

seeing will bring about the cessation of the influxes or craving in regard to the bonds of feeling.

#### 4. Stages in the cessation of feeling

Various stages in the cessation of feeling are recorded in the two versions.

In SN 36. 11 and its counterpart SA 474<sup>50</sup> the Buddha, after teaching that there are three feelings and that all of them are suffering (because of the impermanence of *saṅkhāras*, compounded things or activities), then goes on to describe how various mental states progressively cease, each yielding a superior state and finally the perfectly peaceful state. This progressive or gradual ceasing of states is variously called:<sup>51</sup>

- gradual cessation of activities (*anupubbaṃ saṅkhārānaṃ nirodho* 諸行漸次寂滅 or 諸受漸次寂滅 the gradual cessation of feelings)
- gradual calming of activities (*anupubbaṃ saṅkhārānaṃ vūpasamo* 諸行漸次止息)
- gradual tranquillity of activities (*anupubbaṃ saṅkhārānaṃ passaddhi*; not in SA)

Here the terms “cessation (*nirodha* 寂滅)”, “calming (*vūpasama* 止息)” and “tranquillity (*passaddhi*)” are applied to the activities (*saṅkhārā* 行) in reference to stages in meditative concentration.<sup>52</sup>

- *dhyāna* (four stages of concentrative meditation, *jhāna* 禪)
- four (non-physical) “realms” (*āyatana* 入處)
- cessation of perception-and-feeling (*saññā-vedayita-nirodha* 想受滅)
- cessation (calming or tranquillity) of desire-hatred-delusion (*rāga-dosa-moha* 貪恚癡).

Each of the states in this series is described as “a pleasure more excellent and exquisite than” (*sukham abhikkantataraṇa paṇītatarāṇa*) or “a

50 SN 36. 11, 15-18: SN iv, pp. 216-218, 220-223 = SA 474: T 2, p. 121a-b (CSA ii, pp. 199-200).

51 SN iv, p. 217; T 2, p. 121a-b (CSA i, p. 199).

52 SN iv, pp. 217-218; T 2, p. 121b (CSA i, pp. 199-200). Cf. also SN 36. 19: SN iv, pp. 225-228 = SA 485: T 2, p. 124a-b (CSA ii, p. 213); SN 36. 29: SN iv, pp. 235-237 = SA 483: T 2, p. 123a-b (CSA ii, pp. 209-210).