

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.7 Vedanānupassanā The Observation of Sensations



Vedanānupassanā	The Observation of Sensations
"Kathañca pana, bhikkhave, bhikkhu	"How, Bhikkhus, does a Bhikkhu dwell,
vedanāsu vedanānupassī viharati?	observing sensations in sensations?
	Here, Bhikkhus, a Bhikkhu, while
Idha, bhikkhave, bhikkhu sukham vā	experiencing a pleasant sensation, understands
vedanam vedayamāno 'sukham vedanam	properly, "I am experiencing a pleasant
vedayāmī'ti pajānāti.	sensation"; while experiencing an unpleasant
Dukkham vā vedanam vedayamāno	sensation, he understands properly, "I am
'dukkham vedanam vedayāmī'ti pajānāti.	experiencing an unpleasant sensation"; while
Adukkhamasukham vā vedanam	experiencing a neither-unpleasant-nor-pleasant
vedayamāno 'adukkhamasukham vedanam	sensation, he understands properly, "I am
vedayāmī'ti pajānāti.	experiencing a neither-unpleasant-nor-pleasant
	sensation."
Sāmisam vā sukham vedanam	While he is experiencing a pleasant
vedayamāno 'sāmisam sukham vedanam	sensation with attachment, he understands
vedayāmī'ti pajānāti,	properly, "I am experiencing a pleasant
	sensation with attachment"; while he is
nirāmisam vā sukham vedanam	experiencing a pleasant sensation without
vedayamāno 'nirāmisam sukham vedanam	attachment, he understands properly, "I am
vedayāmī'ti pajānāti.	experiencing a pleasant sensation without

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	attachment";
Sāmisam vā dukkham vedanam	while experiencing an unpleasant
vedayamāno 'sāmisam dukkham vedanam	sensation with attachment, he understands
vedayāmī'ti pajānāti,	properly, "I am experiencing an unpleasant
veuayann u pajanau,	
	sensation with attachment"; while experiencing
nirāmisam vā dukkham vedanam	an unpleasant sensation without attachment, he
vedayamāno 'nirāmisam dukkham vedanam	understands properly, "I am experiencing an
vedayāmī'ti pajānāti.	unpleasant sensation without attachment";
Sāmisam vā adukkhamasukham	while experiencing a neither-unpleasant-
vedanam vedayamāno 'sāmisam	nor-pleasant sensation with attachment, he
adukkhamasukham vedanam vedayāmī'ti	understands properly, "I am experiencing a
pajānāti,	neither-unpleasant-nor-pleasant sensation with
nirāmisam vā adukkhamasukham	attachment"; while experiencing a neither-
vedanam vedayamāno	unpleasant-nor-pleasant sensation without
'nirāmisam adukkhamasukham	attachment, he understands properly, "I am
vedanam vedayāmī'ti pajānāti.	experiencing a neither-unpleasant-nor-pleasant
	sensation without attachment."
Iti ajjhattam vā vedanāsu	Thus he dwells observing sensations in
vedanānupassī viharati, bahiddhā vā	sensations internally, or he dwells observing
vedanāsu vedanānupassī viharati,	sensations in sensations externally, or he dwells
ajjhattabahiddhā vā vedanāsu vedanānupassī	observing sensations in sensations both
viharati.	internally and externally.
Samudayadhammānupassī vā	Thus, he dwells observing the
vedanāsu viharati,	phenomenon of arising in sensations, thus he
vouanasu vinarau,	phenomenon of ansing in sensations, thus he



vayadhammānupassī vā vedanāsu	dwells observing the phenomenon of passing
viharati,	away in sensations, thus he dwells observing the
samudayavayadhammānupassī vā	phenomenon of arising and passing away in
vedanāsu viharati.	sensations.
'Atthi vedanā'ti vā panassa sati	Now his awareness is established: "This
paccupațțhitā hoti	is sensation!" Thus, he develops his awareness
yāvadeva ñāņamattāya	to such an extent that there is mere
pațissatimattāya anissito ca viharati,	understanding along with mere awareness. In
na ca kiñci loke upādiyati.	this way he dwells detached, without clinging
	towards anything in the world [of mind and
	matter].
Evampi kho, bhikkhave, bhikkhu	This is how, Bhikkhus, a Bhikkhu
vedanāsu vedanānupassī viharati.	dwells observing sensations in sensations