi ekadivasaṃ, Dhammaṃ sutvā*.

So Anāgāmī hutvā gehaṃ āgacchanto ‘yathā aññesu divasesu,
After becoming a Non-Returner unlike when returning to the home on other days,

ito cito ca olokeno sitaṃ kurumāno hasamāno⁹ āgacchati,
when he came looking round here and there laughing and smiling,

evaṃ anāgantvā, santindriyo santamānaso hutvā āgamāsi.¹⁰
he didn’t come in this way, but he came with calmed faculties and calmed mind.

Dhammadinnā sīhapañjaraṃ ugghāṭetvā,
(His wife) Dhammadinnā got up from the couch,

vīthiṃ olokayamānā tassa āgamanākāraṃ¹¹ disvā,
and looking down the road saw the way he was coming,

‘Kiṃ nu kho etan?’-ti cintetvā tassa paccuggamaṃ kurumānā
and thought: ‘Why (is he) like this?’ and making her way out to meet him

sopānasīse ṭhatvā olambanattamaṃ hattham pasāresi.
stood at the top of the stairs and stretched out her hand in order to support him.

Upāsako attano hattham sammiñjesi.¹²
The devotee waved (her away with) his hand.

Sā: ‘Pātarāsabhojanakāle jānissāmī,’ ti cintesi.
She thought: ‘I will see during the morning meal.’

Upāsako pubbe tāya saddhiṃ ekato bhuñjati.
Formerly the devotee ate together with her.

Taṃ divasaṃ pana taṃ anapaloketvā¹³
But that day without even looking round

yogāvacarabhikkhu¹⁴ viya ekako va bhuñji.
he ate on his own like a meditating monk.

Sā: ‘Sāyanhakāle¹⁵ jānissāmī,’ ti cintesi.
She thought: ‘I will see during the evening time.’

⁹ ChS omits: *hasamāno*.

¹⁰ ChS: *agamāsi*.

¹¹ RTE: *āgamanakāraṇam*.

¹² RTE, ChS: *samiñjesi*.

¹³ RTE: *anavaloketvā*.

¹⁴ PTS: *yogāvacaro bhikkhu*.

¹⁵ PTS, RTE: *Sāyanhakāle*.

Upāsako taṃ divasaṃ sirigabbhaṃ na pāvisi,
That day the devotee didn't enter the bedroom,

aññaṃ gabbhaṃ paṭijaggāpetvā, kappiyamañcakam paññāpetvā¹⁶ nipaṃji.
but set another to watch over the chamber, prepared a suitable bed and lay down.

Upāsikā: 'Kiṃ nu khvassa¹⁷ bahiddhā patthanā atthi,
The female devotee, thinking: 'I wonder if he has desire for someone else,¹⁸

udāhu kenacid-eva paribhedakena bhinno,¹⁹
or, something was said by a slanderer,

udāhu mayheva koci doso atthī?' ti
or, whatever can my fault be?"

balavadomanassā hutvā,
and she became depressed,

'Ekaṃ dve²⁰ divase vasitakāle sakkā ñātun,'-ti
thinking: 'I am able to live like this for one or two days only',

tassa upaṭṭhānaṃ gantvā vanditvā aṭṭhāsi.
having gone to wait on him she worshipped him and stood there.

Upāsako: "Kiṃ Dhammadinne akāle āgatāsi?" ti pucchi.
The devotee asked: "Has Dhammadinnā come at this time?"

'Āma, Ayyaputta, āgatāmi, na tvaṃ yathā purāṇo,²¹
"Yes, Noble Sir, I have come, you are not like before,

kiṃ nu te bahiddhā patthanā atthī?" ti
is there desire for someone else?"

"Natthi Dhammadinne." ti
"There is not, Dhammadinnā."

¹⁶ PTS: *paññāpāpetvā*; ChS: *paññāpetvā*.

¹⁷ PTS: *kho*.

¹⁸ Lit: *for an outsider*.

¹⁹ RTE: *bhikanno?*

²⁰ PTS: *ekadve*.

²¹ PTS: *purāṇo*.

“Añño koci paribhedako atthī?” ti

“Is there some kind of slander?”

“Ayam-pi natthī.” ti

“Not that.”

“Evaṃ sante, mayheva koci doso bhavissatī?” ti

“That being so, (then) whatever can my fault be?”

“Tuyham-pi doso natthī.” ti

“You have no fault.”

“Atha kasmā mayā saddhiṃ yathāpakatīyā

◦ “Then why do you not make

allāpasallāpamattam-pi²² na karothā?” ti

conversation with me as normal?”

So cintesi: ‘Ayaṃ lokuttaradhammo nāma garu bhāriyo na pakāsetatabbo,²³

He thought: ‘I should not broadcast this supermundane (attainment), which is a weighty and serious (matter),

sace kho panāham na kathessāmi,

but if I don’t speak,

ayaṃ hadayaṃ phāletvā ettheva kālaṃ kareyyā,’ ti

her heart might break right now and she might die,’

tassā anuggahatthāya²⁴ kathesi:

so having sympathy for her, he said:

“Dhammadinne, ahaṃ Satthu Dhammadesanaṃ sutvā,

“Dhammadinnā, having heard the Teacher teach the Dhamma,

lokuttaradhammaṃ nāma adhigato,

I attained what is known as the supermundane state,

taṃ adhigatassa evarūpā lokiyakiriyaṃ na vaṭṭati.

and with that attainment such mundane actions are no longer suitable.

²² ChS: *ālāpa-*

²³ PTS: *nappakāsetatabbo*.

²⁴ PTS: *tassā anuggahatthāya*; giving a wrong gender for the pronoun; ChS: *tassāanuggahatthāya*.

Yadi tvaṃ icchasi, tava cattālisa²⁵ koṭiyo mama cattālisa koṭiyo ti
If you wish, with your four-hundred millions and my four-hundred millions

asītikoṭidhanam atthi,
there are eighty millions,

ettha issarā hutvā, mama Mātiṭṭhāne vā Bhaginiṭṭhāne vā ṭhatvā, vasa,
take control of this, and be in the position of a Mother or Sister to me, and live on that,

Tayā dinnena bhattapiṇḍamattena²⁶ aham yāpessāmi.
I can carry on with as little as a ball of rice given by you.

Athevaṃ na karosi, ime bhoge gahetvā, kulageham gaccha.
If such will not do, then take the wealth and return to your family home.

Athāpi te bahiddhā patthanā natthi,²⁷
Or if there is no one else you desire,

aham taṃ Bhaginiṭṭhāne vā Dhituṭṭhāne²⁸ vā ṭhapetvā posessāmī.” ti²⁹
I will place you in the position of a Sister or a Daughter and look after you.”

Sā cintesi: ‘Pakatipuriso evaṃ vattā nāma natthi.
She thought: ‘It is no ordinary person who is speaking thus.

Addhā etena lokuttaradhammo³⁰ paṭividdho.
Surely the supermundane state has been penetrated by him.

So pana dhammo kiṃ puriseheva paṭivijjhitabbo,³¹
But can this state only be penetrated by men,

udāhu mātugāmo pi paṭivijjhitum sakkotī?’ ti
or is it possible for a woman to penetrate it?’

Visākhā etad-avoca:
She said this to Visākha:

²⁵ PTS: *cattālisa*; also next instance.

²⁶ RTE, ChS: *-mattakena*.

²⁷ PTS: *atthi*; reversing the meaning.

²⁸ RTE: *dhītuṭṭhāne*.

²⁹ RTE: *posissāmī ti*.

³⁰ ChS: *lokuttaravaradhammo*.

³¹ ChS: *paṭibujjhitabbo*.

“Kiṃ nu kho eso dhammo puriseheva labhitabbo,

“Can this state only be attained by men,

mātugāmena pi sakkā laddhun?”-ti

or can a woman also attain it?”

“Kiṃ vadesi, Dhammadinne, ye paṭipannakā, te etassa dāyādā,

“What did you say, Dhammadinnā, for those who are practiced, theirs is the inheritance,

yassa yassa upanissayo atthi, so so etaṃ paṭilabhatī.” ti

for whoever there is a basis, for him there is the attainment.”

“Evaṃ sante, mayhaṃ pabbajjāṃ anujānāthā.” ti

“If that is so, please allow my going forth.”

“Sādhu, Bhadde, aham-pi taṃ³² etasmiṃ yeva magge yojetukāmo,

“Very well, Bhaddā,³³ if this is the path you want to apply yourself to,

manāṃ pana te ajānamāno na kathemī.” ti

not knowing your mind (previously) I did not speak.”

Tāvad-eva Bimbisārassa Rañño³⁴ santikaṃ gantvā vanditvā aṭṭhāsi.

Then he went to King Bimbisāra, worshipped him and stood there.

Rājā: “Kiṃ, gahapati, akāle āgatosī?” ti pucchi.

The King asked: “Why have you come at this time, householder?”

“Dhammadinnā: ‘Mahārāja, pabbajissāmī,’ ti vadatī.” ti

“Dhammadinnā says: ‘Great King, I would go forth.’”

“Kiṃ panassā³⁵ laddhuṃ vaṭṭatī?” ti

“But what is suitable to provide for her?”

“Aññaṃ kiñci natthi, sovaṇṇasivikaṃ, Deva, laddhuṃ vaṭṭati,

“It is suitable to provide nothing other than a golden palanquin, God-King,

nagarañ-ca paṭijaggāpetun.”-ti

and the cleaning of the city.”

Rājā sovaṇṇasivikaṃ datvā nagaraṃ paṭijaggāpesi.

The King gave the golden palanquin and had the city cleaned.

³² PTS omits: *taṃ*.

³³ This appears to be an affectionate name for her.

³⁴ PTS omits: *Rañño*.

³⁵ RTE, ChS: *panassa*; giving a wrong gender for the pronoun.

Visākho Dhammadinnam gandhodakena nahāpetvā,

Visākha had Dhammadinnā washed with scented water,

sabbālaṅkārehi alaṅkārapetvā,³⁶ sovaṇṇasivikāya nisīdāpetvā,

decorated with all her decorations, sat her down in the golden palanquin,

ñātigaṇena³⁷ parivārāpetvā, gandhapupphādīhi pūjayamāno,

gathered their relations around her, and while worshipping with scented flowers and so on,

nagaravāsanam karonto viya bhikkhuni-upassayam³⁸ gantvā,

as though he was perfuming the city, he took her to the nunnery,

“Ayye, Dhammadinnam pabbājethā,”³⁹ ti āha.

and said: “Noble Ladies, you must give Dhammadinnā the going forth.”

Bhikkhuniyo: “Ekaṃ vā dve vā dose sahitum vaṭṭati, gahapatī,” ti āhaṃsu.

The nuns said: “Householder, it is suitable to bear with one or two faults.”

“Natth⁴⁰ Ayye koci doso, saddhāya pabbajati.” ti

“There are no faults at all, Noble Ladies, she goes forth out of faith.”

Athekā byattā Therī tacapañcakakammaṭṭhānam ācikkhitvā,

Then one learned Elder nun informed her about the five-fold meditation subject beginning with skin,⁴¹

kese ohāretvā pabbājesi.

shaved her hair and gave her the going forth.

Visākho: “Abhiram’ Ayye, svākkhāto Dhammo,” ti vanditvā pakkāmi.

Visākha said: “Rejoice in the well-taught Dhamma, Noble Lady,” then worshipped her and departed.

Tassā pabbajitadivasato paṭṭhāya lābhasakkāro uppajji.

From the day she went forth many gains and much honour arose to her.

³⁶ PTS: *alaṅkarāpetvā*.

³⁷ PTS: *ñātigaṇe*.

³⁸ RTE: *bhikkhunūpassayam*; also below.

³⁹ ChS: *Dhammadinnam pabbājethāyye ti*.

⁴⁰ PTS: *Na*.

⁴¹ This is the meditation on the foulness of the body, beginning: *kesā, lomā, nakhā, dantā, taco* (*hairs of the head, body hairs, nails, teeth, skin*), which is repeated in forward and reverse order.

Teneva⁴² palibuddhā samaṇadhammaṃ kātuṃ okāsaṃ na labhati.

Because of that there were obstacles and no chance to develop the ascetic practices.

Athācariya-upajjhāyatheriyo⁴³ gahetvā, janapadaṃ gantvā,

Then taking the Elder nuns who were her Teacher and Preceptor, she went to the countryside,

aṭṭhatimsāya⁴⁴ ārammaṇesu cittarucitaṃ⁴⁵ kammaṭṭhānaṃ kathāpetvā,
made them explain the thirty-eight meditation objects that delight the mind,

samaṇadhammaṃ kātuṃ āraddhā,
and she began to develop the ascetic practices,

abhinīhārasampannattā pana nāticiraṃ kilamīttha.
and being endowed with resolution she did not tire easily.

Ito paṭṭhāya hi sataśahassakappamatthake
A hundred thousand aeons in the past from now

Padumuttaro nāma Satthā loke udapādi.
the Teacher Padumuttara arose in the world.

Tadā esā ekasmiṃ kule dāsī hutvā, attano kese vikkiṇitvā,
At that time she had become a servant to one family, then having sold her hair,

Sujātattherassa nāma Aggasāvakaṃ dānaṃ datvā, patthanam-akāsi.
she gave a gift to (the Buddha's) Chief Disciple, the Elder Sujāta, and made an aspiration.

Sā tāya patthanābhinīhārasampattiyā nāticiraṃ kilamīttha,
Through her being endowed with that aspiration and resolution she did not tire easily,

katipāheneva Arahattaṃ patvā cintesi:
and in a very few days, having attained Liberation, she thought:

“Ahaṃ yenaṭṭhena Sāsane pabbajitā, so matthakaṃ patto,
“I ordained in this Dispensation for a purpose, the summit has been attained,

kiṃ me janapadavāseṇa mayhaṃ ñātakā pi puññāni karissanti?⁴⁶
how will my relatives make merit with me in the countryside?

⁴² PTS, RTE: *Tena*.

⁴³ RTE: *Athācariyūpajjhāya-*.

⁴⁴ RTE: *aṭṭhattimsāya*.

⁴⁵ PTS: *cittarucikaṃ*.

⁴⁶ PTS punctuates this line differently: *kiṃ me janapadavāseṇa? Mayhaṃ ñātakā pi puññāni karissanti*.

Bhikkhunisaṅgho pi⁴⁷ paccayehi na kilamissati, Rājagahaṃ gacchāmī,” ti

Also the Community of nuns should not be tired out with the (lack of) requisites, I am going to Rājagaha,”

Bhikkhunisaṅghaṃ gahetvā Rājagahaṃ-eva agamāsi.

and taking the Community of nuns she went to Rājagaha.

Visākho: “Dhammadinnā kira āgatā,” ti sutvā,

Visākha, having heard: “Dhammadinnā has come, it seems,”

‘Pabbajitvā nacirasseva janapadaṃ gatā,

thought: ‘Not long after her going forth she went to the country,

gantvā pi nacirasseva paccāgatā,

and not long after going she returns again,

kiṃ nu kho bhavissati? Gantvā jānissāmī,’ ti

what can be up? I will go and see,’

dutiyagamanena bhikkhuni-upassayaṃ agamāsi.

and he came to the nunnery with a second person.

* * *

Evaṃ kirassa ahoṣi:

(And) he thought this it seems:

‘Abhiramasi nābhiramasi, Ayye?’ ti⁴⁸

‘Do you take delight, or do you not take delight, Noble Lady?’

Evaṃ pucchanaṃ nāma na paṇḍitakiccaṃ,

(But) this sort of questioning is not for a wise man,

pañcupādānakkhandhe upanetvā, pañhaṃ pucchissāmi,

(so) having brought up the five constituents (of mind and body) that provide fuel for attachment, I will question her with a question,

pañhabyākaraṇenevassā⁴⁹ abhiratiṃ vā anabhiratiṃ vā jānissāmī.’ ti

by her answer to the question I will know whether she has delight or no delight.’

⁴⁷ RTE omits: *pi*.

⁴⁸ RTE, PTS: *Ayye, abhiramasi nābhiramasī ti*.

⁴⁹ PTS: *pañhabyākaraṇeṇ’ ev’ assā*; ChS: *pañhabyākaraṇena tassā*.

Cūḷavedallasuttam̃ (MN 44) The Small Discourse giving an Elaboration

Introduction

Evaṃ me sutam̃:

Thus I heard:

ekam̃ samayaṃ Bhagavā Rājagahe viharati

At one time the Fortunate One was living near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrel's Feeding Place in Bamboo Wood.

Atha kho Visākho upāsako yena Dhammadinnā bhikkhunī tenupasaṅkama,

The devotee Visākha approached the nun Dhammadinnā,

upasaṅkamitvā Dhammadinnam⁵⁰ bhikkhunim̃ abhivādetvā, ekam-antaṃ nisīdi.
and after approaching and worshipping the nun Dhammadinnā, he sat on one side.

Ekam-antaṃ nisinno kho Visākho upāsako

While sitting on one side the devotee Visākha

Dhammadinnam̃ bhikkhunim̃ etad-avoca:

said this to the nun Dhammadinnā:

Q1. Embodiment

“Sakkāyo, sakkāyo,’ ti, Ayye, vuccati.

“‘Embodiment, embodiment,’⁵¹ is said, Noble Lady.

Katamo nu kho, Ayye, sakkāyo vutto Bhagavatā?’ ti

What, Noble Lady, is said to be embodiment by the Fortunate One?’”

“Pañca kho ime, āvuso Visākha, upādānakkhandhā

“These five constituents (of mind and body) that provide fuel for attachment, friend Visākha,

sakkāyo vutto Bhagavatā, seyyathidam̃:⁵²

are said to be embodiment by the Fortunate One, as follows:

⁵⁰ BJT: *Dhammadinnā*.

⁵¹ As we will see Visākha asks about embodiment in terms of the Four Noble Truths, and just as suffering is defined in terms of the constituents, so here is embodiment, and similarly with arising, cessation and Path.

⁵² ChS: *seyyathidam̃*; throughout.

rūpūpādānakkhandho⁵³

the form constituent that provides fuel for attachment

vedanūpādānakkhandho

the feelings constituent that provides fuel for attachment

saññūpādānakkhandho

the perceptions constituent that provides fuel for attachment

saṅkhārūpādānakkhandho

the (mental) processes constituent that provides fuel for attachment

viññāṇūpādānakkhandho.

the consciousness constituent that provides fuel for attachment.

Ime kho, āvuso Visākha, pañcupādānakkhandhā sakkāyo vutto Bhagavatā.” ti

These are the five constituents (of mind and body) that provide fuel for attachment, friend Visākha, that are said to be embodiment by the Fortunate One.”

“Sādh’ Ayye,” ti kho Visākho upāsako,

“Well said, Noble Lady,” said the devotee Visākha,

Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā,

and after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā,

Dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ apucchi:

he asked a further question to the nun Dhammadinnā:

Q2. Arising of Embodiment

“Sakkāyasamudayo sakkāyasamudayo,’ ti, Ayye, vuccati.

“The arising of embodiment, the arising of embodiment,’ is said, Noble Lady.

Katamo nu kho, Ayye, sakkāyasamudayo vutto Bhagavatā?” ti

What, Noble Lady, is said to be the arising of embodiment by the Fortunate One?”

“Yā yaṃ, āvuso Visākha, taṇhā ponobhavikā,⁵⁴

“It is that craving which leads to continuation in existence, friend Visākha,

nandirāgasahagatā⁵⁵ tatratrābhinandinī, seyyathīdam:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

⁵³ PTS: -*upādāna*-; similarly with all the constituents.

⁵⁴ ChS, RTE: *ponobbhavikā*.

⁵⁵ ChS: *nandī*-.

kāmatapaṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

Ayaṃ kho, āvuso Visākha, sakkāyasamudayo vutto Bhagavatā.” ti

This, friend Visākha, is said to be the arising of embodiment by the Fortunate One.

Q3. Cessation of Embodiment

“‘Sakkāyanirodho sakkāyanirodho,’ ti Ayye, vuccati.

“‘The cessation of embodiment, the cessation of embodiment,’ is said, Noble Lady.

Katamo nu kho, Ayye, sakkāyanirodho vutto Bhagavatā?” ti

What, Noble Lady, is said to be the cessation of embodiment by the Fortunate One?”

“Yo kho, āvuso Visākha, tassā yeva taṇhāya asesavirāganirodho,

“It is the complete fading away and cessation without remainder of that craving, friend Visākha,

cāgo paṭinissaggo mutti anālayo.

liberation, letting go, release and non-adherence.

Ayaṃ kho, āvuso Visākha, sakkāyanirodho vutto Bhagavatā.” ti

This, friend Visākha, is said to be the cessation of embodiment by the Fortunate One.”

Q4. The Path Leading to the Cessation of Embodiment

“‘Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā’ ti,

“‘The path leading to the cessation of embodiment, the path leading to the cessation of embodiment,’

Ayye, vuccati.

is said, Noble Lady.

Katamā nu kho, Ayye, sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā?” ti

What, Noble Lady, is said to be the path leading to the cessation of embodiment by the Fortunate One?”

“Ayaṃ-eva kho, āvuso Visākha, ariyo aṭṭhaṅgiko maggo,⁵⁶ seyyathīdam:

“It is this noble path with eight factors, friend Visākha, as follows:

⁵⁶ BJT, PTS, RTE add: *sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā.*

sammādiṭṭhi, sammāsaṅkappo,
right view, right thought,

sammāvācā, sammākammanto,
right speech, right action,

sammā-ājīvo, sammāvāyāmo,
right livelihood, right endeavour,

sammāsati, sammāsamādhi.” ti
right mindfulness, right concentration.”

Q5. Attachment and the Five Constituents

“Tañ-ñeva nu kho, Ayye, upādānaṃ te pañcupādānakkhandhā,
“Is this attachment, Noble Lady, (the same as) these five constituents (of mind and body)
that provide fuel for attachment,

upādāhu aññatra pañcah’ upādānakkhandhehi upādānan?”-ti
or is attachment different from the five constituents (of mind and body) that provide fuel
for attachment?”⁵⁷

“Na kho, āvuso Visākha, tañ-ñeva upādānaṃ⁵⁸ te⁵⁹ pañcupādānakkhandhā,
“This attachment, friend Visākha, is not (the same as) these five constituents (of mind and
body) that provide fuel for attachment,

na pi⁶⁰ aññatra pañcah’ upādānakkhandhehi upādānaṃ.
nor is attachment different from the five constituents (of mind and body) that provide
fuel for attachment.

Yo kho, āvuso Visākha, pañcasu⁶¹ upādānakkhandhesu chandarāgo
But whatever desire and passion there is for the five constituents (of mind and body) that
provide fuel for attachment,

taṃ tattha upādānaṃ.”-ti
that is the attachment right there.”

⁵⁷ The question is asked to clarify the answer given to the first question about embodiment.

⁵⁸ RTE: *taññevupādānaṃ*.

⁵⁹ BJT: *teva*.

⁶⁰ ChS: *nāpi*.

⁶¹ BJT, PTS: *pañcas’*.

Q6. Embodiment View

“**Katham pan’ Ayye,**⁶² **sakkāyadiṭṭhi hotī?’ ti**

“**But what, Noble Lady, is embodiment view?’**⁶³”

“**Idhāvuso Visākha, assutavā puthujjano,**

“**Here, friend Visākha, an unlearned worldling,**

Ariyānaṃ adassāvī, Ariyadhammassa akovido ariyadhamme avinīto,

one who doesn’t meet the Noble Ones, who is unskilled in the Noble Dhamma, untrained in the Noble Dhamma,

Sappurisānaṃ adassāvī Sappurisdhammassa akovido sappurisdhamme avinīto,

one who doesn’t meet Good People, who is unskilled in the Good People’s Dhamma, untrained in the Good People’s Dhamma,

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ,

views bodily form as self,⁶⁴ or self as endowed with bodily form,

attani vā rūpaṃ, rūpasmim vā attānaṃ.

or bodily form as in self, or self as in bodily form.

Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ,

Views feeling as self, or self as endowed with feeling,

attani vā vedanaṃ, vedanāya vā attānaṃ.

or feeling as in self, or self as in feeling.

Saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ,

Views perception as self, or self as endowed with perception,

attani vā saññaṃ, saññāya vā attānaṃ.

or perception as in self, or self as in perception.

Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ,

Views (volitional) processes as self, or self as endowed with (volitional) processes,

attani vā saṅkhāre, saṅkhāresu vā attānaṃ.

or (volitional) processes as in self, or self as in (volitional) processes.

⁶² ChS: *panāyye*, throughout.

⁶³ Embodiment view is one of the first three *fetters* (*saṃyojana*) that are overcome when attaining Stream Entry; the others are *uncertainty* (*vicikicchā*) and (*grasping at*) *virtue and practices* (*silabbataparāmāsa*).

⁶⁴ What follows enumerates the twenty types of embodiment view, which are four ways of identifying with each of the constituents.

Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ,
Views consciousness as self, or self as endowed with consciousness,

attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.
or consciousness as in self, or self as in consciousness.

Evaṃ kho, āvuso Visākha, sakkāyadiṭṭhi hotī.” ti
This, friend Visākha, is embodiment view.”

Q7. No Embodiment View

“Kathaṃ pan’ Ayye, sakkāyadiṭṭhi na hotī?” ti
“But how, Noble Lady, is there no embodiment view?”

“Idhāvuso Visākha, sutavā ariyasāvako,
“Here, friend Visākha, a learned noble disciple,

Ariyānaṃ dassāvī, Ariyadhammassa kovido, Ariyadhamme suvinīto,
one who meets the Noble Ones, who is skilled in the Noble Dhamma, trained in the Noble Dhamma,

Sappurisānaṃ dassāvī, Sappurisdhammassa kovido, Sappurisdhamme suvinīto,
one who meets Good People, who is skilled in the Good People’s Dhamma, trained in the Good People’s Dhamma,

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ,
doesn’t view bodily form as self, or self as endowed with bodily form,

na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.
or bodily form as in self, or self as in bodily form.

Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ,
Doesn’t view feeling as self, or self as endowed with feeling,

na attani vā vedanaṃ, na vedanāya vā attānaṃ.
or feeling as in self, or self as in feeling.

Na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ,
Doesn’t view perception as self, or self as endowed with perception,

na attani vā saññaṃ, na saññāya vā attānaṃ.
or perception as in self, or self as in perception.

Na sañkhāre attato samanupassati, na sañkhāravantaṃ vā attānaṃ,
Doesn't view (volitional) processes as self, or self as endowed with (volitional) processes,

na attani vā sañkhāre, na sañkhāresu vā attānaṃ.
or (volitional) processes as in self, or self as in (volitional) processes.

Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ,
Doesn't view consciousness as self, or self as endowed with consciousness,

na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.
or consciousness as in self, or self as in consciousness.

Evaṃ kho, āvuso Visākha, sakkāyadiṭṭhi na hotī.” ti
Thus, friend Visākha, there is no embodiment view.”

Q8. Eightfold Noble Path

“Katamo pan' Ayye, Ariyo Aṭṭhaṅgiko Maggo?” ti
“But what, Noble Lady, is the Eightfold Noble Path?”

“Ayaṃ-eva kho, āvuso Visākha, ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:
“It is this noble path with eight factors, friend Visākha, as follows:

sammādiṭṭhi, sammāsaṅkappo,
right view, right thought,

sammāvācā, sammākammanto,
right speech, right action,

sammā-ājīvo, sammāvāyāmo,
right livelihood, right endeavour,

sammāsati, sammāsamādhi.” ti
right mindfulness, right concentration.”

Q9. Path Conditioned

“Ariyo pan' Ayye, Aṭṭhaṅgiko Maggo saṅkhato udāhu asaṅkhato?” ti
“But is the eightfold Noble Path, Noble Lady, conditioned or unconditioned?”

“Ariyo kho, āvuso Visākha, Aṭṭhaṅgiko Maggo saṅkhato.” ti
“The eightfold Noble Path, friend Visākha, is conditioned.”

Q10. Constituents of the Path

“Ariyena nu kho, Ayye, Aṭṭhaṅgikena Maggena tayo khandhā saṅgahitā,⁶⁵
“Are the three constituents⁶⁶ comprised within the eightfold Noble Path, Noble Lady,

udāhu tīhi khandhehi ariyo Aṭṭhaṅgiko Maggo saṅgahito?” ti
or is the eightfold Noble Path comprised within the three constituents?”

“Na kho, āvuso Visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā,
“The three constituents are not comprised within the eightfold Noble Path, friend
Visākha,

tīhi ca kho, āvuso Visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito.
but the eightfold Noble Path is comprised within the three constituents.

Yā cāvuso Visākha, sammāvācā yo ca sammākammanto, yo ca sammā-ājīvo,
Whatever is right speech, friend Visākha, and whatever is right action, and whatever
is right livelihood,

ime dhammā sīlakkhandhe⁶⁷ saṅgahitā.
these things are comprised within the virtue constituent.

Yo ca sammāvāyāmo yā ca sammāsati, yo ca sammāsamādhi,
Whatever is right endeavour, and whatever is right mindfulness, and whatever is right
concentration,

ime dhammā samādhikkhandhe saṅgahitā.
these things are comprised within the concentration constituent.

Yā ca sammādiṭṭhi yo ca sammāsaṅkappo,
Whatever is right view, and whatever is right thought,

ime dhammā paññākkhandhe saṅgahitā.” ti
these things are comprised within the wisdom constituent.

⁶⁵ BJT, PTS: *saṅgahitā*; similarly throughout.

⁶⁶ The constituents referred to here are what is elsewhere called the *three trainings* (*tisso sikkhā*).

⁶⁷ RTE: *sīlakkhandhena ... samādhikkhandhena ... paññākkhandhena*.

Q11. Concentration

“**Katamo pan’ Ayye, samādhī, katame**⁶⁸ **samādhinimittā,**

“But what, Noble Lady, is concentration,⁶⁹ what are the causes of concentration,

katame⁷⁰ **samāhiparikkhārā, katamā samādhībhāvanā?” ti**

what are the accessories to concentration, what is the development of concentration?”

“**Yā kho, āvuso Visākha, cittassa ekaggatā**⁷¹ **ayam samādhī,**

“Whatever is one-pointedness of mind, friend Visākha, that is concentration,

cattāro satipaṭṭhānā samādhinimittā,

the four ways of attending to mindfulness are the causes of concentration,

cattāro sammappadhānā samāhiparikkhārā,

the four right endeavours are the accessories to concentration,

yā tesam yeva dhammānaṃ āsevanā, bhāvanā bahulikammaṃ,

whatever repetition of these things there is, their development, being made much of,

ayam tatha⁷² **samādhībhāvanā.” ti**

this is the development of concentration herein.”

Q12. Processes

“**Kati pan’ Ayye, saṅkhārā?” ti**

“But what, Noble Lady, are the processes?”

“**Tayome, āvuso Visākha, saṅkhārā:**

“There are these three processes, friend Visākha:

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.” ti

the bodily process, the speech process, the mental process.”⁷³

⁶⁸ RTE, ChS add: *dhammā*.

⁶⁹ Referring to the eighth factor in the Noble Eightfold Path.

⁷⁰ RTE, ChS add: *dhammā*.

⁷¹ RTE: *cittassekaggatā*.

⁷² P ChS: *ettha*.

⁷³ These appear in the next set of questions when discussing which of them cease first during cessation.

Q13. Processes Definitions

“Katamo pan’ Ayye, kāyasaṅkhāro,
“But what, Noble Lady, is bodily process,

katamo vacīsaṅkhāro, katamo cittasaṅkhāro?” ti
what is speech process, what is mental process?”

“Assāsapassāsā kho, āvuso Visākha, kāyasaṅkhāro,
“In-breathing and out-breathing, friend Visākha, is bodily process,

vitakkavicārā vacīsaṅkhāro,
thinking and reflection is speech process,

saññā ca vedanā ca cittasaṅkhāro.” ti
perception and feeling is mental process.”

Q14. Explanation of Definitions

“Kasmā pan’ Ayye, assāsapassāsā kāyasaṅkhāro,
“But why is in-breathing and out-breathing, Noble Lady, bodily process,

kasmā vitakkavicārā vacīsaṅkhāro,
why is thinking and reflection speech process,

kasmā saññā ca vedanā ca cittasaṅkhāro?” ti
why is perception and feeling mental process?”

“Assāsapassāsā kho, āvuso Visākha, kāyikā, ete dhammā kāyapaṭibaddhā,⁷⁴
“In-breathing and out-breathing, friend Visākha, are bodily, these things are bound up with the body,

tasmā assāsapassāsā kāyasaṅkhāro.
therefore in-breathing and out-breathing is a bodily process.

Pubbe kho, āvuso Visākha, vitakketvā vicāretvā pacchā⁷⁵ vācam bhindati,
Having thought and reflected beforehand, friend Visākha, he afterwards breaks forth with a word,

tasmā vitakkavicārā vacīsaṅkhāro.
therefore thinking and reflection is a speech process.

⁷⁴ ChS: *kāyapp-*.

⁷⁵ RTE omits: *pacchā*.

Saññā ca vedanā ca cetasikā, ete dhammā cittapaṭibaddhā,⁷⁶

Perception and feeling are mental factors, these things are bound up with the mind,

tasmā saññā ca vedanā ca cittasaṅkhāro.” ti

therefore perception and feeling are mental processes.”

Q15. The Attainment of Cessation

“Katham⁷⁷ pan’ Ayye, saññāvedayitanirodhasamāpatti hotī?” ti

“But how, Noble Lady, is the cessation of perception and feeling attained?”

“Na kho, āvuso Visākha, saññāvedayitanirodham,

° “A monastic who is attaining the cessation of perception and feeling, friend Visākha,

samāpajantassa bhikkhuno evaṃ hoti:

does not think:

‘Aham saññāvedayitanirodham samāpajissan,’-ti vā,

‘I will attain the cessation of perception and feeling,’

‘Aham saññāvedayitanirodham samāpajjāmī,’ ti vā,

or ‘I am attaining the cessation of perception and feeling,’

‘Aham saññāvedayitanirodham samāpanno,’ ti vā.

or ‘I have attained the cessation of perception and feeling.’

Atha khvāssa pubbe va tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti.” ti

But previously his mind has been developed so that it leads to that state.”⁷⁸

Q16. Processes that Cease First during Cessation

“Saññāvedayitanirodham samāpajantassa, pan’ Ayye, bhikkhuno,

“But for a monastic who has attained the cessation of perception and feeling, Noble Lady,

katame dhammā paṭhamam nirujjhanti:

which things cease first:

yadi vā kāyasāṅkhāro, yadi vā vacīsāṅkhāro, yadi vā cittasaṅkhāro?” ti

bodily process, or speech process, or mental process?”

⁷⁶ ChS: *cittapp-*.

⁷⁷ BJT adds: *ca*.

⁷⁸ This seems rather an odd answer, as it doesn’t really answer the question.

“Saññāvedayitanirodham samāpajjantassa kho, āvuso Visākha, bhikkhuno,
“For a monastic who is attaining the cessation of perception and feeling, friend Visākha,

paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro.” ti
first speech process ceases, then bodily process ceases, then mental process ceases.”⁷⁹

Q17. The Emergence from Cessation

“Katham pan’ Ayye, saññāvedayitanirodhasamāpattiyā vuṭṭhānam hotī?” ti
“But what, Noble Lady, is the emergence from the cessation of perception and feeling?”

“Na kho, āvuso Visākha, saññāvedayitanirodhasamāpattiyā
° “A monastic who is emerging from the cessation of perception and feeling, friend Visākha,

vuṭṭhahantassa bhikkhuno evam hoti:
does not think:

‘Aham saññāvedayitanirodhasamāpattiyā vuṭṭhahissan,’-ti vā,
‘I will emerge from the cessation of perception and feeling,’

‘Aham saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī,’ ti vā,
or, ‘I am emerging from the cessation of perception and feeling,’

‘Aham saññāvedayitanirodhasamāpattiyā vuṭṭhito,’ ti vā.
or, ‘I have emerged from the cessation of perception and feeling.’

Atha khvāssa pubbe va tathā cittaṃ bhāvitaṃ hoti yaṃ taṃ tathattāya upanetī.” ti
But previously his mind has been developed so that it leads to that state.”

Q18. Processes that Arise First during Emergence

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa pan’ Ayye, bhikkhuno
“But for a monastic who has emerged from the cessation of perception and feeling, Noble Lady,

katame dhammā paṭhamam uppajjanti:
which things arise first:

yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro?” ti
bodily process, or speech process, or mental process?”

⁷⁹ Speech processes (thinking and reflection) cease when entering second absorption (jhāna); bodily processes (in-breathing and out-breathing) cease in fourth absorption; mental processes (perception and feeling) cease when entering cessation of perception and feeling. They arise again in reverse order when emerging from the attainment. See just below.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso Visākha, bhikkhuno
“For a monastic who is emerging from the cessation of perception and feeling, friend
Visākha,

paṭhamam uppjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro.” ti
first mental process arises, then bodily process arises, then speech process arises.”

Q19. Contacts after Emergence

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam pan’ Ayye,
“Having emerged from the cessation of perception and feeling, Noble Lady,

bhikkhum kati phassā phusantī?” ti
how many contacts touch that monastic?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho, āvuso Visākha,
“Having emerged from the cessation of perception and feeling, friend Visākha,

bhikkhum tayo phassā phusanti:
three contacts touch that monastic:

suññato phasso, animitto phasso, appaṇihito phasso.” ti
emptiness contact, desirelessness contact, signlessness contact.”⁸⁰

Q20. Inclination after Emergence

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa pan’ Ayye, bhikkhuno
“For a monastic who has emerged from the cessation of perception and feeling, Noble
Lady,

kim-ninnaṃ cittaṃ, hoti kim-poṇaṃ, kim-pabbhāraṃ?”-ti
what does his mind incline towards, what does it slope towards, what does it slant
towards?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso Visākha, bhikkhuno
“For a monastic who has emerged from the cessation of perception and feeling, friend
Visākha,

vivekaninnaṃ cittaṃ hoti, vivekaṇaṃ vivekapabbhāraṃ.”-ti
his mind inclines towards seclusion,⁸¹ it slopes towards seclusion, it slants towards
seclusion.”

⁸⁰ These are the three *freedoms* (*vimokkha*), and are known as the *gateways to freedom* (*vimokkhamukha*).

⁸¹ Comm: *Vivekaninna-ti-ādīsu, Nibbānaṃ viveka nāma, his mind inclines towards seclusion and so on, here seclusion means Nibbāna.*

Q21. Number of Feelings

“Kati pan’ Ayye, vedanā?” ti

“But how many feelings are there, Noble Lady?”

“Tisso kho imā, āvuso Visākha, vedanā:

“There are three feelings, friend Visākha:

sukhā vedanā, dukkhā vedanā, adukkham-asukhā vedanā.” ti

pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant feeling.”

Q22. Types of Feelings

“Katamā pan’ Ayye, sukhā vedanā, katamā dukkhā vedanā,

“But what, Noble Lady, is pleasant feeling, what is unpleasant feeling,

katamā adukkham-asukhā vedanā?” ti

what is neither-unpleasant-nor-pleasant feeling?”

“Yaṃ kho, āvuso Visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātāṃ vedayitaṃ:

“Whatever, friend Visākha, is bodily or mentally pleasant and agreeable feeling:

ayaṃ sukhā vedanā.

that is pleasant feeling.

Yaṃ kho, āvuso Visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ:

Whatever, friend Visākha, is bodily or mentally unpleasant and disagreeable feeling:

ayaṃ dukkhā vedanā.

that is unpleasant feeling.

Yaṃ kho, āvuso Visākha, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ:

Whatever, friend Visākha, is bodily or mentally neither agreeable nor disagreeable feeling:

ayaṃ adukkham-asukhā vedanā.” ti

that is neither-unpleasant-nor-pleasant feeling.”

Q22. Definition of Feelings

“Sukhā pan’ Ayye, vedanā kiṃ-sukhā, kiṃ-dukkhā,⁸²

“But regarding pleasant feeling, Noble Lady: what is pleasant, what is unpleasant,

dukkhā vedanā, kiṃ-sukhā, kiṃ-dukkhā,⁸³

regarding unpleasant feeling: what is pleasant, what is unpleasant,

adukkham-asukhā vedanā, kiṃ-sukhā, kiṃ-dukkhā?” ti

regarding neither-unpleasant-nor-pleasant feeling: what is pleasant, what is unpleasant?”

“Sukhā kho, āvuso Visākha, vedanā ṭhitisukhā vipariṇāmadukkhā,

“Pleasant feeling, friend Visākha, is pleasant when it persists, unpleasant when it changes,⁸⁴

dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā,

unpleasant feeling is unpleasant when it persists, pleasant when it changes,

adukkham-asukhā vedanā ñāṇasukhā⁸⁵ aññānadukkhā.” ti

neither-unpleasant-nor-pleasant feeling is pleasant when known, and unpleasant when unknown.”

Q23. Tendencies underlying Feelings

“Sukhāya pan’ Ayye, vedanāya kiṃ anusayo anuseti,

“But for pleasant feeling, Noble Lady, what tendency underlies it,

dukkhāya vedanāya kiṃ anusayo anuseti,

for unpleasant feeling what tendency underlies it,

adukkham-asukhāya vedanāya kiṃ anusayo anusetī?” ti

for neither-unpleasant-nor-pleasant feeling what tendency underlies it?”

“Sukhāya kho, āvuso Visākha, vedanāya rāgānusayo anuseti,

“For pleasant feeling, friend Visākha, the tendency to passion underlies it,

dukkhāya vedanāya paṭighānusayo anuseti,

for unpleasant feeling the tendency to repulsion underlies it,

adukkham-asukhāya vedanāya avijjānusayo anusetī.” ti

for neither-unpleasant-nor-pleasant feeling ignorance underlies it.”

⁸² RTE reads: *dukkhā ti*, and omits the next two lines, presumably by mistake.

⁸³ PTS: *kiṃ-dukkhā, kiṃ-sukhā*; different order.

⁸⁴ This is a subtle point that people often can’t understand, how is the pleasant unpleasant? The following answer shows how the unpleasant can also be pleasant.

⁸⁵ RTE: *saññāṇasukhā?*

Q24. Range of Tendencies

“Sabbāya nu kho, Ayye, sukhāya vedanāya rāgānusayo anuseti,
“But for all pleasant feeling, Noble Lady, does the tendency to passion underlie it,

sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
for all unpleasant feeling does the tendency to repulsion underlie it,

sabbāya adukkham-asukhāya vedanāya avijjānusayo anusetī?” ti
for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it?”

“Na kho, āvuso Visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti,
“Not for all pleasant feeling, friend Visākha, does the tendency to passion underlie it,

na sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
not for all unpleasant feeling does the tendency to repulsion underlie it,

na sabbāya adukkham-asukhāya vedanāya avijjānusayo anusetī.” ti
not for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it.”

Q25. Abandonment of Tendencies

“Sukhāya, pan’ Ayye, vedanāya kiṃ pahātabbāṃ,
“But for all pleasant feeling, Noble Lady, what should be abandoned,

dukkhāya vedanāya kiṃ pahātabbāṃ,
for all unpleasant feeling what should be abandoned,

adukkham-asukhāya vedanāya kiṃ pahātabban?”-ti
for all neither-unpleasant-nor-pleasant feeling what should be abandoned?”

“Sukhāya kho, āvuso Visākha, vedanāya rāgānusayo pahātabbo,
“For pleasant feeling, friend Visākha, the tendency to passion should be abandoned,

dukkhāya vedanāya paṭighānusayo pahātabbo,
for unpleasant feeling the tendency to repulsion should be abandoned,

adukkham-asukhāya vedanāya avijjānusayo pahātabbo.” ti
for neither-unpleasant-nor-pleasant feeling the tendency to ignorance should be abandoned.”

Q26. Necessity of Abandonment

“Sabbāya nu kho, Ayye, sukhāya vedanāya rāgānusayo pahātabbo,

“But for all pleasant feeling, Noble Lady, (is there) a tendency to passion that should be abandoned,

sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,

for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

sabbāya adukkham-asukhāya vedanāya avijjānusayo pahātabbo?” ti

for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned?”

“Na kho, āvuso Visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo,

“Not for all pleasant feeling, friend Visākha, (is there) a tendency to passion that should be abandoned,

na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,

not for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

na sabbāya adukkham-asukhāya vedanāya avijjānusayo pahātabbo.

not for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned.⁸⁶

Idhāvuso Visākha, bhikkhu, vivicceva kāmehi vivicca akusalehi dhammehi,

Here, friend Visākha, a monastic, quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.

dwells having attained the first absorption.

Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti.

On that basis passion is abandoned, and herein there is no more underlying tendency to passion.

Idhāvuso Visākha, bhikkhu iti paṭisañcikkhati:

Here, friend Visākha, a monastic considers thus:

⁸⁶ These answers are very unexpected, as indeed all the *anusaya do* have to be abandoned, and what is more Dhammadinnā explains how they are abandoned in the next part of her answer. Is there a textual corruption here?

‘Kudāssu⁸⁷ nāmāhaṃ tad-āyatanam upasampajja viharissāmi

‘When will I dwell having attained that sphere

yad-Ariyā etarahi āyatanam upasampajja viharantī?’ ti

that the Noble Ones now dwell in having attained that sphere?’

Iti anuttaresu vimokkhesu piham upaṭṭhāpayato uppajjati

Thus a longing to give attendance towards that unsurpassed freedom arises

pihāpaccayā⁸⁸ domanassam.

and with longing as condition sorrow (arises).

Paṭigham tena pajahati, na tattha paṭighānusayo anuseti.

On that basis repulsion is abandoned, and herein there is no more underlying tendency to repulsion.

Idhāvuso Visākha, bhikkhu sukhasa ca pahānā, dukkhasa ca pahānā,

Here, friend Visākha, a monastic, having given up pleasure, given up pain,⁸⁹

pubbe va somanassadomanassānam atthaṅgamā,⁹⁰

and with the previous disappearance of mental well-being and sorrow,

adukkham-asukham upekkhāsati pārisuddhim,⁹¹

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catuttham jhānam upasampajja viharati.

dwells having attained the fourth absorption.

Avijjam tena pajahati, na tattha avijjānusayo anusetī.” ti

On that basis ignorance is abandoned, and herein there is no more underlying tendency to ignorance.”

⁸⁷ PTS: *Kuda-ssu*.

⁸⁸ BJT, ChS: *-ppaccayā*; RTE: *pihapaccayā*.

⁸⁹ We might have expected ellipsis markers to indicate the second and third absorptions, but they are absent, and we go from the first absorption straight to the fourth.

⁹⁰ BJT, PTS: *atthagamā*.

⁹¹ PTS: *upekkhā-*.

Q27. Complement of Unpleasant Feeling

“Sukhāya pan’ Ayye, vedanāya kiṃ paṭibhāgo?” ti

“But for pleasant feeling, Noble Lady, what is the complement?”

“Sukhāya kho, āvuso Visākha, vedanāya dukkhā vedanā⁹² paṭibhāgo.” ti

“For pleasant feeling, friend Visākha, the complement is unpleasant feeling.”

Q28. Complement of Pleasant Feeling

“Dukkhāya pan’ Ayye, vedanāya kiṃ paṭibhāgo?” ti

“But for unpleasant feeling, Noble Lady, what is the complement?”

“Dukkhāya kho, āvuso Visākha, vedanāya sukhā vedanā⁹³ paṭibhāgo.” ti

“For unpleasant feeling, friend Visākha, the complement is pleasant feeling.”

Q29. Complement of Neither-Unpleasant-nor-Pleasant Feeling

“Adukkham-asukhāya pan’ Ayye, vedanāya kiṃ paṭibhāgo?” ti

“But for neither-unpleasant-nor-pleasant feeling, Noble Lady, what is the complement?”

“Adukkham-asukhāya kho, āvuso Visākha, vedanāya avijjā paṭibhāgo.” ti

“For neither-unpleasant-nor-pleasant feeling, friend Visākha, the complement is ignorance.”

Q30. Complement of Ignorance

“Avijjāya pan’ Ayye, kiṃ paṭibhāgo?” ti

“But for ignorance, Noble Lady, what is the complement?”

“Avijjāya kho, āvuso Visākha, vijjā paṭibhāgo.” ti

“For ignorance, friend Visākha, the complement is understanding.”

Q31. Complement of Understanding

“Vijjāya pan’ Ayye, kiṃ paṭibhāgo?” ti

“But for understanding, Noble Lady, what is the complement?”

“Vijjāya kho, āvuso Visākha, vimutti paṭibhāgo.” ti

“For understanding, friend Visākha, the complement is freedom.”

⁹² RTE, in place of *dukkhā vedanā* here, has *rāgo*, giving a meaning to the sentence: *For pleasant feeling, friend Visākha, the complement his again is rather odd, as w is passion*. See below for similar variants.

⁹³ RTE, in place of *sukhā vedanā* here, has *paṭigho*, giving a meaning to the sentence: *For unpleasant feeling, friend Visākha, the complement is repulsion*.

Q32. Complement of Freedom

“Vimuttiyā pan’ Ayye, kiṃ paṭibhāgo?” ti

“But for freedom, Noble Lady, what is the complement?”

“Vimuttiyā kho, āvuso Visākha, Nibbānaṃ paṭibhāgo.” ti

“For freedom, friend Visākha, the complement is Nibbāna.”

Q33. Complement of Nibbāna

“Nibbānassa pan’ Ayye, kiṃ paṭibhāgo?” ti

“But for Nibbāna, Noble Lady, what is the complement?”

“Accasarāvuso⁹⁴ Visākha, pañham nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ,

“You are not able to grasp, friend Visākha, answers to questions that are beyond your limits,

Nibbānogadham hi, āvuso Visākha,

like immersion in Nibbāna, friend Visākha,

brahmacariyaṃ nibbānaparāyanaṃ nibbānapariyosānaṃ.

the spiritual life that ends in Nibbāna, that conclusion in Nibbāna.

Ākaṅkhamāno ca tvaṃ, āvuso Visākha,

Desiring this,⁹⁵ friend Visākha,

Bhagavantam upasaṅkamitvā etam-attham puccheyyāsi,

approach the Fortunate One and you can ask him about this matter,

yathā ca te Bhagavā byākaroti tathā nam dhāreyyāsi.” ti

and just as the Fortunate One explains, so you should bear it in mind.”

⁹⁴ ChS: *accayāsi āvuso*.

⁹⁵ This again is rather odd, as we might have expected the complement of the unconditioned Nibbāna to be conditioned states. Instead, first she says it is beyond his ability to understand, and then sends him to the Buddha if he wants to ask about this. The Buddha, however, has no further instruction for him, and simply confirms Ven Dhammadinnā’s teaching.

Interview with the Fortunate One

Atha kho Visākho upāsako,
Then the devotee Visākha,

Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā,
after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā,

uṭṭhāyāsanā Dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā,
having worshipped and circumambulated the nun Dhammadinnā,

yena Bhagavā tenupasaṅkami,
approached the Fortunate One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.
and after approaching and worshipping the Fortunate One, he sat down on one side.

Ekam-antaṃ nisinno kho Visākho upāsako yāvatako ahoṣi
While sitting on one side the devotee Visākha

Dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo
° related the whole conversation he had had with the nun Dhammadinnā

taṃ sabbaṃ Bhagavato ārocesi.
to the Fortunate One.

Evam vutte, Bhagavā Visākhaṃ upāsakaṃ etad-avoca:
That being said, the Fortunate One said this to the devotee Visākha:

“Paṇḍitā, Visākha, Dhammadinnā bhikkhuni,
“Wise, Visākha, is the nun Dhammadinnā,

mahāpaññā, Visākha, Dhammadinnā bhikkhuni,
having great wisdom, Visākha, is the nun Dhammadinnā,

mamaṃ⁹⁶ ce pi tvaṃ, Visākha, etam-atthaṃ puccheyyāsi,
if you were to ask me, Visākha, the same matter,

aham-pi taṃ evam-evam⁹⁷ byākareyyaṃ,
I would answer it in the same way,

yathā taṃ Dhammadinnāya bhikkhuniyā byākatam,
in the way the nun Dhammadinnā has answered,

⁹⁶ ChS, RTE: *mam*.

⁹⁷ ChS, RTE: *evam-eva*.

eso cevetassa⁹⁸ attho, evañ-ca nam⁹⁹ dhārehī.” ti
for this is indeed the meaning, and so should you bear it in mind.”

Idam-avoca Bhagavā,
The Fortunate One said this,

attamano Visākho upāsako Bhagavato bhāsitaṃ abhinandī ti.
and the devotee Visākha was uplifted and greatly rejoiced in what was said by the Fortunate One.

Cūḷavedallasuttaṃ Niṭṭhitaṃ¹⁰⁰
The Small Discourse giving an Elaboration is Finished

The Commentarial Conclusion (from AA 1.5.5)

Evam-etam vatthu samuṭṭhitaṃ.
Thus did the story unfold.

Aparabhāge¹⁰¹ Satthā Jetavane nisinno,¹⁰²
Later, as the Teacher was sitting in Jeta’s Wood,

paṭipāṭiyā bhikkhuniyo ṭhānantaresu ṭhapento,
as he was assigning the places of the nuns in order,

idam-eva Cūḷavedallaṃ,¹⁰³ aṭṭhuppattiṃ¹⁰⁴ katvā,
regarding this Small Elaboration, as the occasion had arisen,

Therim imasmiṃ Sāsane Dhammakathikānaṃ aggaṭṭhāne ṭhapesī ti.
he placed this Elder Nun in the foremost position in the Dispensation amongst those who talk about Dhamma.

⁹⁸ RTE: *esovetassa*.

⁹⁹ BJT, RTE: *evam-etam*.

¹⁰⁰ BJT, PTS: *Cūḷavedallasuttaṃ Catuttham*; RTE: *Cūḷavedallasuttaṃ Niṭṭhitaṃ Catuttham*.

¹⁰¹ PTS adds: *pana*.

¹⁰² RTE: *viharanto*.

¹⁰³ PTS: *Culla-*.

¹⁰⁴ RTE: *atthuppattiṃ*.