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## Bālena Paṇḍita Sutta

The Discourse on the Wise Compared to the Fool | S 12.19

Theme: Proof for the three-life dependent arising

Translated by Piya Tan ©2006

1 A modern commentary

**1.1 IGNORANCE AND CRAVING.** The message of the Bālena Paṇḍita Sutta is a simple one: our body arises into existence out of ignorance and is yoked to craving (*avijjā, nīvaraṇassa... taṇhāya sampayuttassa evam ayaṃ kāyo samudāgato*) [§§2, 3]: ignorance is the root of existence, and craving is its fuel.<sup>1</sup> This is very close to the commentarial explanation (SA 2:38).

**Ignorance** (*avijjā*) here refers to a fundamental ignorance of true reality, technically explained as not fully understanding the 4 noble truths<sup>2</sup> or at best only knowing them on a “word” level.<sup>3</sup> It is a phase or level of our life when we do not really understand what is evil (unwholesome) and what is good (wholesome), and as such are driven by instinctively reactive habitual tendencies (*anusaya*).<sup>4</sup>

Although our deepest consciousness or mind, or the subconscious<sup>5</sup>—is, by nature, radiant (*pabhassara*), the currents of external sense-stimuli—forms, sounds (especially words), smells, tastes, touches, and mind-objects (especially thoughts)—incessantly invading us through the 6 senses, cloud up the radiance and goodness.<sup>6</sup> Our inability to keep up with such sense-stimuli—chasing after those we misperceive as pleasurable, pushing away those regarded as painful, and ignoring the neutral ones—we simply lose touch with present reality,<sup>7</sup> proliferating our minds into a million thoughts.<sup>8</sup>

All this flurry of mental activities then feed itself through **craving** (*taṇhā*),<sup>9</sup> a primordial thirst or sense of lack that arises and is sustained by a habitual measuring of oneself against others.<sup>10</sup> This habitual tendency supports an acquisitive attitude characterized by obsessive collecting without any sense of fulfillment. The locus of control is projected outwards, so that we fail to work towards inner stillness, where true happiness lies.

**1.2 INTERNAL AND EXTERNAL.** The Buddha further states that “There is only this body (with its consciousness)<sup>11</sup> and external name-and-form” (*ayaṃ c’eva kāyo bahiddhā ca nāma, rūpaṃ*) [§§2, 3], which the Commentary explains as referring to the conscious body of others externally, and that the meaning should be explained in terms of the five aggregates and six sense-bases of oneself and of others (SA 2:38).

<sup>1</sup> Fuel or food (*āhāra*): see **Putta, maṃsa S** (S 12.63/2:97-100), SD 20.6 (2).

<sup>2</sup> See **Dhamma, cakka-p, pavattana S** (S 56.11/5:420-424), SD 1.1 esp (5-6).

<sup>3</sup> On the 3 levels of spiritual learning—the word level, the reflective level, and cultivation level—see **Levels of learning**, SD 40.4.

<sup>4</sup> See **Anusaya**, SD 31.3 & **“I” the nature of identity**, SD 6.14 & SD 19.11 (3).

<sup>5</sup> I have consciously used this term in a Buddhist sense, for the sake of convenience, without affiliating it to any secular psychological system. See **The unconscious**, SD 17.8b (6).

<sup>6</sup> See **Pabhassara S** (A 1.6.1-2/1:10; also A 1.5.9-10/1:10; MA 1:167).

<sup>7</sup> See **Pasūra S** (Sn 4.8) eg speaks of “thinking over views in the mind” (*manasā diṭṭhi, gatāni cintayanto*, Sn 834) & **Sūci, loma S** (S 808\*) mentions “the mind’s thoughts” (*mano, vitakkā*) (S 10.3/1:207). See Johansson, “*Citta, Mano, Viññāṇa*—a psychosemantic investigation,” 1965:183, 186. See also **The unconscious**, SD 17.8b.

<sup>8</sup> See **Madhu, piṇḍika S** (M 18/1:108-114) = **“I” the nature of identity**, SD 6.14 & SD 19.11 (4).

<sup>9</sup> See **“Mine” the nature of craving**, SD 19.3.

<sup>10</sup> See **“Me” the nature of conceit**, SD 19.2a.

<sup>11</sup> Skt *savijñānakāḥ kāyaḥ samudāgataḥ* (Tripāṭhi, sūtra 12, 1962:140).

Technically and academically, the commentarial explanation may be correct, but it is somewhat narrow, considering the context. **Bodhi** instructively notes

This interpretation of *bahiddhā nāmarūpa* seems dubious. We may have here, rather, a rare example of the term *nāmarūpa* being employed to represent the entire field of experience available to consciousness, “external name” being the concepts used to designate the objects cognized. (S:B 740 n48)

This is, in fact, attested by the stock phrase, “with regard to this conscious body and all external signs” (*imasmiṃ saviññāṇake kāye bahiddhā ca sabba, nimittesu*).<sup>12</sup>

The commentary to **the Ānanda Sutta** (A 3.32/1:132) explains *bahiddhā ca sabba, nimittesu* that “**all external signs**’ refers to just these: the signs of form, of sound, of smell, taste, touch, of notions of eternalism, etc, of a person, of dharmas [states]” (AA 2:206).<sup>13</sup> **The Anusaya Sutta** (S 18.21/2:252) commentary here adds: “**external**’ (*bahiddhā ca*) means the conscious bodies of others and insentient objects: by the former is meant (*dasseti*, “is shown”) one’s own consciousness and that of others, and by the latter, external forms not bound by the sense-faculties [ie external inanimate objects]”<sup>14</sup> (SA 2:214 f).

**1.3 THE PAIR.** The sutta continues: “There is only this body (with its consciousness) and external name-and-form; as such, there is this pair [dyad] (*itth’etaṃ dvayaṃ*)” [§2]. The Saṃyutta Commentary explains “**this pair**” as the internal and the external sense-bases, which it calls “the great dyad” (*mahā, dvaya*). “However,” notes Bodhi,

while the sense-bases are usually shown to be the condition for contact<sup>15</sup> and are also called a dyad,<sup>16</sup> it seems that here the text intends the term dyad [*dvaya*] to denote one’s own conscious body and ‘external name-and-form.’ The six sense bases are introduced only in the next sentence, after contact has already been said to arise from a duality. At D 2:62,12-37 [**Mahā, nidāna Sutta**, D 15.20] too the Buddha demonstrates that name-and-form can be a direct condition for contact without mention of the six sense bases. (S:B 740 n48)

**1.4 THE “ALL.”** All beings, both the foolish and the wise, have come thus far in this way. All sentient beings suffer in similar manner, and the reason is clear:

There are only the six sense-bases. When any of them is touched [stimulated], the foolish feels pleasure *and* pain (*sukha, dukkha*).<sup>17</sup>

*Sa’ev’āyatanāni yehi puṭṭho bālo sukha, dukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena.*  
[§§2, 3]

It might appear logical to render *sukha, dukkha* here as “pleasure *or* pain,” but I have rendered the *dvandva* conjunctively—as “pleasure *and* pain”—as is often done (rather than disjunctively) to keep to the

<sup>12</sup> **Anusaya S** (S 18.21/2:252), SD 19.2a; **Mānāpagata S** (S 18.22/2:253); **Rādha S** (S 22.71/3:79 f), SD 80.11; **Surādha S** (S 22.72/3:80 f), SD 80.12.

<sup>13</sup> *Rūpa, nimittāṃ sadda, nimittāṃ gandha, nimittāṃ rasa, nimittāṃ phoṭṭhabba, nimittāṃ sassat’ādi, nimittāṃ puggala, nimittāṃ dhamma, nimittāṃ eva, rūpesu ca bahiddhā sabba, nimittesu*. Here “**sign**” (*nimitta*) refers to what the mind first takes as its object: see **Nimitta**, SD 19.7.

<sup>14</sup> *Parassa saviññāṇakaṃ vā aviññāṇakaṃ va. Purimena vā attano ca parassa ca viññāṇam eva dasseti, pacchimena bahiddhā anindriya, baddha, rūpaṃ.*

<sup>15</sup> Eg at **Dukkha S** (S 12.43/2:71-73), **Loka S** (S 12.44/3:73 f), SD 7.5.

<sup>16</sup> Eg at **Dvaya S 1** (S 35.92/4:67), **Dvaya S 2** (S 35.93/4:67-69).

<sup>17</sup> *Sa’ev’āyatanāni yehi puṭṭho bālo sukha, dukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena*. See Intro (1.4).

psychological and spiritual senses of the passage. The import is that while we often perceive a sense-stimulus as pleasurable, that very same stimulus, or rather our reaction to or memory of it, also brings pain (such as wanting more of it, or being dissatisfied with it). The Pali dvandva, *sukha,dukkha*, it should be noted, is pregnant with both the disjunctive and conjunctive senses.

**“There are only the six sense-bases.” [§3]** All that we really are consists of the six senses (the eye, ear, nose, tongue, body and mind). All that we can experience or know are but the six sense-objects (forms, sounds smells, tastes, touches and mind-objects). This is clearly stated in **the Sabba Sutta** (S 35.-23), thus:<sup>18</sup>

The Blessed One said this:

**3** “Bhikshus, I will teach you the all.<sup>19</sup> Listen to it.

And what, bhikshus, is the all?

The eye and forms,  
the ear and sounds,  
the nose and smells,  
the tongue and tastes,  
the body and touches,  
the mind and mind-objects.<sup>20</sup>

This, bhikshus, is called the all.

**4** Bhikshus, if anyone were to say thus: ‘Rejecting this all, I shall make known another all’—that would be empty talk on his part.

When questioned he would not be able to reply and, moreover, he would meet with vexation.

And what is the reason for this?

Because, bhikshus, that would not be within his domain.” (S 35.23/4:15), SD 7.1

**“When any of them [the sense-bases] is touched [stimulated], the foolish feels pleasure and pain.”** [§3] From this point on, the sutta is very similar to **the Sall’atthana Sutta** (S 36.6), which in fact elaborates on what happens after that:

**7** “Bhikshus, when the uninstructed ordinary person is touched by a painful feeling, he sorrows, grieves, laments, beats his breast, becomes confused. So he feels two feelings: the bodily and the mental.

**8a** Bhikshus, it is just as if they were to wound a person with a dart [arrow],<sup>21</sup> and then they were to wound him with a second dart. As such, bhikshus, that person would feel the sensation of two darts.<sup>22</sup>

Even so, bhikshus, when the uninstructed ordinary person is touched by a painful feeling, he sorrows, grieves, laments, beats his breast, becomes confused. So he feels two feelings: the bodily and the mental.

<sup>18</sup> S 35.23/4:15 = SD 7.1.

<sup>19</sup> On the all (*sabba*), see SD 7.1 Intro.

<sup>20</sup> “Mind-objects,” *dhammā*, alt tr “mental phenomena.”

<sup>21</sup> Comy: The second wound (*anugata, vedham*) would be just a finger’s breadth or two-fingers’ breadth away from the first one. For the one wounded, as such, would feel the subsequent worse than the first. (SA 3:76).

<sup>22</sup> See **Nakula, pitā S** (S 22.1/3:1-5), SD 5.4.

**8b** And being touched by that painful feeling, he shows aversion towards it. When he shows aversion towards the painful feeling, **the latent tendency<sup>23</sup> of aversion** (*paṭighānusaya*) towards painful feeling lies latent in him.

**8c** When touched by a painful feeling, he delights in sensual pleasure.

Why is that so?

Because, bhikshus, the uninstructed ordinary person knows no other escape than through sensual pleasure.<sup>24</sup>

**8d** And when he delights in sensual pleasure, **the latent tendency of lust** (*rāgānusaya*) towards pleasant feeling lies latent in him.

**8e** He does not understand according to reality the arising, the passing away, the gratification, the danger and the escape with regards to feelings.<sup>25</sup>

Not understanding these things according to reality, **the latent tendency of ignorance** (*avijjā'nusaya*) towards neutral feeling lies latent in him.<sup>26</sup>

**8f** If he feels a pleasant feeling, he feels that it is yoked to him. If he feels a painful feeling, he feels that it is yoked to him. If he feels a neutral feeling, he feels that it is yoked to him.

This, bhikshus, is called an uninstructed ordinary person who is yoked to birth, death, sorrow, lamentation, physical pain, mental pain and despair—he is one who is yoked to suffering, I say!<sup>27</sup> (S 36.6/4:208 f), SD 5.5

The Bālena Paṇḍita Sutta summarizes this teaching by saying:

Because the foolish has not lived the holy life for the utter destruction of suffering. As such, with the breaking up of the body, after death, the foolish fares on to another body.

Faring on to another body, he is not freed from birth, decay-and-death; not freed from sorrow, lamentation, physical pain, mental pain, and despair; not freed from suffering, I say!

[§7]

So what is “the holy life” (*brahma, cariya*)? This is what we shall examine next.

## 2 The holy life

<sup>23</sup> Latent tendencies (*anusayā*): see SD 5.5 Intro n.

<sup>24</sup> Comy: The escape is mental concentration, the path and the fruit, but he does not know this, knowing only sensual pleasure. (SA 3:77)

<sup>25</sup> Cf **Cūḷa Sihanāda S** (M 11.7/1:65), where the comy says the arising (*samudaya*) the views of being (*bhava, diṭṭhi*) and non-being (*vibhava, diṭṭhi*) are due to any of these eight conditions (*attha-ṭ, thāna*): the five aggregates, ignorance, contact, perception, thought, unskillful consideration, evil friends and the voice of another [Pm 1:138]. Their disappearance (*atthaṅgama*) is the path of streamwinning which eradicates all wrong views. Their gratification (*assāda*) may be understood as the satisfaction of psychological need that they provide; their danger (*ādinava*) is the continual bondage that they entail; the escape (*nissaraṇa*) from them is nirvana (MA 2:11). See also **Chachakka S** (M 148) where the latent tendencies are explained in connection with each of the 6 senses (M 148,28-33/3:285).

<sup>26</sup> The most important characteristic of neutral feelings to note is their impermanent nature (It 47). This is because a neutral feeling appears to be the most stable of the three types of feeling. When they are noted as impermanent, it will lead to the arising of wisdom, thereby countering the latent tendency of ignorance. See §3n. See Anālayo, *Satipaṭṭhāna: The Direct Path to Realization*, 2003:171.

<sup>27</sup> **Mahā Taṇhā, saṅkhaya S** (M 38) concludes with an interesting, broader explanation of how an unawakened person delights all kinds of feelings—whether pleasant, painful or neutral—“he delights in that feeling, welcomes it, and remains clinging to it.” It also describes a Buddha responds to these feelings (M 38.30-41/ 1:266-271). See Intro above & also **Cūḷa, vedalla S** (M 44.25-28/1:303 f).

**2.1** The Bālena Paṇḍita Sutta says that the *foolish* unawakened person goes on suffering because he “has not lived the holy life for the utter destruction of suffering” (*na...acari brahma,cariyaṃ sammā,dukkha-k,khayāya*) [§7], but the *wise* but unawakened person “has lived the holy life for the utter destruction of suffering” (*acari brahma,cariyaṃ sammā,dukkha-k,khayāya*) [§8]. The term “holy life” (*brahma,cariya*), in a narrow sense, means *celibacy*, that is, a life of abstaining from all sensual pleasures, especially sexuality, so that all our energies are directed toward mental cultivation as a foundation for spiritual liberation.<sup>28</sup>

**2.2** On a broader scale, the holy life is *the spiritual training* that applies to all who wish to walk the path to awakening, ordained or lay. Such a holy life comprises the 3 trainings (*ti,sikkhā*) of moral virtue, mental concentration and wisdom. This is the training that is referred to in the great commission:

Freed am I, bhikshus, from all snares, divine and human! You too, bhikshus, are freed from all snares, divine and human.

Go forth, O bhikshus, on a mission<sup>29</sup> for the good of the many, for the happiness of the many, out of compassion for the world, for the good and happiness of the gods and humans.

Let not two of you go the same way.

Teach the Dharma, bhikshus, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

Declare the holy life in its whole<sup>30</sup> and complete purity.

There are beings with little dust in their eyes who, not listening, would be ruined.

They will grow if they understand the Dharma.<sup>31</sup>

I will myself, bhikshus, go to Senānigama<sup>32</sup> near Uruvelā to teach the Dharma.

(Mv 11.1 = V 1:20 f = S 4.5/1:105 f; Mvst 3:415 f)

The Sutta says this in connection with “the wise, hindered by ignorance and yoked to craving”<sup>33</sup> [§8]. In the Commentaries such a being is called a “good worldling” (*kalyāṇa puthujjana*),<sup>34</sup> but the more familiar canonical expression is that of an “instructed noble disciple” (*sutavā ariya,sāvaka*).<sup>35</sup> However, in the case of the wise disciple, he has abandoned ignorance and destroyed craving:

But, bhikshus, for the wise, hindered by ignorance and yoked to craving, this body has thus arisen. For the wise that ignorance has been abandoned and that craving has been utterly destroyed. [§8]

**2.3** Of this wise worldling, **the Sall’atthana Sutta** (S 36.6) says:

**9** Bhikshus, when the instructed noble disciple is touched by a painful feeling, he does not sorrow, or grieve, or lament, or beat his breast, or become confused. So he feels (only) one feeling: the bodily, not the mental.

<sup>28</sup> The best example is the 3rd of the eight precepts (*aṭṭha sīla*, A 3.70/1:211) or ten precept (*dasa sīla*, Kh 2/1).

<sup>29</sup> “Mission,” *cārikam*, usu tr as “moving or walking about, wandering, roaming; pilgrimage; journey” (DPL).

<sup>30</sup> “Whole,” *kevala*, ie unadulterated, entire, not mixed with anything else.

<sup>31</sup> “If they understand the Dharma,” *dharmassa aññātāro*, lit “if they are knowers of the Dharma.”

<sup>32</sup> Senānigama. This is the original name as found in the Canon (eg V 1:21; M 1:166. 240; A 1:106). The Comys give it as Senānī,nigama, the market town of Senānī, on the Nerañjarā bank near Uruvelā, and where Sujātā gives milk-rice to the Bodhisattva, which is his last meal before the awakening J 1:68; MA 2:173; SA 1:172; AA 1:401; BA 7; ApA 72; DhsA 34). The **Lalita,vistara** calls it Senāpati,grāma (Lalv 311.248).

<sup>33</sup> *Avijjāya nivutassa paṇḍitassa yāya ca taṇhāya sampayuttassa*.

<sup>34</sup> On the 2 types of worldlings (*puthujjana*), see SD 5.4 (3).

<sup>35</sup> Or sometimes simply as “instructed disciple” (*sutava puthujjana*): see **Assutava S 1** (S 12.61/2:94 f), SD 20.2.

**10** Bhikshus, it is just as if they were to wound a person with a dart, but they were not to wound him with a second dart. As such, bhikshus, that person would feel the sensation of (only) one dart.

Even so, bhikshus, when the instructed noble disciple is touched by a painful feeling, he does not sorrow, or grieve, or lament, or beat his breast, or become confused. So he feels (only) one feeling: the bodily,<sup>36</sup> not the mental.

10.2 And being touched by that painful feeling, he shows no aversion towards it. When he shows no aversion towards the painful feeling, the latent tendency<sup>37</sup> of aversion towards painful feeling does not lie latent (in him).

10.3 When touched by a painful feeling, he delights not in sensual pleasure.

Why is that so?

Because, bhikshus, the instructed noble disciple knows escape other than through sensual pleasure.

10.4 And when he does not seek delight in sensual pleasure, the latent tendency of lust towards pleasant feeling does not lie latent (in him).

10.5 He understands according to reality the arising, the passing away, the gratification, the danger and the escape with regards to feelings.

Understanding these things according to reality, the latent tendency of ignorance towards neutral feeling does not lie latent (in him).

10.6 If he feels a pleasant feeling, he does not feel that it is yoked to him. If he feels a painful feeling, he does not feel that it is yoked to him. If he feels a neutral feeling, he does not feel that it is yoked to him.

This, bhikshus, is called an instructed noble disciple who is not yoked to birth, or death, or sorrow, or lamentation, or physical pain, or mental pain, or despair—he is one who is not yoked to suffering, I say!

**11** Bhikshus, this then is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed ordinary person.

**12** The wise one, deeply learned, feels not a feeling (in his mind)

That is pleasurable or painful—

This is the great difference

Between the wise and the uninstructed ordinary person.

**13** For the deeply wise who has mastered the Dharma,

Who truly sees this world and the next.

Desirable things do not agitate his mind

Nor does the undesirable bring him aversion.

**14** For him, there is neither attraction nor repulsion,

They have been dispersed, come to an end,

And having known that dustless sorrowless state [nirvana],

He rightly knows that he has crossed over existence. (S 36.6/4:209 f), SD 5.5

### **3 Significance of the Bālena Paṇḍita Sutta**

<sup>36</sup> Comy: Of the noble disciples, the stress here is on the arhat, although it would also apply to the Non-returner. The Commentaries say that both have abandoned aversion (*paṭigha*) or ill will (*dosa*), and thus are no longer subject to mental pain or displeasure (*domanassa*). However, anyone with a body, including the Buddhas, is subject to bodily painful feeling. (SA 3:77)

<sup>37</sup> Latent tendencies (*anusayā*): see SD 5.5 n.

**3.1** The short but important Bālena Paṇḍita Sutta throws a clear light on a better understanding of dependent arising as occurring over three lives [Table 3]. The sutta clearly and succinctly summarizes what in later exegetical and scholastic model of “the 4 groups” (*catu,saṅkhepa*) and the “20 modes” (*vīsāt’ākāra*), explained in **the Paṭisambhidā,magga**,<sup>38</sup> **the Visuddhi,magga**<sup>39</sup> and **the Abhidhamm’attha,saṅgaha**.<sup>40</sup>

**3.2** The past causes are the ignorance and craving that bring both the foolish and the wise into present existence [Table 3]. The present results are the conscious body, name-and-form, the six sense-bases, contact, and feeling, that is, the being of body-and-mind that we are right now. These are the ignorance and craving that the foolish clings to and does not abandon. The future results consist of birth, decay and death, to which the foolish are again subject in a renewed existence.

**3.3** Thus as has been noted by Bhikkhu Bodhi, “This should also help establish the validity of the ‘three-life’ interpretation of *paṭicca-samuppāda* and demonstrate that such an interpretation is not a commentarial innovation.” (S:B 741 n50)<sup>41</sup>

The 3 periods	The 12 links	The 20 modes & 4 groups
PAST EXISTENCE	1. Ignorance 2. Volitional activities	<b>Karma process</b> ( <i>kamma.bhava</i> )  5 past causes: 1,2,8,9,10
PRESENT EXISTENCE	3. Consciousness 4. Name-and-form (mental and physical existence) 5. The sixfold sense-base 6. Contact 7. Feeling	<b>Rebirth process</b> ( <i>upapatti.bhava</i> )  5 present results: 3-7
	8. Craving 9. Clinging 10. Existence	<b>Karma process</b> ( <i>kamma.bhava</i> )  5 present causes: 1,2,8,9,10
FUTURE EXISTENCE	11. Birth 12. Decay-and-death	<b>Rebirth process</b> ( <i>upapatti.bhava</i> )  5 future results: 3-7

**Table 3. The three-life dependent arising**

<sup>38</sup> Pm 1:51 f.

<sup>39</sup> Vism 17.288-298/579-581.

<sup>40</sup> Abhk:BRS 8.7.

<sup>41</sup> On the three-life dependent arising, see **Dependent arising**, SD 5.16 (10) & also SD 19.3 (4); for a summary of dependent ending, see SD 19.3 (4). For Bodhi’s arguments supporting the three-life dependent arising, see S:B 516-521.

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## Bālena Paṇḍita Sutta

### The Discourse on the Wise Compared to the Foolish

S 12.19

1 Residing at Sāvatti.

#### This body arises through ignorance and craving

2 <sup>42</sup>“Bhikkhus, for the foolish, hindered by ignorance and yoked [connected] to craving, [24] this body has thus arisen. There is only this body (with its consciousness)<sup>43</sup> and external name-and-form; thus, there is this pair [dyad].

Dependent on the pair there is contact.

There are only the six sense-bases. When any of them is touched [stimulated], the foolish feels pleasure and pain.<sup>44</sup>

3 Bhikkhus, for the wise, hindered by ignorance and yoked to craving, this body has thus arisen. There is only this body (with its consciousness)<sup>45</sup> and external name-and-form; thus, there is this pair.

Dependent on the pair there is contact.

There are only the six sense-bases. When any of them is touched [stimulated], the wise feels pleasure and pain.

4 Bhikkhus, what then is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed ordinary person?”

5 “Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as refuge. It would be good indeed if the Blessed One were to explain its meaning. Having heard the Blessed One, the bhikkhus would remember it.”<sup>46</sup>

6 “Then listen, bhikkhus, pay close attention to it, I will speak.”

<sup>42</sup> *Avijjā, nīvaraṇassa bhikkhave bālassa taṇhāya sampayuttassa evam ayaṃ kāyo samudāgato. Iti ayaṃ c’eva kāyo bahiddhā ca nāma, rūpaṃ itth’etaṃ dvayaṃ dvayaṃ paṭicca phasso sa’ev’āyatanāni. Yehi phuṭṭho bālo sukha, dukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena.*

<sup>43</sup> *Skt savijñānakah kāyaḥ samudāgataḥ* (Tripāṭhi, sūtra 12, 1962:140).

<sup>44</sup> *Sa’ev’āyatanāni yehi phuṭṭho bālo sukha, dukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena.* I have rendered *sukha, dukkhaṃ* here disjunctively (then conjunctively, as more common) to keep to the logic of this sentence. See Intro (1.4).

<sup>45</sup> See §2 n.

<sup>46</sup> *Bhagavam, mūlakā no bhante dhammā, bhagavaṃ nettikā, bhagavaṃ paṭisaraṇā. Sādhu vata bhante bhagavata-ñ’eva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressantīti.* This is stock: **Mahā Dhamma, samādāna S** (M 46,2/1:309 f), SD 59.11; **Vīmaṃsaka S** (M 47,3/1:317), SD 35.6; **Naḷakapāna S** (M 68,8/1:465), SD 37.4; **Mahā Suññata S** (M 122,19/3:115), SD 11.4; **Bālena Paṇḍita S** (S 2:24), SD 21.1, **Parivīmaṃsanā S** (S 12.51/-2:81), SD 11.5, **Candūpama S** (S 16.3/2:199), SD 38.2; **Sammā, sambuddha S** (S 22.58/3:66), SD 49.10; **Sall’atthana S** (S 36.6/4:208), SD 5.5, **Ānanda S 2** (S 36.16/4:221); **(Tika) Añña Titthiyā S** (A 3.68/1:199), SD 16.4; **Loka, dhamma S** (A 8.6/4:158), SD 48.3; **Kim Mūlaka S** (A 8.83/4:338), SD 32.10; **Sambodhi Pakkhika Dhamma S** (A 9.1/4:351), SD 82.1; **Bhagavā Mūlaka S** (A 10.58/5:106), SD 57.20; **(Ekādasaka) Samādhi S 2** (A 11.20/5:355).



“Yes, bhante!” the bhikshus replied in assent to the Blessed One.

### The foolish fares on

7 The Blessed One said this:

“Bhikshus, for the foolish, hindered by ignorance and yoked to craving, this body has thus arisen. But for the foolish, that ignorance has *not* been abandoned and that craving has *not* been utterly destroyed.

What is the reason for that?

Because the foolish has *not* lived the holy life for the utter destruction of suffering. As such, with the breaking up of the body, after death, the foolish fares on to another body.

Faring on to another body, he is not freed from birth, decay-and-death; not freed from sorrow, lamentation, physical pain, mental pain, and despair; not freed from suffering, I say!

### The wise does not fare on

8 Bhikshus, for the wise, hindered by ignorance and yoked to craving, this body has thus arisen. But for the wise, that ignorance *has* been abandoned and that craving *has* been utterly destroyed.

What is the reason for that?

Because the wise *has* lived the holy [25] life for the utter destruction of suffering. As such, with the breaking up of the body, after death, the wise does not fare on to another body.

Not faring on to another body, he is freed from birth, decay-and-death; freed from sorrow, lamentation, physical pain, mental pain, and despair; freed from suffering, I say!

9 This, bhikshus, then, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed ordinary person.”

— evaṃ —

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