SN 48.38 — SN 48:38 An Analysis (of the Feeling Faculties) (3) | Vibhaṅga Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN48_38.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

An Analysis (of the Feeling Faculties) (3)

Vibhaṅga Sutta (SN 48:38)

“Monks, there are these five faculties. Which five? The pleasure-faculty, the pain-faculty, the happiness-faculty, the distress-faculty, the equanimity-faculty.

“And what is the pleasure-faculty? Any physical pleasure, physical comfort born of body-contact to be experienced as pleasure & comfort. That is called the pleasure-faculty.

“And what is the pain-faculty? Any physical pain, physical discomfort born of body-contact to be experienced as pain & discomfort. That is called the pain-faculty.

“And what is the happiness-faculty? Any mental pleasure, mental comfort born of intellect-contact to be experienced as pleasure & comfort. That is called the happiness -faculty.

“And what is the distress-faculty? Any mental pain, mental discomfort born of intellect-contact to be experienced as pain & discomfort. That is called the distress-faculty.

“And what is the equanimity-faculty? Anything, physical or mental, to be experienced as neither comfort nor discomfort. That is called the equanimity-faculty.

“With regard to this, the pleasure-faculty & happiness-faculty are to be seen as a feeling of pleasure. The pain-faculty & distress-faculty are to be seen as a feeling of pain. The equanimity-faculty is to be seen as a feeling of neither pleasure nor pain. Thus, by this exposition, the five are three; and the three, five.”

Publisher references (not part of the sutta)

See also: MN 59; SN 36:22