TITLE: Difference Between Ariya and Puthujjana  
DATE: 16 June 2020  
LINK: https://www.youtube.com/watch?v=gkwYOroXqK0  
  
  
Ajahn: 0:03   
This is Sallasutta Samyutta Nikaya 36:6. Bhikkus, in uninstructed worldling, a Puthujjana, feels a pleasant feeling, feels a painful feeling, and feels a neither painful nor pleasant feeling. Bhikkus, an instructed noble disciple, an Ariya, feels a pleasant feeling, feels a painful feeling, and feels and neither painful nor pleasant feeling. So, Bhikkus what is the distinction then, what is the disparity, what is the difference between the Ariya and Puthujjana, between a noble disciple and a wordling, because both feel the three types of feeling, but what is the difference between those different individuals? So, then the monk said: Bhante, our teachings are rooted in the Buddha so, please, please explain. So, then the Buddha continues: Bhikkus, and uninstructed ordinary person being touched by painful feeling he sorrows, he troubled, he laments, be beats his breasts, cries, becomes bewildered, he feels two feelings: bodily and mental. Suppose, because a man was shot by an arrow, he will be shot in the wound by a second arrow. In this way, Bhikkus the man feels the feeling of two arrows in just this way, an uninstructed worldling ordinary person being touched by painful feeling, sorrows, he struggles laments, beats his breasts, cries, becomes confused, he feels two feelings bodily and mental.  
  
Ajahn: 1:47   
So here, the point that's quite important, is the distinguishing between bodily and mental feeling, is a common assumption that a bodily feeling is basically what people regard as bodily sensations, and so on, like things you you perceive in your body, they are uncomfortable, and so on. But that's, that's completely not the case, as the Buddha said himself: every feeling is mental cittasaka(sp?), every feeling is is basically felt on the level of the mind. So what is then, how then should be, should we understand the bodily feeling? Well, it says, it says quite clearly, bodily feeling is anything, any feeling that you experience mentally, on account of things that you can perceive with your body or within your body. So basically anything on account of your sixth sense base. So literally any feeling that you have on account of a sight, is a feeling feeling or isn't on the bodily level. Now, if you start grieving further, on account of that sight, and lamenting and falling into despair, that's now the second feeling that's further mental. So bodily and mental are both mental, in the sense of both felt with the mind. But difference is where they came from, so to speak. So any bodily feeling is any discomfort you perceive, by the body, or any comfort that we perceive by the body, internally, or externally, or both. It's not just for the internal things you perceive in the body, nor is it just for the external things that you perceive with the body. It's both. So if you have, if you have, if you're experiencing feelings, on account of any of the sense, any of the sense objects, whether it's sight, sound, smell, taste, touch, anything you've seen, heard, and so on, if there is a feeling arisen on that account, that is a bodily feeling.  
  
Ajahn: 3:57   
Now, both puthujjana and an ariya would be experiencing that type of bodily feeling, and for that matter, in a way, but we'll see that later, arahant also experience well, bodily feeling, but you wouldn't call it a feeling if you choose the word feeling to be applicable to the feeling that you know as puthujjana. So the complete absence of puthujjana's feeling, then you can understand what arahant's feeling is, but as I said, that's maybe a different topic. So now the difference between an ariya and between a puthujjana, the worldly, ordinary uninstructed person, is they both experience these feelings, on account of the senses, internally, externally, internally and externally, but the difference is puthujjana mentally has no escape from that feeling, which is why he will always have pretty much a second feeling on account of it simultaneously present there. So on account of the discomfort, the pain touched through touching you through the senses something you've seen, heard, taste that you don't like that frightens you and so on, on account of that discomfort, you will be suffering mentally simultaneously with it. So that's what means: you hit by one arrow, and immediately basically, the second arrow would shoot you in the wound. So furthermore, and uninstructed worldly person being touched by painful feeling, he will feel repulsion, repelled by this painful feeling, the underlying tendency to repulsion lies behind this. Being touched by painful feeling, he delights in the pleasure of sense desires, for what reason, because Bhikkus, the uninstructed worldling, does not understand any other escape from painful feeling other than the pleasure of sense desires.  
  
Ajahn: 5:51   
So it just continues. So having experienced something that crashes you through your senses, you're experiencing discomfort, not knowing the escape from the discomfort, you start experiencing mental anguish on account of it, not knowing the escape from the mental anguish, you then the only thing you know is turn back to the same senses that caused you that mental anguish, and just look for things that are pleasant in there and try to replace the displeasing things with pleasing things. And that's that definition of sensuality, in sensual craving. So that's this is, the further this passage furthermore, this just basically sheds more light on how that bodily feeling should be understood. As I said, it's not random sensations or things you perceive on account of a sense of touch of your body. It's basically feelings you're experiencing, on account of things that you perceive through your senses, which is why exactly but not knowing escape from that, you will turn back to the same sense objects just trying to replace them with with those that are agreeable.  
  
Ajahn: 6:55   
So, because, the because Bhikkus the uninstructed ordinary person does not understand escape from painful feeling, other than the pleasure of sense desires. That's why for him the liking of the pleasure of sense desires, then the underlying tendency of passion towards pleasant feeling lies behind us. He doesn't understand as it is the origin, the gratification, a danger in escape of those feelings. For him not understanding is it is it is the origin, the gratification, the danger in escape those feelings, the underlying tendency of ignorance regarding either pain from the present feeling lies behind this. So if he feels a pleasant feeling, he feels connected to it as if he is bound by it. If he feels a painful feeling, he's bound by it. He feels neither painful nor pleasant feeling he feels bound by it. So this Bhikkus is called an uninstructed worldly person who is connected who is bound by birth, aging, death, sorrow, lamentation, pain, grief, despair, unhappiness, trouble, who is who is bound with suffering, I say.  
  
Ajahn: 8:00   
So just to, just to recap: a puthujjana feels the feelings that have arisen on account of his body, on account of things. And when you say body, you mean Six Sense base, that's what body is. You know the body because of the six senses. And you know, the six senses because there is a unit called body that they basically consist of. So, puthujjana experiences a feeling on account of anything that can come through his senses, but it's a sense of touch, like uncomfortable, bodily sensations, like, I don't know, rough stone, you have to sleep on, heat, cold, or even if it's something like a displeasing sight, frightening sound, disagreeable, disgusting tastes, horrible smell, any of these things that you will be perceiving there on the level of perception, they do cause you simultaneously to be pressured by an unpleasant feeling in regard to it. It's disagreeable. You feel it unpleasantly. And there is absolutely no problem with this. If then, the puthujjana would know the escape of it if he would understand the impermanence of the sense bases, is the the the possibility, the inherent lack of ownership of your own body like fully understood that not just occasionally thought about it, it will be impossible for him, well, he won't be a puthujjana, but it will be impossible for him to be pressured by any feeling, that would arise in regard to that which has been understood as completely impermanent: impossible to own, cannot pertain to you, cannot bother you in that sense, but by not understanding that he gets hit by the second arrow of pain, so not just that you're pressured, but then you recognize that you have absolutely no means of escape from that pressure of that painful feeling.  
  
Ajahn: 10:06   
Because literally, you can't shut down if you mean you can pull your eyes out and still, you can suffer on account of absence of vision now, whatever. The visual domain remains, the senses remain intact, even if you start trying to destroy them. And that's why when when when those people back back in the day said to the Buddha, oh they practice by not seeing things and not hearing things with their ears, and not seeing things with their eyes. he says: you're no different than a blind and a deaf man, there's no wisdom in that you're just avoiding, because you don't know where the problem is. So not knowing where the problem is, you don't know the escape from the problem, you then suffer twice as much so to speak. So there is suffering on account of simple disagreeability of certain sense experience. So bodily suffering, you can call it. But then because not knowing the escape, there is the mental suffering involved, literally think of it like this: so there's something bothering you, physically say, but there is also a possibility, a certain prospect within that thing, that he might be life threatening.  
  
Ajahn: 11:09   
So in itself, it's it's not impossible to endure that certain discomfort, you could endure it. But there is a thought attached to it that this actually might be causing the ending of your life might kill you. So then the significance even of that which you could bear is now far worse, because you don't know the escape from it, you don't know how to prevent it, and your life is at stake. And that's the real suffering here: it's not that discomfort on account of body bodily feeling that you're experiencing, it's that mental anguish on account of not knowing the escape and recognizing that, well, if it doesn't crash you now, it will at some point in the future. That's what the Buddha said: by being bound to those feelings that have arisen on account of sense organs of your body, you are bound by sickness, aging, death, despair, you're bound by samsara, you're bound by the whole thing. So that's the real problem there, not knowing the escape is where the dukkha is.  
  
Ajahn: 12:11   
And which is why exactly for sotapanna he becomes a sotapanna becomes an ariya by knowing the escape from dukkha. The Four Noble Truths is the definition of escape from the dukkha that has been understood. So then the same puthujjana who now has this mental anguish, and by the way, even the agreeable pleasure that touches your body, it still pressures you it's still felt on the level of that bodily feeling. It's felt unpleasant, we covered it in other talks. You can I think, if you look at the, what is it, the sensual overcoming sensuality playlist, it's all there. But the point is that even the seemingly agreeable prospect of of sensual gratification, it's first felt unpleasantly and this sutta repeats that. So if anything felt to the body pressures you, bothers you, so to speak, like the simile of the flayed cow, whichever way you lean, or experience, he's going to be bothersome. Now knowing the escape, you get the mental anguish on account of it. Not knowing the escape from that you then turn back the only direction you know which is the direction of the senses that caused the whole thing. So that's the irony of the whole sensual craving. Because sensuality is painful, you seek it in order to overcome that pain, in order to basically replace that pain, you seek that which causes the pain.  
  
Ajahn: 13:43   
That's why the Buddha compared sensual attachment to madness, said the puthujjana is technically a mad because it's it's the level of madness, or gave the other simile it's like a burning yourself with the burning the coil, coal. So the embers burning your skin because it offers you some sort of numbing gratification of your sort of itchy itchy disease, and so on. So not knowing the escape from that discomfort, you turn back to the very thing that caused you the discomfort and then just try to seek less uncomfortable things, which is what sensuality is, sensuality is not actually pleasant, sensuality is simply less painful, from other more painful things. And less pain from the perspective of pain, especially if you want to get rid of the pain is going to be seen as as pleasant as extremely wanted and welcomed. So that's the Buddha means by by puthujjana not understanding is any escape from painful feeling any other escape, then the pleasure of the sense desires he goes for the pleasure of sense desires, that's why he cultivates the delight. So next time anything uncomfortable touches him. He's simultaneously his mind is in a state of a context basically that values escape from that discomfort through sensuality.  
  
Ajahn: 15:05   
So simply by experiencing discomfort, he already delights in comfort, even if he's not necessarily seeking it, the mind will hold the value of, of comfort so he'd be delighting in it. And that's what the Buddha refers to these underlying tendencies. So you need to stop delighting in comfort and stop delighting and trying to get rid of the pain.  
  
Ajahn: 15:27   
So then it goes on, the sutta carries on and about the ariyasavako, the instructed noble disciple, when hes touched by painful feeling he does not sorrow. He's not troubled, he doesn't lament, so now why wouldn't he not sorrow, what's the difference?  
  
Ajahn: 15:42   
Well, the difference is he understood the the implicit, the thoroughly thoroughly understood the implicit impermanence of that on account of which feelings have arisen. And that's important to say: you can't, "Oh, he understood feelings are impermanent." Yeah, he understood that to by proxy, but you need to understand, as the Buddha would say, that well, that because of which feelings are the origin of feeling? So you need to understand that that already is impermanent, left alone then the feeling that has arisen on account of it. So it's not just a question of repeating to yourself that whatever you're currently feeling: "oh, this is impermanent, it's not mine. It's not mine, I can't own it, there is no sense of control."  
  
Ajahn: 16:24   
That's just management on account of you already being bothered by the feeling. You want to see through that presently enduring feeling, see, what it depends on so you realize whatever, take a pleasant or unpleasant feeling, say in this case, unpleasant feeling on account of so you're touched by something painful. So mentally, you touch by pain, on account of, I don't know, seeing, seeing somebody, you really dislike, somebody that hurt you in the past, or something like that, somebody you had ill will towards. So just the mere sight of that person on the street, and you're experiencing mental pain. So you don't want to now just be trying to get rid of that pain or explain to somebody that pain is impermanent, you want to see that your eyes are impermanent, like, would you be able to experience that feeling? If there were no sight whatsoever? Impossible.  
  
Ajahn: 17:18   
It wasn't on account of site, and he requires your memory of the same site. It's impossible, it's still within the site domain. But now, are you in a position to choose what sites will arise for you, what sites will not arise for you, but sounds [...]? Sometimes you can exercise some sense of control. But overall, which is more: times you've seen things you couldn't see, you didn't want to see or times you've seen things you want to see? It's far more things you don't want to see, things you didn't plan of seeing. Maybe you decided you want to see them later but the point is: you have no say in your eyes seeing or not seeing, it's not up to you. Not dwelling sufficiently enough of that direct recognition: that's how you basically start appropriating your eyes and your sights, which is why then you get pressured on account of feelings that arise on account of sight.  
  
Ajahn: 18:09   
But if you don't forget that your own very eyes are not, cannot be yours, even if you want them to, because if they could be yours they wouldn't age, they wouldn't be liable to sickness, accidents, and so on. They will never stop working. But they're clearly not yours. So they just keep providing you with this content of sites. And same goes for another organ and you just keep taking it up all for granted as if you created it, as is there because of you. So that's the impermanence that needs to be, that's the that's the level of anicca sankhara anicca not dhamma anicca, because when you are concerned about your feeling, thinking about present feeling at that moment, that is the Dhamma of your experience. So you want to see the sankhara of that dhamma, as other suttas say sabba sankhara anicca, sabba sankhara dukkha, sabba dhammanata (sp?).  
  
Ajahn: 19:00   
So this feeling: it's going to be seen as not self when you see that that upon which that feeling depends, is impermanent and uncomfortable, not pleasant, not worth owning. So that's what an instructed noble disciple has understood. He is understood, in this particular example, the extent of the body and any feeling that can arise on account of the body, and when I say the extent I mean the extent the nature of the characteristics he cannot be owned. So it becomes inconceivable for him to grieve on account of that which cannot, it's just it's impossible to even imagine the ownership of it. The only reason people still keep imagining the ownership of their senses is because they never make sufficient amount of effort to think it through correctly, that it cannot be owned.  
  
Ajahn: 19:50   
And then any effort that's made, it's usually made then on the level of the feeling, "A feeling is not mine, feelings, anicca, feelings, anicca, when feeling bothers you." But that's not the right level. You need to see through that feeling that which because of which the feeling is, so understanding that sankharas are impermanent that that's what that statement means.  
  
Ajahn: 20:11   
So bhikkus, an ariya being touched by painful feeling he doesn't sorrow is not troubled, does not lament, does not beat, beat, his breast, does not cry, and does not become confused. He feels only one feeling on account of the body, not mental. Suppose, bhikkus, a man who's shot by an arrow, he would be he would not be shot in the wound by a second arrow. In this way, bhikkus, the man feels the feeling of one arrow. In just this way, bhikkus, an uninstructed noble disciple being touched by painful feeling, does not sorrow, he's not troubled, does not lament, does not beat his breast, does not cry, and does not become confused. He feels one feeling on account of body, not on account of his mind. And for him being touched by painful feeling, there isn't there is no repulsion.  
  
Ajahn: 20:59   
So there is no aversion towards that painful feeling, which is any feeling at that at that level. Any feeling is pressuring you thus any feeling is painful feeling. But he's not averse to pain, because he doesn't need to be. Why would he want to be rid of the pain when he knows that it's not his concern? He hasn't created it. He has arisen on its own and he has understood that whatever arises on its own that's why it cannot, it has to pass, it has to come to an end. So there is nothing for him, he cannot think "oh this will last forever and bother me forever" which is usually that irrational thought of all this this pain will be forever Even people know they won't. He won't be there forever. They can't help but keep thinking it will be forever so I must get rid of it just this once I must get rid of it and then later on or contemplate they won't be forever.  
  
Ajahn: 21:50   
Well, an ariya cannot think that anymore because he's fully understood that whatever has the nature of arising that's why has nature to cease. So when he starts with painful feeling, he has no, well it's impossible for him to be averse towards it. So not being averse towards this painful feeling, the underlying tendency towards aversion does not lie behind this. So being touched by painful feeling, he doesn't delight then in pleasure of sense desires. So if he's not then touched by that second pain, why would he then need to try to get rid of it when it's not there? So when it's not there means the basis for wanting sense pleasures is not there.  
  
Ajahn: 22:33   
For what reason? The instructed noble disciple understands the escape from painful feeling other than the pleasure of sense desires. So for him not delighting in the pleasure of sense desires, the underlying tendency of passion towards pleasant feeling does not lie behind this. He understands as it is the origin, the gratification, the danger, and the escape of those feelings.  
  
Ajahn: 22:54   
We covered in other talks, what the origin is, what the gratification, but the danger, and what the escape is, you might search channel.  
  
Ajahn: 23:02   
For him the understanding as it is from, for him understanding as it is the origin, the gratification, the danger, and the escape from this feeling, the underlying tendency towards ignorance regarding neither painful unpleasant feeling does not lie behind this. If he feels pleasant feeling, he feels it un-unconnected to it. So he's not bound by it. If he feels a painful feeling, he's not bound by it, if he feels neither painful nor pleasant feeling he is not bound by it. This, Bhikkus, is called an uninstructed, noble and instructed, sorry an instructed noble disciple who is unconnected, unbound by birth, aging, death, sorrow, limitation, pain unhappiness, trouble, he's unbound by suffering. This, bhikkus, is the distinction, this is the disparity. This is the difference between uninstructed noble disciple and uninstructed ordinary person. One which understanding does not feel a feeling, pleasant painful, one, who has learned much between the wise, clever one and the ordinary person, this is the big difference. For one who is recognized the Dhamma one who is learned much seeing this world and the next, things are wished for, do not disturb things that are wished for do not disturb the mind. And things basically they're not wished for, do not repel the mind. So for him welcoming or opposing, are extinguished, brought to an end to not exist. Having understood the stainless sorrowless place the one who has gone beyond being understands these things correctly.