

2. THE TRIBULATIONS OF UNREFLECTIVE LIVING

(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.⁵ 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.⁶ 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.⁷ 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; he does not weep beating his breast and become distraught.⁸ 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 dart, 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 feels one feeling—a bodily one, and not a mental one.

"While experiencing that same painful feeling, he harbors no aversion

32 *In the Buddha's Words*

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)

1

Yamakavagga

The Pairs

1. *Manopubbaṅgamā dhammā manoseṭṭhā manomayā;
manasā ce paduṭṭhena bhāsati vā karoti vā
tato nañi dukkham anveti cakkañi va vahato padanī.*

1. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox. 1

2. *Manopubbaṅgamā dhammā manoseṭṭhā manomayā;
manasā ce pasannena bhāsati vā karoti vā
tato nañi sukham anveti chāyā va anapāyinī.*

2. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts, happiness follows him like his never-departing shadow. 2

3. “*Akkocchi mañi, avadhi mañi, ajini mañi, ahāsi me,*”
ye ca tañi upanayhanti, veranī tesañi na samumati.

3. “He abused me, he struck me, he overpowered me, he robbed me”—those who harbour such thoughts do not still their hatred. 3

4. “*Akkocchi taṇi, avadhi taṇi, ajini taṇi, ahāsi me,*”
ye ca taṇi n’upanayhanti, verāṇi tes’ūpasammati.
- 4
4. “He abused me, he struck me, he overpowered me, he robbed me”—those who do not harbour such thoughts still their hatred. 4
5. *Na hi verena verāni sammant’īdha kudācanam,*
averena ca sammanti: esa dhammo sanantano.
- 5
5. Hatred is never appeased by hatred in this world; by non-hatred alone is hatred appeased. This is an eternal law. 5
6. *Pare ca na vijānanti, mayam etha yamāmase;*
ye ca tattha vijānanti, tato sammanti medhagā.
- 6
6. There are those who do not realize that one day we all must die, but those who realize this settle their quarrels. 6
7. *Subhāṇupassiṇi viharantāṇi indriyesu asaṇīvutāṇi*
bhojanamhi cānuattaññūṇi kusītaṇi hīnavīriyāṇi,
taṇi ve pasalati Māro vāto rukkhaṇi va dubbalāṇi.
- 7
7. Just as a storm throws down a weak tree, so does Māra overpower one who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent and dissipated.² 7

² Māra: the Tempter in Buddhism, represented in the scriptures as an evil-minded deity who tries to lead people away from the path to liberation. The commentaries explain Māra as the lord of evil forces, as mental defilements, and as death.

8. *Asubhāmupassiṇī viharantaiṇī indriyesu susaṇīvutaiṇī
bhojanamhi ca mattaṇīṇī saddhaṇī āraddhaṇīvīriyaiṇī,
taṇī ve nappasahati Māro vāto selaiṇī va pabbataṇī.*

8. Just as a storm cannot throw down a rocky mountain, so Māra can never overpower one who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort.³ 8

9. *Anikkasāvo kāsāvaiṇī yo vatthaiṇī paridahissati
upeto damasaccena, na so kāsāvam arahati.*

9. Whoever wears the monk's yellow robe while being depraved, devoid of self-control and truthfulness, he surely is not worthy of the yellow robe. 9

10. *Yo ca vantakasāv'assa sīlesu susamāhito
upeto damasaccena, sa ve kāsāvam arahati.*

10. But whoever is purged of depravity, well established in virtues, and filled with self-control and truthfulness, he indeed is worthy of the yellow robe. 10

11. *Asāre sāramatino sāre cāsāradassino,
te sāraṇī nādhigacchanti micchāsarikappagocarā.*

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential. 11

³. The impurities (*asubhā*): subjects of meditation which focus on the inherent repulsiveness of the body, recommended especially as powerful antidotes to lust.

12. *Sārañ ca sārato ñatvā asārañ ca asārato,
te sāram adhigacchanti samimāsañkappagocarā.*
12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, arrive at the essential. 12
13. *Yathā agārañ ducchannam vuṭṭhi samativijjhati,
evam abhāvitam cittañ rāgo samativijjhati.*
13. Just as the rain breaks through an ill-thatched house, even so passion penetrates an undeveloped mind. 13
14. *Yathā agārañ succhannam vuṭṭhi na samativijjhati,
evam subhāvitam cittañ rāgo na samativijjhati.*
14. Just as the rain does not break through a well-thatched house, even so passion never penetrates a well-developed mind. 14
15. *Idha socati pecca socati, pāpakkārī ubhayattha socati;
so socati so vilāññati, disvā kammakiliṭṭham attano.*
15. The evil-doer grieves here, he grieves hereafter; he grieves in both worlds. He laments and is afflicted, recollecting his own impure deeds. 15
16. *Idha modati pecca modati, katapuñño ubhayattha modati;
so modati so pamodati, disvā kammavisuddhim attano.*
16. The doer of good rejoices here, he rejoices hereafter; he rejoices in both worlds. He rejoices and exults, recollecting his own pure deeds. 16

17. *Idha tappati pecca tappati, pāpākārī ubhayattha tappati;
pāpāṇi me katan ti tappati, bhiyyo tappati duggatiṇi gato.*

17. The evil-doer suffers here, he suffers hereafter; he suffers in both worlds. The thought, “Evil have I done,” torments him, and he suffers even more when gone to realms of woe. 17

18. *Idha nandati pecca nandati, katapuñño ubhayattha nandati;
puññāṇi me katan ti nandati, bhiyyo nandati suggatiṇi gato.*

18. The doer of good delights here, he delights hereafter; he delights in both worlds. The thought, “Good have I done,” delights him, and he delights even more when gone to realms of bliss. 18

19. *Bahum pi ce sahitāṇi bhāśamāno na takkaro hoti naro pamatto
gopo va gāvō gaṇayāṇi paresāṇi na bhāgavā sāmaññassa hoti.*

19. Although he recites many sacred texts, if he does not act accordingly, that heedless man is like a cowherd who only counts the cattle of others—he does not partake of the blessings of a holy life. 19

20. *Appam pi ce sahitāṇi bhāśamāno dhammassa hoti
anūdhammacārī
rāgañ ca dosañ ca paliāya mohāṇi samiappajāno
suvimuttacitto
anupādiyāno idha vā luraṇi vā, sa bhāgavā sāmaññassa hoti.*

20. Although he recites few sacred texts, if he puts the Dhamma into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing in this or any other world—he, indeed, partakes of the blessings of a holy life. 20