

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.11

*Sallasuttaṃ*¹

Removal of *lobho, doso, moho* - The essential Distinction and Difference between a *puthujjano* and an *ariyasāvako*



Sallasuttaṃ	Removal of <i>lobho, doso, moho</i> - The essential Distinction and Difference between a <i>puthujjano</i> and an <i>ariyasāvako</i> .
<p>“Assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.</p> <p>Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati.</p> <p>Tatra, bhikkhave, ko viseso ko adhippāyosa kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?</p>	<p>“The uninstructed worldling, Bhikkhus, experiences pleasant bodily sensation, experiences unpleasant bodily sensation and experiences neutral, neither-unpleasant-nor-pleasant bodily sensation.</p> <p>The well instructed noble disciple, Bhikkhus, also experiences pleasant bodily sensation, experiences unpleasant bodily sensation and experiences neutral, neither-unpleasant-nor-pleasant bodily sensation.</p> <p>Now wherein, Bhikkhus, lays the distinction, the contrast and the difference between a well instructed noble disciple and an uninstructed worldling?”</p>
<p>“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā,</p>	<p>“Bhante, our origination is the Bhagava, we are guided by the Bhagava, and</p>

¹ *Sallasuttaṃ*: *Salla* + *suttaṃ*: thorn, arrow + *sutta*

<p>bhagavampāṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsītassa attho; bhagavato sutvā bhikkhū dhāressantī”ti.</p> <p>“Tena hi, bhikkhave, suṇātha, sādhukam manasi karotha, bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.</p>	<p>we take refuge in the Bhagava. It would be good if the Bhagava were to clear up the meaning of what is said. Having heard it from him the Bhikkhus will keep it in mind.”</p> <p>“Then listen attentively, Bhikkhus, I will instruct you”. “Yes, Bhante”, replied the Bhikkhus.</p>
<p>Bhagavā etadavoca–</p> <p>“Bhikkhave, puthujjano dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati.</p> <p>So dve vedanā vedayati– kāyikañca, cetasikañca. Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya . Tamenam dutiyena sallena anuvedhaṃ vijjheyya.</p> <p>Evañhi so, bhikkhave, puriso dvisallena vedanaṃ vedayati.</p>	<p>The Bhagava then spoke thus:</p> <p>“When an uninstructed worldling, Bhikkhus, experiences an unpleasant bodily sensation, he equally cries, grieves, laments, beats his breast, becomes bewildered.</p> <p>He experiences two kinds of sensations: bodily as well as mental. Just as, Bhikkhus, someone would get pierced by a dart. And then he would get directly again pierced by a second arrow. So this man, Bhikkhus, would feel sensations caused by two arrows.</p>
<p>Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati.</p> <p>So dve vedanā vedayati– kāyikañca, cetasikañca. Tassāyeva kho pana dukkhāya vedanāya phutṭho samāno paṭighavā hoti. Tamenam dukkhāya vedanāya paṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so</p>	<p>In this way, an uninstructed worldling, Bhikkhus, when experiencing an unpleasant bodily sensation, cries, grieves, laments, beats his breast, and becomes bewildered.</p> <p>In this way he experiences two kinds of sensations: bodily as well as mental. Touched by this unpleasant bodily sensation he develops a feeling of repugnance towards it. Developing this repugnance towards this</p>

<p>anuseti.</p> <p>So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati.</p>	<p>unpleasant sensation the dormant tendency of aversion against unpleasant sensations gets strengthened. Being touched by unpleasant sensations he proceeds to delight in sensual pleasure.</p>
<p>Taṃ kissa hetu?</p> <p>Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ, tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti.</p> <p>So tāsamaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.</p> <p>Tassa tāsamaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti.</p>	<p>Why so?</p> <p>Because an uninstructed worldling, Bhikkhus, does not know any other recourse from unpleasant sensation other than sensual pleasure. Then by the enjoyment of sensual pleasure the dormant tendency towards craving for pleasant sensation gets strengthened.</p> <p>He does not understand in their true nature the arising and passing away of these pleasant sensations, their relishing and the danger therein, nor any escape thereof. For in someone, who does not understand in their true nature the arising and passing away of these pleasant sensations, their relishing and the danger therein, nor any escape thereof, the dormant tendency of ignorance towards neutral, neither-unpleasant-nor-pleasant bodily sensations gets strengthened.</p>
<p>So sukhañce vedanaṃ vedayati, saññutto naṃ vedayati.</p> <p>Dukkhañce vedanaṃ vedayati, saññutto naṃ vedayati.</p> <p>Adukkhamasukhañce vedanaṃ vedayati, saññutto naṃ vedayati.</p>	<p>Whenever he experiences a pleasant sensation, he experiences it in bondage. Whenever he experiences an unpleasant sensation, he experiences it in bondage. Whenever he experiences neutral, neither-unpleasant-nor-pleasant sensations, he</p>

<p>Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā’ti vadāmi.</p>	<p>experiences it in bondage.</p> <p>Such a one, Bhikkhus, is called an uninstructed worldling, who is bound to birth, old age, death, sorrow, lamentation, physical and mental despair, someone who remains bound to suffering.</p>
<p>Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phutṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.</p> <p>So ekaṃ vedanaṃ vedayati– kāyikaṃ, na cetasikaṃ.</p>	<p>When a well instructed noble disciple, Bhikkhus, experiences an unpleasant bodily sensation, he does not cry, grieve, lament, beat his breast, nor does he become bewildered.</p> <p>He experiences one kind of sensation only, bodily but not mental.</p>
<p>Seyyathāpi bhikkhave, purisaṃ sallena vijjheyya. Tamenam dutiyena sallena anuvedham na vijjheyya. Evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati.</p> <p>Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phutṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati– kāyikaṃ, na cetasikaṃ.</p>	<p>Just as, Bhikkhus, someone would be pierced by an arrow. And then he would not get directly again pierced by a second arrow so this man, Bhikkhus, would feel a sensation caused by one arrow only.</p> <p>In this way, the well instructed noble disciple, Bhikkhus, when experiencing an unpleasant bodily sensation, he does not cry, grieve, lament, beat his breast, nor become bewildered. He experiences one kind of sensation, bodily but not mental.</p>
<p>Tassāyeva kho pana dukkhāya vedanāya phutṭho samāno paṭighavā na hoti.</p> <p>Tamenam dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya</p>	<p>Furthermore, touched by this unpleasant bodily sensation he does not develop a feeling of repugnance towards it. By not developing this repugnance towards this</p>

<p>paṭighānusayo, so nānuseti.</p> <p>So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ nābhinandati.</p>	<p>unpleasant sensation the dormant tendency of aversion against unpleasant sensations does not get generated. Being touched by unpleasant sensations he does not proceed to yearn after sensual pleasure.</p>
<p>Taṃ kissa hetu?</p> <p>Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ.</p> <p>Tassa kāmasukhaṃ nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti. So tāsamaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnaṃ ca nissaraṇaṃca yathābhūtaṃ pajānāti.</p> <p>Tassa tāsamaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnañca nissaraṇaṃca yathābhūtaṃ pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti.</p>	<p>Why so?</p> <p>The well instructed noble disciple, Bhikkhus, knows another refuge from unpleasant sensation other than sensual pleasure. As he does not delight in sensual pleasure the dormant tendency towards craving for pleasant sensations does not get generated. He understands in their true nature the arising and passing away of these pleasant sensations, their relishing and the danger and the escape thereof. Because he understands in their true nature the arising and passing away of these pleasant sensations, their relishing and the danger therein and the escape thereof, the dormant tendency of ignorance towards neutral, neither-unpleasant-nor-pleasant bodily sensations does not get generated.</p>
<p>So sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati.</p> <p>Dukkhañce vedanaṃ vedayati visaññutto naṃ vedayati.</p> <p>Adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati.</p>	<p>Whenever he experiences a pleasant sensation, he experiences it free from bondage. Whenever he experiences an unpleasant sensation, he experiences it free from bondage. Whenever he experiences a neutral, neither-unpleasant-nor-pleasant sensation, he experiences it free from bondage.</p>

<p>Ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi visaññutto dukkhasmā’ti vadāmi.</p>	<p>Such a one, Bhikkhus, is called a well instructed noble disciple, who is free from bondage to birth, old age, death, sorrow, lamentation, physical and mental despair, someone who gets detached from suffering.</p>
<p>Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti.</p>	<p>Herein, Bhikkhus, lays the distinction, the contrast and the difference between a well instructed noble disciple and an uninstructed worldling?”</p>
<p><i>Na vedanaṃ vedayati sapañño, Sukhampi dukkhampi bahussutopi. Ayañca dhīrassa puthujjanena, Mahā viseso kusalassa hoti.</i></p>	<p><i>A Wise One, well taught, Does not experience a sensation as pleasant or unpleasant, Between a worldling and the Wise One The great difference in wholesomeness exists herein.</i></p>
<p><i>Saṅkhātadhammassa bahussutassa, Vipassato lokamimaṃ parañca. Iṭṭhassa dhammā na mathenti cittaṃ, Aniṭṭhato no paṭighātameti.</i></p>	<p><i>Full of knowledge, established in Dhamma, Full of insight perceiving this world and the next, Things desired do not unbalance his mind, Nor do things unwanted upset him.</i></p>
<p><i>Tassānurodhā athavā virodhā, Vidhūpitā atthagatā na santi. Padañca ñatvā virajaṃ asokaṃ,</i></p>	<p><i>Thus liking and dislike, Both destroyed they do no more exist,</i></p>

*Sammā pajānāti bhavassa
pāragū”ti.*

*That is known as the stain- and sorrow-
less way,
Someone who thus overcomes existence
does understand this well.*