SN 36.10 — Phassamulaka Sutta: Rooted in Sense-impression

English translation by Nyanaponika Thera.

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Completeness: UNKNOWN. Entire protected source unit, including notes and verses, preserved; canonical completeness has not been independently established.

Text

"There are, O monks, these three feelings, rooted in sense-impression, caused by sense-impression, conditioned by sense-impression: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it[1] — namely the pleasant feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful, there arises a painful feeling. When that very sense-impression liable to be felt as painful has ceased, then the sensation born from it — namely the painful feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as neutral, there arises a neutral feeling. When that very sense-impression liable to be felt as neutral has ceased, then the sensation born from it — namely the neutral feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

Note

1.

Tajjam vedayitam.