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(Sukh'indriya) Samaṇa,brāhmaṇa Suttā 1+2

The 1st & 2nd (Sukh'indriya) Discourses on Recluses and Brahmins | **S 48.34 & 48.35** (S 5:208 f)
with **(Sukh'indriya) Suddhika Sutta** The (Joy Faculty) Basic Discourse | **S 48.31/5:207**

Theme: The 5 feeling faculties

Translated & annotated by Piya Tan ©2020

1 Introduction**1.1 SUTTA SUMMARIES AND SIGNIFICANCE**

All the 3 **(Sukh'indriya) Samaṇa,brāhmaṇa Suttas** (S 48.31, S 48.34+35), translated in this chapter, deal with the 5 feeling faculties—those of *pleasure, pain, joy, displeasure and equanimity*. While the 1st sutta here is the basic text on the 5 feeling faculties, the 2nd presents these faculties in terms of specific people, and the 3rd in terms of specific practice.

The 1st, **the (Sukh'indriya) Suddhika Sutta** (S 48.31), SD 56.20a, as its title suggests, only gives the basic list of the 5 feeling faculties. This text serves as a reminder for beginners, and based on which other suttas dealing with these feeling faculties develop.

The 2nd, **the (Sukh'indriya) Samaṇa,brāhmaṇa Sutta 1** (S 48.34), SD 36.18b, states that recluses and brahmins should have *fully mastered* these 5 feeling faculties. If they fail to do so, they are not worth their respective titles. A true religionist or spiritual person should fully understand the nature of feelings.

The 3rd, **the (Sukh'indriya) Samaṇa,brāhmaṇa Sutta 2** (S 48.35), SD 36.18c, is laid out in a full template cycle,¹ with **the samudaya pentad** applied to each of the 5 feelings. In other words, this is a sutta for *reflection*, that is, one that may be reflectively read during a puja, or as a preamble to meditation.

1.2 RELATED SUTTAS

The suttas of **the Sukh'indriya Vagga** (S 48) each deals with the 5 feeling faculties in different ways. The Vagga contains the following titles (the SD numbers in **bold** refer to translations found in this volume, SD 56):

S 5.4.4**Sukh'indriya Vagga** (the chapter on the joyful faculty)

S 5.4.4.1	S 48.31	(Sukh'indriya) Suddhika Sutta . The 5 feeling faculties.	SD 56.20a
S 5.4.4.2	S 48.32	(Sukh'indriya) Sotāpanna S . The streamwinner: the <i>assāda tetrad</i> .	SD 101.7c
S 5.4.4.3	S 48.33	(Sukh'indriya) Arahanta Sutta 2 . The arhat: the <i>assāda tetrad</i> .	SD 56.16d
S 5.4.4.4	S 48.34	(Sukh'indriya) Samaṇa,brāhmaṇa Sutta 1 . The <i>samudaya</i> pentad.	SD 56.20b
S 5.4.4.5	S 48.35	(Sukh'indriya) Samaṇa,brāhmaṇa Sutta 2 . The <i>sacca</i> tetrad.	SD 56.20c
S 5.4.4.6	S 48.36	(Sukh'indriya) Vibhaṅga Sutta 1 . An analysis of the faculties.	SD 56.21a²
S 5.4.4.7	S 48.37	(Sukh'indriya) Vibhaṅga Sutta 2 . The 5 faculties, the 5 feelings.	SD 56.21b
S 5.4.4.8	S 48.38	(Sukh'indriya) Vibhaṅga Sutta 3 . The 5 feeling faculties: flexibility.	SD 56.21c
S 5.4.4.9	S 48.39	Araṇi or Kaṭṭhōpama Sutta . Dependent arising of the faculties.	
S 5.4.4.101	S 48.40	Uppaṭipāṭika (or Uppatika) Sutta . When the faculties totally cease.	

¹ On the template cycle, see SD 56.16 (2.1.2).

² = SD 17.3(4.4), where see other details.

2 Feeling: An overview

2.1 DEFINITION OF FEELING

2.1.1 Feeling (*vedanā*) is the mental factor (*cetasika*) that *feels or tastes the flavour of the object*. It is the affective mode in which the object is *experienced*. Since some sort of feeling accompanies every consciousness (*citta*), feeling is an important variable in helping us to categorize different types of consciousness.

The Pali word, *vedanā*, does not signify “emotion” (which appears to be a complex phenomenon involving a variety of concomitant mental factors, called formations, *saṅkhārā*). *Vedanā* are the bare *affective* quality of an experience, which may be either a pleasant, painful or neutral feeling before the onset of emotion (*saṅkhārā*).

Hence, “feeling” is synonymous with basic “experience,” the verb of which is *paṭisaṁvedeti*, from *paṭi* (a directional prefix referring to “self”) + *saṁ* (a prefix meaning “(putting) together”; here inserted as an infix) + **VID II**, to know + *am*³ + a + *ti* (3rd person singular). [2.3.2]

2.1.2 Feeling is said to have the characteristic of being felt (*vedayita*), showing its passive quality. Its function is experiencing or, better, “feeling,” or its function is to enjoy the *desirable* aspect of the object. Its manifestation is the relishing of the associated mental factors. Its proximate cause is *tranquillity*.⁴

While the other mental factors experience the object only *derivatively*, feeling experiences it *directly* and *fully*: it feels. In this respect, the other factors are compared to a **cook** who prepares a dish for a king, and only samples the food while preparing it, while feeling is compared to **the king** who enjoys the meal as much as he likes.

2.2 KINDS OF FEELINGS

2.2.1 The 1 feeling, the 2 feelings

2.2.1.1 In the *Raho,gata Sutta* (S 36.11), the Buddha famously declares that **whatever is felt is included in suffering** (*yaṁ kiñci vedayitaṁ taṁ dukkhasmiṁ*).⁵ In this statement, the word *dukkha* does not bear the narrow meaning of “painful feeling,” but the broader meaning of the suffering inherent in all conditioned things by reason of their impermanence. This is the “one feeling”, the universal reality and experience of all living beings.

2.2.1.2 In the suttas, the Buddha sometimes speaks of feelings as **twofold**, that is, pleasure (*sukha*) and pain (*dukkha*). This is a figurative or simplified manner of analysis (*pariyāyena*), arrived at by merging the *blameless* neutral feeling in pleasure and the *blameworthy* neutral feeling in pain. In other words, there are many different ways of looking at feelings, depending on how we can best understand them, and how to go from there.

³ The nasal augment (*āgama*) *saṁ* is prefixed to the roots of the 2nd conjugation (*rudh'ādi gaṇa*) with another augment *e*. See S Collins, *A Pali Grammar for Students*, 2006:76-78 (ch 3.1).

⁴ Tranquillity (*passaddhi*) is apparently the proximate cause only for the joyful feeling that arises in meditation practice.

⁵ See S 36.11/4:216 (SD 33.6).

2.2.1 The 3 kinds of feelings, bodily and mental

The suttas analyse **feeling** either as threefold or as fivefold. When it is analysed simply in terms of its affective quality, it is **threefold**: the pleasant (*sukha,vedanā*), the painful (*dukkha,vedanā*), and the neither painful nor pleasant (*adukkha-m-asukha vedana*). In this threefold classification, pleasant feeling includes both bodily pleasure and mental pleasure or joy, and painful feeling includes both bodily pain and mental pain or displeasure. Neutral feeling, however, does not arise *bodily*, but occurs only mentally.

2.2.2 The 5 kinds of feelings

2.2.2.0 When feeling is analysed by way of the controlling faculty (*indriya*), it becomes fivefold. These 5 types of feelings are called “**faculties**” (*indriya*) because they exercise lordship (*indra*) or control over their associated states with respect to the *affective* mode of experiencing the object. Broadly, then, we have these 5 classes of feelings:⁶

(1) bodily pleasant feeling;	<i>kāyikā sukhā vedanā</i>	= <i>sukha</i>	[2.2.2.1]
(2) bodily unpleasant feeling;	<i>kāyikā dukkha vedanā</i>	= <i>dukkha</i>	[2.2.2.2]
(3) mentally pleasant feeling;	<i>cetasikā sukhā vedanā</i>	= <i>somanassa</i>	[2.2.2.3]
(4) mentally unpleasant feeling;	<i>cetasikā dukkha vedanā</i>	= <i>domanassa</i>	[2.2.2.4]
(5) indifferent or neutral.	<i>adukkha-m-asukhā vedanā</i>	= <i>upekkhā</i>	[2.2.2.5]

2.2.2.1 Pleasure (*sukha*) has the characteristic of experiencing a desirable tangible object, the function of intensifying associated states, manifestation as bodily enjoyment, and its proximate cause is the body faculty. In simple terms, this means pleasure arises when we feel the touch of something pleasant (warmth, coolness, hardness, softness, the touch of something we like or love). This pleasant feeling is intensified when, for example, we recall some desirable or happy thought associated with it. This feeling or experience arises from the body, and is felt in the conscious body itself.

2.2.2.2 Pain (*dukkha*) has the characteristic of experiencing an undesirable tangible object, the function of withering or weakening associated states, manifestation as bodily affliction, and its proximate cause is (as in pleasure) also the body faculty. Early Buddhism seems to see pain as arising from undesirable or unpleasant stimuli affecting the body.

Such pain may be in the form of *discomfort* arising in our posture or an inclement climate, or from injury or disease. Although not getting what we desire, or having to deal with the undesired are more often *mental* pain, they do bring on physical painful results. All such pains are terms “physical pain” (*dukkha,dukkha*).

Early Buddhism uses the same word, *dukkha*, for **suffering**, which is how we see pain and *is affected* by it. Hence, we may suffer the undesirable states, such as the loss of a beloved one or of things that we value (such as wealth or health). This is called pain due to change (*vipariṇāma,dukkha*).

We should, however, properly understand the pervasive **suffering** that is inherent in our being itself, that is, the 5 aggregates that cause us to cling (*pañca-k,khandha*) to *form, feeling, perception, formations and consciousness*. This is called the suffering that is formations (*saṅkhāra,dukkha*).⁷

⁶ S 48.35/5:208 f), SD 56.20c = SD 17.3(4.4). On the 5 kinds of feelings, see SD 17.3 (4.4).

⁷ On the 3 kinds of pain, see **Dhamma,cakka Pavattana S** (S 56.11,5), esp SD 1.1 (4); (**Sāriputta**) **Dukkha S** (S 38.-14); SD 1.1 (6). See also SD 55.7 (1.2.3).

2.2.2.3 Joy (*somanassa*) has the characteristic of experiencing a desirable object, the function of partaking of the desirable aspect of the object, manifestation as mental enjoyment, and its proximate cause is tranquillity [2.1.2]. Simply, this means that the mind enjoys this feeling that arises from any of the 5 physical senses and also from itself (arising in the mind).

The mention of **tranquillity** is interesting, since we may understand it as what modern psychology and medicine understand as “resolution.” Tranquillity is an emotional resolution in the sense of the convergence of all positive elements and/or the taking of a novel, workable perspective. This definition broadly applies to problem-solving, decision-making and psychotherapy, but it can simply refer to a state of being “just right” or, better, that gives us a sense of satisfaction and joy.

2.2.2.4 Displeasure (*domanassa*) has the characteristic of experiencing an undesirable object, the function of partaking of the *undesirable* aspect of the object, manifestation as mental affliction, and its proximate cause is **the heart-base**. This is a non-canonical term (not found in the suttas, Abhidhamma or the Vinaya) that is popularized by the Commentaries.⁸ It is used the way we would understand “**mind**” today. Indeed, we may say that the idea of the heart-base or “cardiac theory” presages this modern convenient term, but which is not without its problems.

The heart-base (*hadaya, vatthu*) is the heart as the “physical base” of mental life. The heart, according to the Commentaries and accepted by traditional Buddhists, forms the physical base (*vatthu*) of consciousness. In the Pali canon, even in the Abhidhamma, however, “the mind” is never localized. Indeed, the mind, it seems, pervades our whole body, our being.⁹

In the canonical Abhidhamma, only **the Paṭṭhāna** (the last book of the Abhidhamma Piṭaka), merely hints at some kind of “base” by simply alluding to “that matter in dependence on which *the mind element* and *the mind-conscious element* occur.”¹⁰ The Commentaries subsequently specify “that matter” (*taṃ rūpaṃ*) to be the “heart-base,” in the cavity of the physical heart itself.¹¹ They see the heart as the physical support for all cittas other than the 2 sets of fivefold sense-consciousness which take their respective sensitivities as their bases.¹²

2.2.2.5 Equanimity (*upekkhā*) has the characteristic of being felt as neutral, the function of neither intensifying nor weakening associated states, and manifestation as peacefulness. Its proximate cause is consciousness without zest.¹³

When **the fivefold analysis** of feeling is considered, the pleasant feeling of the threefold scheme becomes divided into *physical* pleasure and *mental* joy; and neither-pleasant-nor-painful feeling becomes identified with equanimity or neutral feeling.

Hence, according to the Abhidhamma, all bodily feelings, that is, feelings arising through bodily sensitivity (*kāya-p, pasāda*), are *either pleasant or painful*, but there is *no* neutral feeling based on bodily sensitivity.¹⁴ As such, the Sutta Commentary explains “bodily equanimity” as arising based on the other 4 senses (the eye, ear, nose and tongue) (SA 3:241).¹⁵

2.2.3 The 6 kinds and the 18 kinds of feelings

⁸ Paṭ [below]; VbhA 240; PaṭA:Be 347, 349, 351.

⁹ See important n by Shwe Zan Aung, 1910: Abhs:SR 277-279. See also SD 17.2a (9.6.2).

¹⁰ *Yam rūpaṃ nissāya mano, dhatu ca mano, viññāṇa, dhatu ca vattanti, taṃ rūpaṃ mano, dhātuyā ca mano, viññāṇa, dhātuyā ca taṃ, sampayuttakānañ ca dhammānaṃ avigata, paccayena paccayo* (Paṭ:Be 1:4, 7, 9, 10).

¹¹ See SD 17.8c (7.2.2.4); Vism 8.111/256.

¹² See SD 26.2 (3.1.3.6).

¹³ These defs of the 5 feelings are found at Vism 14.128/461.

¹⁴ See S:B 1934 n212.

¹⁵ See **(Sukh'indriya) Vibhaṅga S 1** (S 48.36,3+7) + nn, + SD 56.21a (2).

2.2.3.1 Regarding the 6 senses, there are **6 kinds of feelings**: those associated with or arising from *seeing, hearing, smelling, tasting, touching and thinking*. Technically—such texts as **the Mahā, nidāna Sutta** (D 15), **the Sammā, diṭṭhi Sutta** (M 9) **the Udāna Sutta** (S 22.55), **the Aṭṭha, sata Sutta** (S 36.22), and **the Vibhaṅga** (Vbh 15)¹⁶—speak of them in the following 6 kinds of feelings:

sight-based feeling	“feeling arisen through eye-contact”	<i>cakkhu, samphassajā vedanā</i>
sound-based feeling	“feeling arisen through ear- contact”	<i>sota, samphassajā vedanā</i>
smell-based feeling	“feeling arisen through nose- contact”	<i>ghāna, samphassajā vedanā</i>
taste-based feeling	“feeling arisen through tongue-contact”	<i>jivhā, samphassajā vedanā</i>
touch-based feeling	“feeling arisen through body-contact”	<i>kāya, samphassajā vedanā</i>
mind-based feeling	“feeling arisen through mind-contact”	<i>mano, samphassa, jā vedanā</i>

2.2.3.2 In terms of hedonic quality, it is possible for each of the 6 sense-based feelings to be felt as *pleasant, unpleasant or neutral*, giving a total of **18 kinds of feelings** (*aṭṭhārasa vedanā*). **The Saḷ-āyatana Vibhaṅga Sutta** (M 137), SD 29.5, and **the Aṭṭha, sata Sutta** (S 36.22)¹⁷ list such a set, which is explained as follows: “6 explorations accompanied by joy, 6 explorations accompanied by displeasure, 6 examination explorations accompanied by equanimity. These are called **the 18 kinds of feelings**.”¹⁸

In other words, each sense-based feeling becomes sixfold by arising in relation to the 6 sense-objects —*forms, sounds, smells, tastes, touches and thoughts*. **The Aṭṭha, sata Sutta** (S 36.22), in fact, lists the following **sets of feelings**:

2 kinds	bodily and mental
3 kinds	pleasant, painful and neither-painful-nor-pleasant
5 kinds	pleasure faculty, pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty ¹⁹
6 kinds	arising from eye-contact, from ear-contact, from nose-contact, from tongue-contact, from body contact, from mind-contact
18 kinds	6 mental explorations accompanied by joy, 6 explorations accompanied by <u>displeasure</u> , 6 explorations accompanied by <u>equanimity</u>
36 kinds	6 types of joy based on <i>the household life</i> , 6 types of joy based on <i>renunciation</i> , 6 types of displeasure based on <i>the household life</i> , 6 types of <u>displeasure</u> based on <i>renunciation</i> , 6 types of equanimity based on <i>the household life</i> , 6 types of <u>equanimity</u> based on <i>renunciation</i>
108 kinds	the 36 kinds of feelings in the past, the same 36 in the future, the same 36 in the present

2.3 OTHER ROLES OF FEELINGS

2.3.1 “Signs” and “details”

Feeling is one of the 7 mental factors inseparably associated with *all consciousness* whatever.²⁰ In the formula of the dependent arising (*paṭicca, samuppāda*), feeling is the condition for the arising of craving

¹⁶ Respectively: **D 15**, 8/2:58 (SD 5.17); **M 9**, 42/1:51 (SD 11.14); **S 22.55**/3:56-58 (SD 17,16); **S 36.22**/4:231-233; **Vbh 15**, 13-17). Vibhaṅga lists feelings in 10 ways, ie, a set of 1 to a set of 10.

¹⁷ Respectively: **M 137**, 8/3:216 f (SD 29.5); S 36.22/4:232.

¹⁸ *Katamā ca bhikkhave aṭṭhārasa vedanā? Cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā. Imā vuccasnti bhikkhave aṭṭhārasa vedanā.*

¹⁹ On these 5 kinds of feelings, see the 10 suttas of Sukh’indriya Vagga (S 48), such as (**Sukh’indriya**) **Suddhika S** (S 48.31), SD 56.20a; (**Sukh’indriya**) **Arahanta S** (S 48.33), SD 56.16d.

²⁰ See BDict: *nāma*.

(*taṇhā*). This understanding is crucial in mindful practice, so that we will be able to nip any distraction in the bud.

As soon as we notice a negative “**sign**” (*nimitta*), that is, an unwholesome thought or mental object, we should immediately turn away from it. Ideally, this should be done even before any feeling—liking, disliking or neutral—arises. On the other hand, when we do go on to examine the “**details**” (*anuvyañjana*) of the negative mental object—with the arising of feelings—unwholesomeness will grow and flood the mind.

Even then, it is still possible to simply observe the feelings as they are and then let them go. Up to this stage, we may still turn back before negative karma-formations arise. Still, any negative mental object should be avoided immediately or as soon as possible.²¹

2.3.2 Other roles of feelings and the 22 faculties

The above-mentioned 5 kinds of feelings [2.2.3.2] are enumerated amongst the 22 faculties.²² The most prominent role of feelings is, however, as the 2nd of the 5 aggregates (*pañca-k, khandha*).²³ In summary, according to early Buddhism, **feelings** (*vedanā*) are the most significant of our experience. Basically, “feelings” should be understood as what we basically mean by *experience*, and this should be properly understood so that we are in full charge of our mind, keeping it wholesome. [2.1.1]

In early Buddhist psychology, feelings and emotions are 2 distinct conditions [2.1.1]. In a sense, we can say that we should work to keep our **emotions**, that is, karma-formations (*saṅkhāra*), *wholesome*, or seeing them for what they really are without being entrammelled in any of them. This is best done at the “feeling” phase. By the “formations” phase, usually this *feeling* will go on to become a habit. Then, and we need to work harder to reverse the negative process, or rise above and beyond the negative emotion through mindfulness (*sati*) and meditation (*samādhi*).²⁴

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SD 56.20a

(Sukh'indriya) Suddhika Sutta

The (Joy Faculty) Basic Discourse | S 48.31/5:207

S 5.4.4.1 Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 1

Theme: The 5 feeling faculties

2 “Bhikshus, there are these 5 (**feeling**) **faculties**. What are the five?

- | | |
|------------------------------|-------------------------|
| (1) The pleasure faculty; | <i>sukh'indriya</i> |
| (2) the pain faculty; | <i>dukkh'indriya</i> |
| (3) the joy faculty; | <i>somanass'indriya</i> |
| (4) the displeasure faculty; | <i>domanass'indriya</i> |
| (5) the equanimity faculty. | <i>upekkh'indriya</i> |

3 These, bhikshus, are the 5 faculties.

Paṭhamam

²¹ On this vital mental technique, see **Nimitta and anuvyañjana**, SD 19.14.

²² On the 22 faculties, see SD 56.8 (1.1.2.2).

²³ On feeling as an aggregate, see SD 17.3.

²⁴ For an overview on feelings, see **Bahu Vedaniya S** (M 59), SD 30.4. See also Nyanaponika, *Contemplation of Feeling (Vedanā Saṃyutta)*, Wheel 303/304, Kandy, 1995:

<https://www.accesstoinight.org/lib/authors/nyanaponika/wheel303.html>.

S 5.4.4.1

Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 1

S 5.4.4.4+5

Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 4+5

SD 56.20b (Sukh'indriya) Samaṇa,brāhmaṇa Sutta 1

The 1st (Joy Faculty) Discourse on Recluses and Brahmins | S 48.34/5:208

S 5.4.4.4 Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 4

Theme: Mastering the 5 feeling faculties: the *samudaya* pentad

2 “Bhikshus, there are these **5 faculties**. What are the five?

- | | |
|------------------------------|-------------------------|
| (1) The pleasure faculty; | <i>sukh'indriya</i> |
| (2) the pain faculty; | <i>dukkh'indriya</i> |
| (3) the joy faculty; | <i>somanass'indriya</i> |
| (4) the displeasure faculty; | <i>domanass'indriya</i> |
| (5) the equanimity faculty. | <i>upekkh'indriya</i> |

THE SAMUDAYA PENTAD

3 Those recluses or brahmins, bhikshus, who do not understand, as they really are, the arising and ceasing, the gratification, the danger and the escape regarding these **5 faculties**:

I do *not* consider them to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.

4 But, bhikshus, those recluses and brahmins who do understand, as they really are, the arising and ceasing, the gratification, the danger and the escape regarding these 5 faculties—they I consider to be recluses among recluses and brahmins among brahmins, *and these venerable ones, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.*”

Catuttham

SD 56.20c (Sukh'indriya) Samaṇa,brāhmaṇa Sutta 2

The 2nd (Joy Faculty) Discourse on Recluses and Brahmins | S 48.35/5:208 f

S 5.4.4.5 Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 5

Theme: Mastering the 5 feeling faculties: the *sacca* tetrad

2 “Bhikshus, there are these **5 faculties**. What are the five?

- | | |
|------------------------------|-------------------------|
| (1) The pleasure faculty; | <i>sukh'indriya</i> |
| (2) the pain faculty; | <i>dukkh'indriya</i> |
| (3) the joy faculty; | <i>somanass'indriya</i> |
| (4) the displeasure faculty; | <i>domanass'indriya</i> |
| (5) the equanimity faculty. | <i>upekkh'indriya</i> |

THE SACCA TETRAD

3 Those recluses or brahmins, bhikshus,

- (1) who do *not* understand **the pleasure faculty**,
do *not* understand the arising of the pleasure faculty,
do *not* understand the ceasing of the pleasure faculty,
do *not* understand the way to the ceasing of the pleasure faculty;
- (2) who do *not* understand **the pain faculty**,
do *not* understand the arising of the pain faculty,
do *not* understand the ceasing of the pain faculty,
do *not* understand the way to the ceasing of the pain faculty;
- (3) who do *not* understand **the joy faculty**,
do *not* understand the arising of the joy faculty,
do *not* understand the ceasing of the joy faculty,
do *not* understand the way to the ceasing of the joy faculty;
- (4) who do *not* understand **the displeasure faculty**,
do *not* understand the arising of the displeasure faculty,
do *not* understand the ceasing of the displeasure faculty,
do *not* understand the way to the ceasing of the displeasure faculty;
- (5) who do *not* understand **[209] the equanimity faculty**,
do *not* understand the arising of the equanimity faculty,
do *not* understand the ceasing of the equanimity faculty,
do *not* understand the way to the ceasing of the equanimity faculty—

3.2 I do *not* consider them to be recluses among recluses or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluship or the goal of brahminhood.

4 But, bhikshus, those recluses or brahmins

- (1) who *do* understand **the pleasure faculty**,
understand the arising of the pleasure faculty,
understand the ceasing of the pleasure faculty,
understand the way to the ceasing of the pleasure faculty;
- (2) who *do* understand **the pain faculty**,
understand the arising of the pain faculty,
understand the ceasing of the pain faculty,
understand the way to the ceasing of the pain faculty;
- (3) who *do* understand **the joy faculty**,
understand the arising of the joy faculty,
understand the ceasing of the joy faculty,
understand the way to the ceasing of the joy faculty;
- (4) who *do* understand **the displeasure faculty**,
understand the arising of the displeasure faculty,
understand the ceasing of the displeasure faculty,
understand the way to the ceasing of the displeasure faculty;
- (5) who *do* understand **[209] the equanimity faculty**,
understand the arising of the equanimity faculty,
understand the ceasing of the equanimity faculty,
understand the way to the ceasing of the equanimity faculty—

S 5.4.4.1

Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 1

S 5.4.4.4+5

Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 4, Sukhindriya Vagga 4+5

4.2 they I consider to be **recluses** among recluses or **brahmīns** among brahmīns, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluseship or the goal of brahmīnhood.

— Pañcamāṃ —

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