

Exploring the Ancient Path in the Buddha's Own Words Lesson 3.8.11



Sallasuttam

“Assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.

Tatra, bhikkhave, ko viseso ko adhippāyosa kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressanti”ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca—

“Bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati— kāyikaṇca, cetasikaṇca. Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya . Tameṇaṃ dutiyena sallena anuvedhaṃ vijjheyya. Evañhi so, bhikkhave, puriso dvisallena vedanaṃ vedayati.

Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati— kāyikaṇca, cetasikaṇca. Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti. Tameṇaṃ dukkhāya vedanāya paṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so anuseti. So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati.

Tam kissa hetu?

Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ, tassa kāmasukhaṇca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti. So tasmaṃ vedanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca

nissaraṇaṅca yathābhūtaṃ nappajānāti. Tassa tāsam vedanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti. So sukhaṅce vedanaṃ vedayati, saññutto naṃ vedayati. Dukkhaṅce vedanaṃ vedayati, saññutto naṃ vedayati. Adukkhamasukhaṅce vedanaṃ vedayati, saññutto naṃ vedayati.

Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā’ti vadāmi.

Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuttho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati– kāyikaṃ, na cetasikaṃ.

Seyyathāpi bhikkhave, purisaṃ sallena vijjheyya. Tameṇaṃ dutiyena sallena anuvedhaṃ na vijjheyya. Evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati. Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuttho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati– kāyikaṃ, na cetasikaṃ.

Tassāyeva kho pana dukkhāya vedanāya phuttho samāno paṭighavā na hoti. Tameṇaṃ dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so nānuseti. So dukkhāya vedanāya phuttho samāno kāmasukhaṃ nābhinandati.

Taṃ kissa hetu?

Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ. Tassa kāmasukhaṃ nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti. So tāsam vedanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṃ ca nissaraṇaṅca yathābhūtaṃ pajānāti. Tassa tāsam vedanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti.

So sukhaṅce vedanaṃ vedayati, visaññutto naṃ vedayati. Dukkhaṅce vedanaṃ vedayati visaññutto naṃ vedayati. Adukkhamasukhaṅce vedanaṃ vedayati, visaññutto naṃ vedayati.

Ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi visaññutto dukkhasmā’ti vadāmi.

Ayaṃ kho, bhikkhave, vireso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanenā”ti.

*“Na vedanaṃ vedayati sapañño,
Sukhampi dukkhampi bahussutopi.
Ayañca dhīrassa puthujjanena,
Mahā vireso kusalassa hoti.
Saṅkhātadhammassa bahussutassa,
Vipassato lokamimaṃ parañca.
Iṭṭhassa dhammā na mathenti cittaṃ,
Aniṭṭhato no paṭighātameti.
Tassānurodhā athavā virodhā,
Vidhūpitā atthagatā na santi.
Padañca ñatvā virajaṃ asokaṃ,
Sammā pajānāti bhavassa pāragū”ti.*

Sagāthāvaggo, Vedanāsaṃyuttaṃ, Saḷāyatanavaggo, Saṃyuttanikāyo

adhippayāso/adhippāyosa		distinction, difference
ādīnavañca	ādīnava + ṃ + ca	disadvantage, danger
aniṭṭhato	an + iṭṭha + to	unpleasant, disagreeable
anurodha		compliance, liking
anuseti		lie dormant, follow
āpajjati		undergo, enter
appaṭighavantam	a + p + paṭigha + vantaṃ	without anger, unobstructive
assādañca	assāda + ṃ + ca	enjoyment, taste
atthaṅgamañca	atthaṅga + ṃ + ca	setting down
bhagavaṃmūlakā	bhagavaṃ + mūlakā	Bhagava + root, conditioned by
bhagavaṃnettikā,	bhagavaṃ + nettikā	Bhagava + guide
bhagavaṃpaṭisaraṇā	bhagavaṃ + paṭisaraṇā	Bhagava + refuge
mānābhīsamayā	māna + ābhīsamayā	conceit + realisation
mathenti	mathati(caus.)	agitate, upset
mosadhammaṃ		deceitful nature
nānākaraṇaṃ	nānā + karaṇaṃ	different + making
nissaraṇañca	nissara + ṃ + ca	expulsion, driving out
palokinaṃ		destined for decay
paridevati		wail, lament
paṭighānuso	paṭigha + anusayo	repulsion, anger + dormant
disposition		
paṭighātameti	paṭighāta + ṃ + eti	repulsion, anger + undergo, reach

saṅkhātadhammassa
saññutto
vidhūpitā
vijjheyya
virodhā
visaññutto
viseso

saṅkhāta + dhamma (gen.)

vijjhati (opt.)

vi + saññutto

conditioned + state
connected, joined
scattered, destroyed
pierce, strike
obstruction, opposition
disconnected, disjoined
distinction, characteristic