# SN 36.8 — Dutiya Gelañña Sutta — The Sick Bay – Part 2

English translation by Bhikkhu Candana.

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Distribution: Website-only edition; excluded from combined readers and site/source archives in this build.

Changes: Presentation only: original heading retained in edition details; reviewed paragraph boundaries retained and continued prose reflowed without word changes. No words, punctuation, notes or closings removed or repaired.

Completeness: UNKNOWN. Whole reviewed source translation, including section headings and closings; completeness and translation accuracy remain unverified.

## Text

Once, while The Blessed One was living in Vesālī’s ‘Great Forest,’ He stayed at the Big House with the Peaked Roof. There, on one of the evenings, The Blessed One came out from his meditative seclusion and went to the sick bay, within the monastery. Once there, He sat down on His prepared seat and addressed the Bhikkhus who were there, by saying:

“Bhikkhus, a Bhikkhu should completely fill up his time with mindfulness, while being fully alert, and with clear understanding. This is my instruction for you.  “And how, Bhikkhus, does a Bhikkhu completely fill up his time with mindfulness?

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with the most pronounced bodily experience, while being mindful of the body in all its transitions and states, striving ardently but without having any thoughts of longing or hatred towards the world.

“Similarly, the Bhikkhu is fully attentive, carefully staying with the most pronounced feeling that is occurring; mindful of feelings in all their transitions, striving ardently but without having any thoughts of longing or hatred towards the world.

“Similarly, the Bhikkhu is fully attentive, carefully staying with the most pronounced state that is occurring within the Citta (Heart); mindful of it in all its transitions and states, striving ardently but without having any thoughts of longing or hatred towards the world.

“Similarly, the Bhikkhu is fully attentive, carefully staying with the most pronounced phenomena, along with their relationships that he detects are occurring; mindful of them in all their transitions, striving ardently but without having any thoughts of longing or hatred towards the world.

“That, Bhikkhus, is how a Bhikkhu completely fills up his time with mindfulness. “And how, Bhikkhus, is a Bhikkhu fully alert, and with clear understanding?

“Here, Bhikkhus, whether in moving forward or walking back, the Bhikkhu behaves with clear understanding and complete alertness. While looking forward, around him, or in any direction, the Bhikkhu behaves with clear understanding and complete alertness. While bending and stretching his body, the Bhikkhu behaves with clear understanding and complete alertness. While putting on and wearing his robes, his outer robe, and his alms bowl, the Bhikkhu behaves with clear understanding and complete alertness. While eating and drinking, chewing, and tasting his food, the Bhikkhu behaves with clear understanding and complete alertness. While urinating and defecating, the Bhikkhu behaves with clear understanding and complete alertness. While walking, standing, sitting, sleeping, waking up, and whether speaking or keeping silent, the Bhikkhu behaves with clear understanding and complete alertness.

“Therefore, Bhikkhus, a Bhikkhu should completely fill up his time with mindfulness, while being fully alert, and with understanding. This is my instruction for you.

1. “Now, Bhikkhus, when the Bhikkhu lives while being fully attentive, carefully staying with his feelings, he closely observes whenever he experiences a pleasant or happy feeling, as he knows: ‘This feeling I’m experiencing is a pleasant or a happy one. Such a feeling is dependent on various factors and is therefore conditioned; it is not independent. “But dependent on what exactly? “It is dependent and conditioned by the presence of this very contact, which, by the way, is impermanent itself, as it is also conditioned by other factors, and therefore, also dependently present, now, in this state. “So, this pleasant or happy feeling that I’m experiencing now, I know is the result of and dependent on this contact, which is itself impermanent and conditioned by other factors; hence, if the contact is dependently present, then how could I consider this feeling I’m having to still be permanent?’

“He then continues carefully looking at the impermanent nature of both this contact and the pleasant feeling being experienced through it; similarly, he carefully looks at the vanishing nature of both the contact and the pleasant feeling, as he continues carefully observing the dispassionate attitude that arises in him towards these two. Further, he observes closely the cessation of both the contact and the pleasant feeling, and as a result, he experiences relinquishment, as he gives up both the contact and the pleasant feeling altogether. This too, he carefully observes.

“Now, as he closely engages in his observation thus, the underlying lustful tendencies that are generated due to having contact and experiencing pleasant feelings, are both abandoned by him.

2. “Further, Bhikkhus, when the Bhikkhu lives while being fully attentive, carefully staying with his feelings, he closely observes whenever he experiences a painful or unhappy feeling, as he knows:

‘This feeling I’m experiencing is a painful or an unhappy one. Such a feeling is dependent on various factors and is therefore conditioned; it is not independent. “But dependent on what exactly? “It is dependent and conditioned by the presence of this very contact, which, by the way, is impermanent itself, as it is also conditioned by other factors, and therefore, also dependently present, now, in this state. “So, this painful or unhappy feeling that I’m experiencing now, I know is the result of and dependent on this contact, which is itself impermanent and conditioned by other factors; hence, if the contact is dependently present, then how could I consider this feeling I’m having to still be permanent?’

“He then continues carefully looking at the impermanent nature of both this contact and the painful or unhappy feeling being experienced through it; similarly, he carefully looks at the vanishing nature of both the contact and the painful feeling, as he continues carefully observing the dispassionate attitude that arises in him towards these two. Further, he observes closely the cessation of both the contact and the painful feeling, and as a result, he experiences relinquishment, as he gives up both the contact and the painful feeling altogether. This too, he carefully observes.

“Now, as he closely engages in his observation thus, the underlying hateful tendencies that are generated due to having contact and experiencing painful or unhappy feelings, are both abandoned by him.

3. “Further, Bhikkhus, when the Bhikkhu lives while being fully attentive, carefully staying with his feelings, he closely observes whenever he experiences a neutral feeling, as he knows: ‘This feeling I’m experiencing is a neutral one. Such a feeling is dependent on various factors and is therefore conditioned; it is not independent. “But dependent on what exactly? “It is dependent and conditioned by the presence of this very contact, which, by the way, is impermanent itself, as it is also conditioned by other factors, and therefore, also dependently present, now, in this state. “So, this neutral feeling that I’m experiencing now, I know is the result of and dependent on this contact, which is itself impermanent and conditioned by other factors; hence, if the contact is dependently present, then how could I consider this feeling I’m having to still be permanent?’

“He then continues carefully looking at the impermanent nature of both this contact and the neutral feeling being experienced through it; similarly, he carefully looks at the vanishing nature of both the contact and the neutral feeling, as he continues carefully observing the dispassionate attitude that arises in him towards these two. Further, he observes closely the cessation of both the contact and the neutral feeling, and as a result, he experiences relinquishment, as he gives up both the contact and the neutral feeling altogether. This too, he carefully observes.

“Now, as he closely engages in his observation thus, the underlying indifferent and uninterested tendencies that are generated due to having contact and experiencing

neutral feelings, are both abandoned by him. "Now, whenever he feels a pleasant feeling, he knows: 'This is impermanent'; while understanding: 'this is not to be attached to nor held onto.' As a result, he neither indulges nor delights in the pleasant feeling. "Similarly, whenever he feels a painful or an unhappy feeling, he knows: 'This is impermanent'; while understanding: 'this is not to be attached to nor held onto.' As a result, he neither indulges nor delights in the painful or unhappy feeling. "Similarly, whenever he feels a neutral feeling, he knows: 'This is impermanent'; while understanding: 'this is not to be attached to nor held onto.' As a result, he neither indulges nor delights in the neutral feeling.

"And when he does experience a pleasant feeling, he remains unattached and aloof. When he experiences a painful or an unhappy feeling, he remains unattached and aloof. And when he experiences a neutral feeling, he remains unattached and aloof.

"Further, when he experiences the body beginning to fade away, he knows and understands: 'I feel the body fading away.'

"And when he experiences the body breaking down, with its end fast approaching, he knows and understands: 'I'm feeling the body breaking down, as I experience the end-of-life fast approaching.'

"And when he knows and understands, 'Now, with the breaking up of the body and this life coming to its end, all that is felt and experienced, none I take pleasure in nor delight in. As a direct result, all will become cool and be finished, right here.'

"Bhikkhus, just as an oil lamp continues burning while depending on the support it receives from the oil and the wick, when both oil and wick are no more and fully used up, the oil lamp too will be extinguished, through the absence of its fuel. In the same manner, Bhikkhus, when a Bhikkhu experiences the body breaking down, with its end fast approaching, he knows and understands: 'I'm feeling the body breaking down, as I experience the end-of-life fast approaching.'

"And when he knows and understands, 'Now, with the breaking up of the body and this life coming to its end, all that is felt and experienced, none I take pleasure in nor delight in. As a direct result, all will become cool and be finished, right here.'"

Sādhu Sādhu Sādhu