

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.9

Pahānasuttaṃ

Forsaking *rāga*, *paṭighā* and *avijjā*



Play Audio

Pahānasuttaṃ	Forsaking <i>rāga</i> , <i>paṭighā</i> and <i>avijjā</i>
<p>“Tisso imā, bhikkhave, vedanā. Katamā tisso?</p> <p>Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.</p>	<p>“There are, Bhikkhus, three kinds of sensations. And what are these three kinds? There are pleasant sensations, unpleasant sensations, and neutral, neither-unpleasant-nor-pleasant sensations.</p>
<p>Sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo,</p> <p>dukkhāya vedanāya paṭighānusayo pahātabbo,</p> <p>adukkhamasukhāya vedanāya avijjānusayo pahātabbo.</p>	<p>In the case of pleasant sensations, Bhikkhus, the dormant tendency towards greed should be given up;</p> <p>in the case of unpleasant sensations, the dormant tendency towards aversion should be given up;</p> <p>in the case of neutral, neither-unpleasant-nor-pleasant sensations, the dormant tendency towards ignorance should be given up.</p>
<p>Yato kho, bhikkhave, bhikkhuno sukhāya vedanāya rāgānusayo pahīno hoti, dukkhāya vedanāya paṭighānusayo pahīno hoti, adukkhamasukhāya vedanāya avijjānusayo pahīno hoti,</p>	<p>If a Bhikkhu has given up the tendency towards greed in regard to pleasant sensations, the tendency to aversion in regard to unpleasant sensations, and the tendency to ignorance in regard to neutral, neither-unpleasant-nor-pleasant sensations,</p>

<p>ayaṃ vuccati, bhikkhave, ‘bhikkhu niranusayo sammaddaso acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassā’”ti</p>	<p>then he is called one who is free of unwholesome tendencies, one who is of perfect understanding, one who has cut off craving, one who has broken the bondages and one who has thoroughly comprehended conceit. He has thus made an end of suffering.</p>
<p>“<i>Sukhaṃ vedayamānassa, vedanaṃ appajānato; So rāgānusayo hoti, anissaraṇadassino.</i></p>	<p><i>If one experiences happiness, but does not properly understand the nature of sensations, And the tendency towards greed remains, such a one will not find escape thereof.</i></p>
<p><i>Dukkhaṃ vedayamānassa, vedanaṃ appajānato; Paṭighānusayo hoti, anissaraṇadassino.</i></p>	<p><i>If one experiences suffering, but does not properly understand the nature of sensations, And the tendency towards aversion remains, such a one will not find escape thereof.</i></p>
<p><i>Adukkhamasukhaṃ santaṃ, bhūripaññaṃ desitaṃ; Tañcāpi abhinandati, neva dukkhā pamuccati.</i></p>	<p><i>And even neutral, neither-unpleasant-nor- pleasant sensations, Seemingly as peaceful, as the One of Wisdom has declared, If one delights therein, He will not find release from suffering.</i></p>
<p><i>Yato ca bhikkhu ātāpī, sampajaññaṃ na riñcati; Tato so vedanā sabbā, parijānāti paṇḍito.</i></p>	<p><i>But a Bhikkhu, who is ardent and does not neglect constant thorough understanding of impermanence, Then such a wise man fully understands sensations in their entirety.</i></p>

<p><i>So vedanā pariññāya, diṭṭhe dhamme anāsavo; Kāyassa bheda dhammaṭṭho, saṅkhyam nopeti vedagū”ti</i></p>	<p><i>Having thus comprehended sensations, free from taints in this very life, And firmly established in Dhamma, When his life-span comes to end and his body breaks, He attains a stage beyond all measures.</i></p>