

From *In the Buddha's Words* by Bhikkhu Bodhi

Ch. I – 2: The Tribulations of Unreflective Living

- (1) The Origin of Conflict [AN2:iv,6, abridged]
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**1. Introduction (to Selected Discourses in Ch I – 2).
By Bhikkhu Bodhi**

In the second section, we explore three aspects of human life that I have collected under the heading “The Tribulations of Unreflective Living.” These types of suffering differ from those connected with old age and death in an important respect. Old age and death are bound up with bodily existence and are thus unavoidable, common to both ordinary people and liberated arahants – a point made in the first text of this chapter. In contrast, the three texts included in this section all distinguish between the ordinary person, called “the uninstructed worldling” (*assutava puthujjana*), and the wise follower of the Buddha, called the “instructed noble disciple” (*sutava ariyasavaka*).

The first of these distinctions, drawn in Text 1,2(1), revolves around the response to painful feelings. Both the worldling and the noble disciple experience painful bodily feelings, but they respond to these feelings differently. The worldling reacts to them with aversion and therefore, on top of the painful bodily feeling, also experiences a painful mental feeling: sorrow, resentment, or distress. The noble disciple, when afflicted with bodily pain, endures such feeling patiently, without sorrow, resentment, or distress. It is commonly assumed that physical and mental pain are inseparably linked, but the Buddha makes a clear demarcation between the two. He holds that while bodily existence is inevitably bound up with physical pain, such pain need not trigger the emotional reactions of misery, fear, resentment, and distress with which we habitually respond to it. Through mental training we can develop the mindfulness and clear comprehension necessary to endure physical pain courageously, with patience and equanimity. Through insight we can develop sufficient wisdom to overcome our dread of painful feelings and our need to seek relief in distracting binges of sensual self-indulgence.

Another aspect of human life that brings to the fore the differences between the worldling and the noble disciple is the changing vicissitudes of fortune. The Buddhist texts neatly reduce these to four pairs of opposites, known as the eight worldly conditions (*attha lokadhamma*): gain and loss, fame and disrepute, praise and blame, pleasure and pain. **Text 1,2(2)** shows how the worldling and the noble disciple differ in their responses to these changes. While the worldling is elated by success in achieving gain, fame, praise, and pleasure, and dejected when confronted with their undesired opposites, the noble disciple remains unperturbed. By applying the understanding of impermanence to both favorable and unfavorable conditions, the noble disciple can abide in equanimity, not attached to favorable conditions, not repelled by unfavorable ones. Such a disciple gives up likes and dislikes, sorrow and distress, and ultimately wins the highest blessing of all: complete freedom from suffering.

Text 1,2(3) examines the plight of the worldling at a still more fundamental level. Because they misconceive things, worldlings are agitated by change, especially when that change affects their own bodies and minds. The Buddha classifies the constituents of body and mind into five categories known as “the five aggregates subject to clinging” (*panc’upadanakkhandha*): form, feeling, perception, volitional formations, and consciousness (for details, see pp. 305-07). These five aggregates are the building blocks that we typically use to construct our sense of personal identity; they are the things that we cling to as being “mine,” “I,” and “my self.” Whatever we identify with, whatever we take to be a self or the possessions of a self, can all be classified among these five aggregates. The five aggregates are thus the ultimate rounds of “identification” and “appropriation,” the two basic activities by which we establish a sense of

selfhood. Since we invest our notions of selfhood and personal identity with an intense emotional concern, when the objects to which they are fastened – the five aggregates – undergo change, we naturally experience anxiety and distress. In our perception, it is not mere impersonal phenomena that are undergoing change, but our very identities, our cherished selves, and this is what we fear most of all. However, as the present text shows, a noble Disciple has clearly seen with wisdom the delusive nature of all notions of permanent selfhood and thus no longer identifies with the five aggregates. Therefore the noble disciple can confront their change without anxious concern, unperturbed in the face of their alteration, decay, and destruction.

Agitation and turmoil afflict human life not only at the personal and private level, but also in our social interactions. From the most ancient times, our world has always been one of violent confrontations and conflict. The names, places, and instruments of destruction may change, but the forces behind them, the motivations, the expressions of greed and hate, remain fairly constant. The Nikayas testify that the Buddha was intensely aware of this dimension of the human condition. Although his teaching, with its stress on ethical self-discipline and mental self-cultivation, aims primarily at personal enlightenment and liberation, the Buddha also sought to offer people a refuge from the violence and injustice that rack human lives in such cruel ways. This is apparent in his emphasis on loving-kindness and compassion; on harmlessness in action and gentleness in speech; and on the peaceful resolution of disputes.

The Tribulations of Unreflective Living

Translated by Bhikkhu Bodhi

(1) *The Dart of Painful Feeling*

“Monks, when the uninstructed worldling experiences a painful feeling, he sorrows, grieves, and laments; he weeps beating his breast and becomes distraught. He feels two feelings – a bodily one and a mental one. Suppose they were to strike a man with a dart, and then strike him immediately afterward with a second dart, so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling experiences a painful feeling, he feels two feelings – a bodily one and a mental one.

“While experiencing that same painful feeling, he harbors aversion toward it. When he harbors aversion toward painful feeling, the underlying tendency to aversion toward painful feeling lies behind this.¹ While experiencing painful feeling, he seeks delight in sensual pleasure. For what reason? Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure.² When he seeks delight in sensual pleasure, the underlying tendency to lust for pleasant feeling lies behind this. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings.³ When he does not understand these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling lies behind this.

“If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. If he feels a neither-painful-nor-pleasant feeling, he feels it attached. This, monks, is called an uninstructed worldling who is attached to birth, aging, and death; who is attached to sorrow, lamentation, pain, dejection, and despair; who is attached to suffering, I say.

“Monks, when the instructed noble disciple experiences a painful feeling, he does not sorrow, grieve, or lament;

1. The underlying tendencies (*anusaya*) are dispositions toward the defilements that lie dormant in the mind and become active when provoked. Some texts, such as the present one, mention three underlying tendencies: the tendency to lust (*rāgānusaya*) for pleasant feeling; to aversion (*pātiḥānusaya*) for painful feeling; and to ignorance (*vijjānusaya*) in regard to neither-painful-nor-pleasant feeling. Other texts mention seen underlying tendencies: to sensual lust, aversion, views, doubt, conceit, attachment to existence, and ignorance.
2. Spk: The escape is concentration, the path, and the fruit. He does not know this; the only escape he knows is sensual pleasure.
3. These five terms constitute a major pattern for contemplation. “The origin and the passing away (*samudaya*, *attangama*) point to the characteristic of impermanence. On the triad of gratification, danger, and escape (*assāda*, *ādinava*, *nissaraṇa*), see pp. 186-7.

he does not weep beating his breast and become distraught.⁴ He feels one feeling – a bodily one not a mental one. Suppose they were to strike a man with a dart, but they would not strike him immediately afterward with a second so that the man would feel a feeling caused by one dart only. So too when the instructed noble disciple experiences a painful feeling, he one feeling – a bodily one, and not a mental one.

“While experiencing that same painful feeling, he harbors no aversion toward it. Since he harbors no aversion toward painful feeling, the underlying tendency to aversion toward painful feeling does not lie behind this. While experiencing painful feeling, he does not seek delight in sensual pleasure. For what reason? Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual pleasure, the underlying tendency to lust for pleasant feeling does not lie behind this. He understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling does not lie behind this.

“If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, he feels it detached. If he feels a neither-painful-nor-pleasant feeling, he feels it detached. This, monks, is called a noble disciple who is detached from birth, aging, and death; who is detached from sorrow, lamentation, pain, dejection, and despair; who is detached from suffering, I say.

“This, monks, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling.”

(SN 36:6; IV 207-10)

(2) *The Vicissitudes of Life*

“These eight worldly conditions, monks, keep the world turning around, and the world turns around these eight worldly conditions_ What eight? Gain and loss, fame and disrepute, praise and blame, pleasure and pain.

“These eight worldly conditions, monks, are encountered by an uninstructed worldling, and they are also encountered by an instructed noble disciple. What now is the distinction, the disparity, the difference between an instructed noble disciple and an uninstructed worldling?”

“Venerable sir, our knowledge of these things has its roots in the Blessed One; it has the Blessed One as guide and resort. It would be good, venerable sir, if the Blessed One would clarify the meaning of that statement. Having heard it from him, the monks will bear it in mind.” “Listen then, monks, and attend carefully. I shall speak.”

“Yes, venerable sir,” the monks replied. The Blessed One then spoke thus:

“When an uninstructed worldling, monks, comes upon gain, he does not reflect on it thus: ‘This gain that has come to me is impermanent, bound up with suffering, subject to change.’ He does not know it as it really is. And when he comes upon loss, fame and disrepute, praise and blame, he does not reflect on them thus: ‘All these are impermanent, bound up with suffering, subject to change.’ He does not know them as they really are. With such a person, gain and loss, fame and disrepute, praise and blame, pleasure and pain keep his mind engrossed. When gain comes he is elated and when he meets with loss he is dejected. When fame comes he is elated and when he meets with disrepute he is dejected. When praise comes he is elated and when he meets with blame he is dejected. When he experiences pleasure he is elated and when he experiences pain he is dejected. Being thus involved in likes and dislikes, he will not be freed from birth, aging, and death, from sorrow, lamentation, pain, dejection, and despair; he will not be freed from suffering, I say.

But, monks, when an instructed noble disciple comes upon gain, he reflects on it thus: ‘This gain that has come to me is impermanent, wound up with suffering, subject to change.’ And so he will reflect when loss and so forth come upon him. He understands all these things, as they really are, and they do not engross his mind. Thus he will not be elated by gain and dejected by loss; elated by fame and dejected by loss; elated by praise and dejected by blame; elated by pleasure and dejected by pain. Having thus given up likes and dislikes, he will be freed from birth, aging, and death, from sorrow, lamentation, pain, on, and despair; he will be freed from suffering, I say.

“This monks, is the distinction, the disparity, the difference between the instructed noble disciple and an uninstructed

4. The sequel will make it clear that “the instructed noble disciple being described here is the arhant, who alone is entirely free from the tendencies to aversion, lust and ignorance. However, while the arhant alone may be capable of maintaining perfect equanimity toward physical pain, an ordinary practitioner can still emulate the arhant by attempting to overcome dejection and dependency when experiencing painful bodily feelings. Everyone with a body, including the Buddha, is subject to bodily pain. A mark of spiritual maturity is the ability to endure pain without being overwhelmed by it.

worldling.”

(AN 8:6; IV 157-59)

(3) *Anxiety due to Change*

“Monks I will teach you agitation through clinging and non-agitation through nonclinging.⁵ Listen and attend carefully. I shall speak.

“Yes, venerable sir,” those monks replied. The Blessed One said this:

“And how, monks, is there agitation through clinging? Here, monks, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form.⁶ That form of his changes and alters. With the change and alteration of form, his consciousness becomes preoccupied with the change of form. Agitation and a constellation of mental states born of preoccupation with the change of form remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

“He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters. With the change and alteration of consciousness, his consciousness becomes preoccupied with the change of consciousness. Agitation and a constellation of mental states born of preoccupation with the change of consciousness remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

“It is in such a way, monks, that there is agitation through clinging.

“And how, monks, is there non-agitation through nonclinging? Here, monks, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form.⁷ That form of his changes and alters. Despite the change and alteration of form, his consciousness does not become preoccupied with the change of form. No agitation and constellation of mental states born of preoccupation with the change of form remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

“He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes and alters. Despite the change and alteration of consciousness, his consciousness does not become preoccupied with the change of consciousness. No agitation and constellation of mental states born of preoccupation with the change

5. The noun *paritassanā* is derived from the verb *paritassati*, which represents Skt *parit.r.syati*, “to crave to thirst for”; it is connected etymologically with *taṅhā* craving. However, in Pali the verbal stem has become conflated with *tasati* = to fear, to tremble, and thus its noun derivatives such as *paritassa nā* and *paritassita* already evident in the Nikāyas, is made explicit in the commentaries. I have tried to capture both nuances by rendering the verb *paritassati* “to be agitated” and the noun *paritassanā* “agitation”. Though Spk understands *paritassa nā* here in the sense of craving, the text seems to be emphasizing *bhaya-paritassa nā* “agitation as fear”.

6. The uninstructed worldling is one who lacks both doctrinal knowledge of the Dhamma (underscored by the word *akovidā*, “unsilled) and practical training in the Dharma (underscored by *avinīta*, “undisciplined”). The worldling is not a “a seer of the noble ones”, that is of the Buddha and the noble disciples because he or she lacks the wisdom that discerns the truth they have seen. “Noble ones” (*āriya*) and “superior persons” (*sappurisa*) are synonyms.

The text here enumerates the twenty types of identity view (*sakkhāyadiṭṭhi*) obtained by positing in four ways in relation to the five aggregates that constitute personal identity (*saakaya*) views one of the three fetters to be eradicated at stream-entry, one of the four stages of realization.

Spk: He regards form as self (*rūpaṃ attato samanupassati*), but regarding the form and self as indistinguishable, just as the flame of an oil lamp and its color when he takes the formless (i.e., the mind or mental factors) as a self that possesses form; in the way that a tree possesses a shadow; form as in self (*attāni rūpaṃ*), when he takes the (formless) mind as self within which form is situated, as the scent is in the flower; self as in form (*rūpasmiṃ attānaṃ*), when he takes the formless (mind) as a self situated in form, as a jewel is in a casket.

7. This noble disciple is presumably at minimum a stream-enterer.

of consciousness remain obsessing his mind. Because his mind is not obsessed, he is not frightened, distressed, or anxious, and through nonclinging he does not become agitated.

“It is in such a way, monks, that there is non-agitation through non-clinging”.

(SN 22:7; III 15 -18)

2. The Tribulations of Unreflective Living Pali Text Society Translation

(1) The Dart of Painful Feeling (Kindered Sayings 36:6 By the Barb) Translated by F. L. Woodward

‘The untaught manyfolk, brethren, feels feeling that is pleasant, feeling that is painful and feeling that is neutral. The well-taught Ariyan disciple, brethren, feels the same three feelings.

Now herein, brethren, what is the distinction, what is the specific feature,⁸ what is the difference between the well-taught Ariyan disciple and the untaught many-folk ?’

‘For us, lord, things are rooted in the Exalted One. . . .’

‘The untaught many folk, brethren, being touched by feeling that is painful, weeps and wails, cries aloud, knocks the breast, falls into utter bewilderment. For he feels a twofold feeling, bodily and mental.

Suppose, brethren, they pierce a man with a barb, then with a second barb. just so, brethren, that man feels the pain of two barbs. Thus does the untaught many-folk weep and wail . . . for he feels a twofold pain, bodily and mental. Touched by that painful feeling he feels repugnance for it. Feeling that repugnance for the painful feeling, the lurking tendency to repugnance fastens on him. Touched by the painful feeling, he delights in pleasant feeling. Why so ? The untaught many-folk, brethren, knows of no refuge from painful feeling save sensual pleasure. Delighting in that sensual pleasure, the lurking tendency to sensual pleasure fastens on him. He understands not, as it really is, the arising and the destruction of feelings, nor the satisfaction, the misery, the way of escape from feelings. As he understands them not, the lurking tendency to ignorance of neutral feeling fastens on him. If he feels feeling that is pleasant, he feels it as one in bondage (sayyutta). If he feels feeling that is painful, he feels it as one in bondage. If he feels feeling that is neutral, he feels it as one in bondage. This untaught many-folk, brethren, is called " in bondage to birth, death, sorrow and grief, woe, lamentation and despair. He is in bondage to Ill." So I declare.

But, brethren, the well-taught Ariyan disciple, when touched by painful feeling, weeps not, wails not, cries not aloud, knocks not the breast, falls not into utter bewilderment. He feels but one feeling, the bodily, not the mend. Suppose, brethren, they pierce a man with a barb, but do not pierce hint with a second barb. Thus that man feels but the pain caused by the one barb. Even so, brethren, the well-taught Ariyan disciple, when touched by painful feeling, weeps not, wails not, cries not aloud, knocks not the breast, falls not into utter bewilderment. He feels but one feeling, bodily pain, not, mental.

Moreover, lie has no repugnance for painful feeling. As he has no repugnance for it, the lurking tendency to repugnance for painful feeling fastens not on him. He, when touched by painful feeling, delights not in sensual pleasure. Why so ? Because, brethren, the well-taught Ariyan disciple knows of a refuge from painful feeling apart from sensual case. As he delights not in sensual ease, the lurking tendency to sensual ease fastens not on him. As lie understands, as they really are, both the arming and the destruction of these feelings, the satisfaction, the misery of them, the way of escape therefrom, the lurking tendency to ignorance of neutral feeling fastens not on him. If he feels a feeling that is pleasant, he feels it as one freed from bondage. If he feels a feeling that is painful, he feels it as one that is freed from bondage. If he feels a neutral feeling, he feels it as one that is freed from bondage. This well-taught Ariyan disciple, brethren, is called “freed from the bondage of birth, old age,⁹ from sorrow and grief, from woe, lamentation and despair,

8. Cf. K.S. iii, 58 for *adisippāyoso* and the usual phrase that follows.

9. *Jarā*, omitted in the former paragraph.

freed from the bondage of Ill.” So I declare.

Such, brethren, is the distinction, the specific feature, the difference between the well-taught Ariyan disciple and the untaught many-folk.

Not swayed by feelings is the sage. Nor ease
Nor pain affecteth him of knowledge wide.
Betwixt the wise man and the worldly one
Vast is the difference in goodliness.

A searcher of the Norm,¹⁰ of knowledge wide,
Who rightly views this world and that beyond,
Is not heart-harassed by things desired:
By undesired things he is not repelled.

By his disinclination and dislike
They’re blown away, departed, are no more.
Knowing the stainless path and sorrowless,
He rightly knows, becoming he ’s o’erpassed.¹¹

(2) *The Vicissitudes of Life* (Gradual Sayings 36:6) Translated by E.M. Hare

§ vi (6). *The same (b)*.

‘Monks, these . . . (*aforesaid*) eight worldly conditions obsess the world. . . .

Monks, to the unlearned common average folk come gain, loss, fame, obscurity, blame, praise, contentment, pain. To the learned Ariyan disciple also come gain, loss and so forth. Here then, monks, what is the distinction, what is the peculiarity¹² of, and what is the difference between the Ariyan disciple and common average folk ?’

‘Lord, our doctrines have their foundation in the Exalted One, they are guided by the Exalted One, they have the Exalted’s One’s protection! Well indeed were it for us, if the Exalted One would expound the meaning of his speech to us. Then, when the monks have heard the Exalted One, they will treasure his words in their hearts.’¹³

‘Then listen, monks, give heed, I will speak.’

‘Yes, lord’ they replied, and the Exalted One said:

‘Monks, gain comes to the unlearned common average folk, who reflect not thus: "This gain, which has come, is impermanent, painful and subject to change." They know it not as it really is. Loss comes . . . fame . . . obscurity. . . blame . . . praise . . . contentment . . . pain.... They reflect not that such are impermanent, painful and subject to change, nor do they know these conditions as they really are. Gain, loss and so forth take possession of their minds and hold sway there. They welcome the gain, which has arisen; they rebel against loss. They welcome the fame, which has arisen; they rebel against obscurity. They welcome the praise, which has arisen; they rebel against blame. They welcome the contentment, which has arisen; they rebel against pain. Thus given over to compliance and hostility, they are not freed from birth, old age, death, sorrows, lamentations, pains, miseries and tribulations. I say such folk are not free from ill.’
(*But to the learned Ariyan disciple just the converse is the case.*¹⁴)

10. Sankhaid-dhammassa. C f. K.S. ii, 36; Sn. 70 :Anetamugo autavd satimd Sankhata-dlutmmo niyato padhinava where Comy. expl. = ‘parinii,taa-dkammo’ : Sn. 1088.

11. Comy. ‘a name for the arahant.’ *Bhavaaea pdragia*.

12. *Adhippāyoso*; see p. 467 of text, where Comy. *adhippāya*; but S.e. *adhikapayogo*, as at A. i, 267, n. 1. The phrase recurs at A. and S. iii, 66.

13. This passage recurs at M. i, 310; A. i, 199; v, 355; S. v, 218; below. pp. 221 and 231, and *passim*.

14. The text gives it in full with the gāthā of the preceding sutta.

(3) The Anxiety due to Change (Kindered Sayings 22:7)

Translated by F. L. Woodward

§ 7 (7). Grasping and worry .¹⁵

At Sāvattḥī . . . [The Exalted One] thus addressed the brethren: ‘I will show you grasping and worry, brethren: likewise not grasping and not worrying. Listen to it, apply your minds to it thoroughly and I will speak.’

‘Even so, lord,’ replied those brethren to the Exalted One.

Thus spake the Exalted One: ‘And how, brethren, is there grasping and worry ? Herein, brethren, the untaught many-folk, who discern not those who are Ariyans, who are unskilled in the Ariyan doctrine, untrained in the Ariyan doctrine, who discern not those who are worthy, who are unskilled in the worthy doctrine, untrained in the worthy doctrine – these regard body as the self, the self as having body, body as being in the self, the self as being in the body. Of such an one the body alters and becomes otherwise. Owing to the altering and otherwiseness of the body, his consciousness is busied¹⁶ with the altering body. From this being busied with the altering body, worried thoughts arise and persist, laying hold of the heart?¹⁷ From this laying hold of the heart he becomes troubled, and owing to vexation and clinging he is worried. He regards feeling as the self, the self as having feeling, feeling as being the self, the self as being in feeling. Of such an one feeling alters and becomes otherwise . . . with the same result. So also with perception . . . the activities . . . and consciousness. Thus, brethren, comes grasping and worry.

And how, brethren, is there no grasping and worry ?

Herein the well-taught Ariyan disciple, who discerns those that are Ariyans, who is skilled in the Ariyan doctrine, well trained in the Ariyan doctrine, skilled in the worthy doctrine, well trained in the worthy doctrine . . . such an one regards not body as the self, regards not the self as having body, nor body as being in the self, nor the self as being in body. His body alters and becomes otherwise; but in spite of the altering and otherwiseness of body, his consciousness is not busied with the altering body: worried thoughts do not arise and persist, laying hold of his heart from his being busied with the altering body. As his heart is not so possessed, he is not troubled, and through absence of vexation and clinging he is not worried.

So also with regard to feeling, perception, the activities and consciousness. Thus, brethren, is there no grasping and worry.’

4. The Pali Text of the Selected Suttas

(1) *The Dart of Painful Feeling* (Saṃyutta Nikāya 36:6)

Sallasuttaṃ

254. “Assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati, , dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati. Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati dukkhampi vedanaṃ vedayati, adukkhamasukhampi (pg. 2.0410) vedanaṃ vedayati. Tatra, bhikkhave, ko viseso ko adhippayāso , kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti? Bhagavaṃmūlakā no, bhante, dhammā . . . pe . . . assutavā. Bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati– kāyikaṇca, cetasikaṇca. Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya

15. Cf. Dialog. i., 53 and n. *Paritassana*, ‘fidgetiness or worry.’ Cf. *M. i.*, 136; *Mil. Pan.* 253, 400; and *M. i.*, 36, *na asati paritassati*, ‘is not worried at the non-existent.’

16. *Anuparivatti*, mind is occupied with the petty concerns of body. Cf. *J.P.T.S.*, 1913, p. 125, etc. ‘Of the name as term and concept.’

17. Cf. *S. ii.*, 235, *pariyādāya tiṭṭhanti*; ‘make an impression on’ is not forceful enough. ‘Having altogether laid hold of (him) they persist.’

, . Tamenam dutiyena sallena anuvedham vijjheyya , . Evañhi so, bhikkhave, puriso dvisallena vedanam vedayati. Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati– kāyikañca, cetasikañca. Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti. Tamenam dukkhāya vedanāya paṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so anuseti. So dukkhāya vedanāya phuṭṭho samāno kāmasukham abhinandati. Tam kissa hetu? Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇam, tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti. So tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtam nappajānāti. Tassa tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtam appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti. So sukhañce vedanam vedayati, saññutto nam vedayati. Dukkhañce vedanam vedayati, saññutto nam vedayati. Adukkhamasukhañce vedanam vedayati, saññutto nam vedayati. Ayam vuccati, bhikkhave, ‘assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhamā’ti vadāmi.

“Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na (pg. 2.0411) sammohaṃ āpajjati. So ekaṃ vedanam vedayati– kāyikaṃ, na cetasaṃ.

“Seyyathāpi bhikkhave, purisaṃ sallena vijjheyya. Tamenam dutiyena sallena anuvedham na vijjheyya. Evañhi so, bhikkhave, puriso ekasallena vedanam vedayati. Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanam vedayati– kāyikaṃ, na cetasaṃ. Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā na hoti. Tamenam dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so nānuseti. So dukkhāya vedanāya phuṭṭho samāno kāmasukham nābhinandati. Tam kissa hetu? Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇam. Tassa kāmasukham nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti. So tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnavaṃ ca nissaraṇaṇca yathābhūtam pajānāti. Tassa tāsam vedanānam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtam pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti. So sukhañce vedanam vedayati, visaññutto nam vedayati. Dukkhañce vedanam vedayati visaññutto nam vedayati. Adukkhamasukhañce vedanam vedayati, visaññutto nam vedayati. Ayam vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi visaññutto dukkhamā’ti vadāmi. Ayam kho, bhikkhave, viseso, ayam adhippayāso, idam nānākaṇam sutavato ariyasāvakassa assutavatā puthujjanenā”ti.

“Na vedanam vedayati sapañño,
Sukhampi dukkhampi bahussutopi.
Ayañca dhīrassa puthujjanena,
Mahā , viseso kusalassa hoti.
“Sañkhātadhammassa (pg. 2.0412) bahussutassa,
Vipassato , lokamimam parañca.
Iṭṭhassa dhammā na mathenti cittaṃ,
Aniṭṭhato no paṭighātameti.
“Tassānurodhā athavā virodhā,
Vidhūpitā atthagatā na santi.
Padañca nātvā virajam asokaṃ,
Sammā pajānāti bhavassa pāragū”ti. Chaṭṭham.

(2) *The Vicissitudes of Life (Anguttara Nikāya 36:6)*

Dutiya lokadhammasutta.m

6. “A.t.thime, bhikkhave, lokadhammā loka.m anuparivattanti, loko ca a.t.tha lokadhamme anuparivattati. Katame a.t.tha? Laabho ca, alaabho ca, yaso ca, ayaso ca, nindaa ca, pasa.msaa ca, sukhañca, dukkhañca. Ime kho, bhikkhave, a.t.tha lokadhammaa loka.m anuparivattanti, loko ca ime a.t.tha lokadhamme anuparivattati.

“Assutavato, bhikkhave, puthujjanassa uppajjati laabhopi alaabhopi yasopi ayasopi nindaapi pasa.msaaapi sukhampi dukkhampi. Sutavatopi, bhikkhave, ariyasaavakassa uppajjati laabhopi alaabhopyasopi ayasopi nindaapi pasa.msaaapi sukhampi dukkhampi. Tatra, bhikkhave, ko viseso ko (3.0008) adhippayāso , ki.m naanaakara.na.m sutavato ariyasaavakassa assutavataa puthujjanenaa”ti? “Bhagava.mmuulakaa no, bhante, dhammaa bhagava.mnettikaa bhagava.mpa.tisara.naa. Saadhu vata, bhante, bhagavanta.myeva pa.tibhaatu etassa bhaasitassa

attho. Bhagavato sutvaa bhikkhu dhaaressant²”ti.

“Tena hi, bhikkhave, su.naatha, saadhuka.m manasi karotha; bhaasissaam²”ti. “Eva.m, bhante”ti khote bhikkhu bhagavato paccassosu.m. Bhagavaa etadavoca– “assutavato, bhikkhave, puthujjanassuppajjati laabho. So na iti pa.tisañcikkhati– ‘uppanno kho me aya.m laabho; so ca kho anicco dukkhovipari.naamadhammo’ti yathaabhhuuta.m nappajaanaati. Uppajjati alaabho ...pe... uppajjati yaso... uppa-jjati ayaso... uppajjati nindaa... uppajjati pasa.msaa... uppajjati sukha.m... uppajjati dukkha.m. So naiti pa.tisañcikkhati– ‘uppanna.m kho me ida.m dukkha.m; tañca kho anicca.m dukkha.m vipari.naama-dhamman’ti yathaabhhuuta.m nappajaanaati”.

“Tassa laabhopi citta.m pariyaadaaya ti.t.thati, alaabhopi citta.m pariyaadaaya ti.t.thati, yasopi citta.m pariyaadaaya ti.t.thati, ayasopi citta.m pariyaadaaya ti.t.thati, nindaapi citta.m pariyaadaaya ti.t.thati, pasa.msaaapicitta.m pariyaadaaya ti.t.thati, sukhampi citta.m pariyaadaaya ti.t.thati, dukkhampi citta.m pariyaadaaya ti.t.thati. So uppanna.m laabha.m anurujjhati, alaabhe pa.tivirujjhati; uppanna.m yasa.m anurujjhati, ayase pa.tivi-rujjhati; uppanna.m pasa.msa.m anurujjhati, nindaaya pa.tivirujjhati; uppanna.m sukha.m anurujjhati, dukkhe pa.tivirujjhati. So eva.m anurodhavirodhasamaapanno na parimuccati jaatiyaa jaraaya mara.nena sokehi paridevehi dukkhehi domanassehi upaayaasehi. ‘Na parimuccati dukkhasmaa’ti vadaami”.

“Sutavato ca kho, bhikkhave, ariyasaavakassa uppajjati laabho. So iti pa.tisañcikkhati– ‘uppannokho me aya.m laabho; so ca kho anicco dukkho vipari.naamadhammo’ti yathaabhhuuta.m pajaanaati. Uppa-jjati alaabho ...pe... uppajjati yaso... uppajjati ayaso... uppajjati nindaa... uppajjati pasa.msaa... uppa-jjati sukha.m... uppajjati dukkha.m. So iti pa.tisañcikkhati– ‘uppanna.m kho me ida.m dukkha.m; tañcakho anicca.m dukkha.m vipari.naamadhamman’ti yathaabhhuuta.m pajaanaati”.

“Tassa (3.0009) laabhopi citta.m na pariyaadaaya ti.t.thati, alaabhopi citta.m na pariyaadaaya ti.t.thati, yasopi citta.m na pariyaadaaya ti.t.thati, ayasopi citta.m na pariyaadaaya ti.t.thati, nindaapi citta.m na pariyaadaaya ti.t.thati, pasa.msaaapi citta.m na pariyaadaaya ti.t.thati, sukhampi citta.m na pariyaadaaya ti.t.thati, dukkhampi citta.m na pariyaadaaya ti.t.thati. So uppanna.m laabha.m naanurujjhati, alaabhe nappa.tiviru-jjhati; uppanna.m yasa.m naanurujjhati, ayase nappa.tivirujjhati; uppanna.m pasa.msa.m naanurujjhati, nindaaya nappa.tivirujjhati; uppanna.m sukha.m naanurujjhati, dukkhe nappa.tivirujjhati. So eva.m anu-rodhavirodhavippah²no parimuccati jaatiyaa jaraaya mara.nena sokehi paridevehi dukkhehi domana-ssehi upaayaasehi. ‘Parimuccati dukkhasmaa’ti vadaami. Aya.m kho, bhikkhave, viseso aya.m adhippa-yaaso ida.m naanaakara.na.m sutavato ariyasaavakassa assutavataa puthujjanenaa”ti.

“Laabho alaabho ca yasaayaso ca,
nindaa pasa.msaa ca sukha.m dukhañca;
ete anicca manujesu dhammaa,
asassataa vipari.naamadhammaa.
“Ete ca ñatvaa satimaa sumedho,
avekkhati vipari.naamadhamme;
i.t.thassa dhammaa na mathenti citta.m,
ani.t.thato no pa.tighaatameti.
“Tassaanurodhaa atha vaa virodhaa,
vidhuupitaa attha^agataa na santi;
padañca ñatvaa viraja.m asoka.m,
sammappajaanaati bhavassa paaragu”ti.

(3) *The Anxiety due to Change (Saṃyutta Nikāya 22:7) SN 22:7 III 15-18*

7. Upādāparitassanāsuttaṃ

7. Sāvattthinidānaṃ. “Upādāparitassanañca vo, bhikkhave, desessāmi anupādā-apatitassanañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti, kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca–

“Kathañca, bhikkhave, upādāparitassanā hoti? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmimṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmanuparivatti viññāṇaṃ hoti. Tassa rūpavipariṇāmanuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso

pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

“Vedanam attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ. Tassa sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā vedanāvipariṇāmānuparivatti viññāṇaṃ hoti.

Tassa vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

“Saññaṃ (2.0015) attato samanupassati ...pe... sañkhāre attato samanupassati, sañkhāravantaṃ vā attānaṃ; attani vā sañkhāre, sañkhāresu vā attānaṃ. Tassa te sañkhārā vipariṇamanti aññathā honti. Tassa sañkhāravipariṇāmaññathābhāvā sañkhāravipariṇāmānuparivatti viññāṇaṃ hoti. Tassa sañkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

“Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati. Evaṃ kho, bhikkhave, upādāparitassanā hoti.

“Kathaṅca, bhikkhave, anupādā-apatitassanā hoti? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmim vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā , hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

“Na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ. Tassa sā vedanā vipariṇamati aññathā hoti. Tassa vedanāvipariṇāmaññathābhāvā na vedanāvipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti (2.0016). Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

“Na saññaṃ ...pe... na sañkhāre attato samanupassati, na sañkhāravantaṃ vā attānaṃ; na attani vā sañkhāre, na sañkhāresu vā attānaṃ. Tassa te sañkhārā vipariṇamanti aññathā honti. Tassa sañkhāravipariṇāmaññathābhāvā na sañkhāravipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na sañkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

“Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ ...pe... tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā na viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, bhikkhave, anupādā aparitassanaṃ hotī”ti. Sattamaṃ.