

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.8.7 Vedanānupassanā The Observation of Sensations



Vedanānupassanā	The Observation of Sensations
<p>“Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?</p> <p>Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.</p> <p>Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.</p> <p>Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.</p>	<p>“How, Bhikkhus, does a Bhikkhu dwell, observing sensations in sensations?</p> <p>Here, Bhikkhus, a Bhikkhu, while experiencing a pleasant sensation, understands properly, “I am experiencing a pleasant sensation”; while experiencing an unpleasant sensation, he understands properly, “I am experiencing an unpleasant sensation”; while experiencing a neither-unpleasant-nor-pleasant sensation, he understands properly, “I am experiencing a neither-unpleasant-nor-pleasant sensation.”</p>
<p>Sāmisam vā sukhaṃ vedanaṃ vedayamāno ‘sāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti,</p> <p>nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti.</p>	<p>While he is experiencing a pleasant sensation with attachment, he understands properly, “I am experiencing a pleasant sensation with attachment”; while he is experiencing a pleasant sensation without attachment, he understands properly, “I am experiencing a pleasant sensation without</p>

	attachment”;
<p>Sāmisam vā dukkham vedanam vedayamāno ‘sāmisam dukkham vedanam vedayāmī’ti pajānāti,</p> <p>nirāmisam vā dukkham vedanam vedayamāno ‘nirāmisam dukkham vedanam vedayāmī’ti pajānāti.</p>	<p>while experiencing an unpleasant sensation with attachment, he understands properly, “I am experiencing an unpleasant sensation with attachment”; while experiencing an unpleasant sensation without attachment, he understands properly, “I am experiencing an unpleasant sensation without attachment”;</p>
<p>Sāmisam vā adukkhamasukham vedanam vedayamāno ‘sāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti,</p> <p>nirāmisam vā adukkhamasukham vedanam vedayamāno ‘nirāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti.</p>	<p>while experiencing a neither-unpleasant-nor-pleasant sensation with attachment, he understands properly, “I am experiencing a neither-unpleasant-nor-pleasant sensation with attachment”; while experiencing a neither-unpleasant-nor-pleasant sensation without attachment, he understands properly, “I am experiencing a neither-unpleasant-nor-pleasant sensation without attachment.”</p>
<p>Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati.</p>	<p>Thus he dwells observing sensations in sensations internally, or he dwells observing sensations in sensations externally, or he dwells observing sensations in sensations both internally and externally.</p>
<p>Samudayadhammānupassī vā vedanāsu viharati,</p>	<p>Thus, he dwells observing the phenomenon of arising in sensations, thus he</p>

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