

4

(Khandha) Sīla,vanta Sutta

The (Aggregates) Discourse on the Morally Virtuous | S 22.122

Theme: Reflecting on the aggregates leads to liberation

Translated & annotated by Piya Tan ©2008, 2014

1 Sutta summary and highlights

1.1 SUTTA SUMMARY

1.1.1 The (Khandha) Sīla,vanta Sutta is a short but instructive dialogue between the arhat monks **Mahā Koṭṭhita**¹ (the foremost of the monks with analytic skills)² and **Sāriputta** (the wisest of the monks after the Buddha). This is an instructive style known as the *saṅgāyanā* (question-and-answer or catechetical) method.³ The elder Mahā Koṭṭhita acts as the questioner (*pucchaka*), while the elder Sāriputta answers his questions (*visajjaka*).

Both the monks are arhats, so it is not that Mahā Koṭṭhita does not know the answers to such important teachings. Rather, he and Sāriputta are **role-playing** in a teaching “talk-show” for the benefit of other unawakened monks, and posterity like us. Such a dialogue is not an intellectual exchange, but the mirroring of two awakened minds exchanging their wisdom of a teaching that points to awakening in this life itself.⁴

1.1.2 The (Khandha) Sīla,vanta Sutta (S 22.122) states that when we⁵ wisely attend “to the 5 aggregates of clinging as being impermanent, as suffering [unsatisfactory], as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as breaking up, as void, as non-self” [2.1], it is possible that we would attain streamwinning [§7]. The Sutta commentary says that all these 11 characteristics can be subsumed under the 3 characteristics of impermanence, suffering and non-self (SA 2:334,8). [1.3.2]

If the streamwinner continues his practice of reflection on the aggregates in this same way, he would go on to become a once-returner [§10], and then a non-returner [§13], and ending in becoming an arhat himself [§16], when the spiritual goal has been fully attained [§19] and he truly lives happily ever after [§20].

¹ On Mahā Koṭṭhita, see SD 28.4 (2).

² A 1:24; also MA 2:336; AA 1:285. “Analytic skills,” *paṭisambhidā*, see SD 28.4 (4).

³ For a list of suttas, see **(Sāmyojana) Koṭṭhita S** (S 35.232) @ SD 28.4 (1.2), where also see Mahā Koṭṭhita’s details (2).

⁴ See SD 39.11 (1).

⁵ The Sutta refers to “a morally virtuous monk,” but this is merely a synecdoche for anyone who habitually keeps to the precepts. Here, generally, for a monastic, the Vinaya rules are meant, and for a lay person, at least the 5 precepts, or whatever precepts that he has undertaken to observe. More specifically, “morally virtuous” here refers to understanding what is “natural morality,” and this is embodied in the 5 precepts, the bases of all spiritual discipline, and the foundation of mental cultivation which leads to liberating wisdom. On natural morality, SD 40.1 (13.2).

1.2 SUTTA TEACHINGS

1.2.1 The stages of true sainthood

1.2.1.1 The question that Mahā Koṭṭhita asks is “What are the states that should be wisely attended to by a morally virtuous monk?” [§3]. Sāriputta answers that reflecting on the 5 aggregates in terms of **the 3 universal characteristics** in their 11 modes leads to streamwinning [§§4-6].

Mahā Koṭṭhita then asks what states should the streamwinner reflect on to attain the next stage, that of the once-returned, and Sāriputta gives the same answer [§10]. Mahā Koṭṭhita keeps asking how the once-returned practises to attain non-returning, and the same answer is given [§13]. The same answer is given to the question on how the non-returned practises to attain arhathood [§16].

1.2.1.2 Then, there is a dramatic change, a sort of anticlimax. When Mahā Koṭṭhita asks how should the arhat practise, Sāriputta answers that the arhat should similarly wisely attend to the 5 aggregates, too [§18]. However, an arhat, being fully awakened, has nothing more to do [§19; 2.2.1]. This means that the arhat is fully awakened and liberated, and will never backslide.

Sāriputta adds that even the arhat should continue to reflect on the impermanence of the 5 aggregates. The reason for this is that, when practised, these states “bring about happy dwelling right here and now, and mindfulness and clear comprehension.” [§20]. Simply, it means that this practice is fun to do, and that it is in the arhat’s nature to do this—that is to be happy, morally virtuous and mindful. Hence, we should at once reject any modernist or Zennish quip that when someone is “enlightened,” he is free from all moral bounds—this would be a serious contradiction in terms and a case of religious flippancy. [2.2.1.2]

1.2.1.3 How we attain streamwinning and progress from there is explained in this well known “letting-go” pericope (or formula) found in **the Āṇāpāna,sati Sutta** (M 118), where the Buddha says:

Bhikshus, at the time when a monk trains himself, contemplating impermanence ... contemplating fading away ... contemplating cessation ... contemplating letting go ... at that time, bhikshus, in regard to dharmas, a monk dwells contemplating dharma in the dharmas.⁶

(M 118,27/3:84,27), SD 7.13

Firstly, **dharma** (*dhamma*) here refers to phenomena arising and passing away in the mind, or our seeing impermanence in a sustained way. When we properly contemplate impermanence, we see the fading away of lust, we experience dispassion. This brings about cessation of suffering. Contemplating this cessation, we *let go* of defilements. At every stage, we are aware of impermanence at work, one situation changing, evolving, into another,

Hence, we dwell “exertive, clearly comprehending, mindful, contemplating dharmas in the dharmas, removing covetousness and displeasure for the world. At this stage, all the mental hindrances are overcome (at least temporarily), so that the mind, free from the physical senses, becomes profoundly still and focused. Emerging from this well-established stillness, we then are able to clearly see the true reality of impermanence. It is this directly seeing of the true reality of impermanence that leads to streamwinning, and so on progressively to the other stages of sainthood, even arhathood itself.

⁶ *Yasmiṃ samaye bhikkhave bhikkhu aniccānupassī ... virāgānupassī ... nirodhānupassī ... paṭinissaggānupassī ... sikkhati, dhammesu dhammānupassī bhikkhave tasmīṃ samaye bhikkhu viharati.* (M 118,27/3:84,27), SD 7.13.

1.2.2 Related suttas

1.2.2.1 The (Khandha) Sīlavanta Sutta is structurally identical to **the (Khandha) Suta,vanta Sutta** (S 22.123) except that where the former reads “the morally virtuous” (*sīlavā*), the latter reads “the learned” (*sutavā*). While in the former, the focus is on moral virtue, that is, the faith faculty (*sadd’indriya*) as the key factor in bringing about streamwinning and so on, in the latter, the focus is the wisdom faculty (*paññ’indriya*). Of course, in the final analysis, all the 5 faculties (faith, effort, mindfulness, samadhi, and wisdom) have to be harmonized.⁷

1.2.2.2 The Mahā Mālunḅyā,putta Sutta (M 64) instructs how, a meditator, having successively attained to the 4 form dhyanas and the first 3 formless dhyanas (that is, omitting the sphere of neither-perception-nor-non-perception), emerges and reflects on the 5 aggregates in the light of the 11 characteristics. Then, he directs his mind to the “death-free element” (*amata,dhātu*), nirvana as a meditation object. If he successfully does this, he attains nirvana. However, if there were any remnants of clinging, then he attains non-returning.⁸

1.3 REFLECTING ON THE 5 AGGREGATES

1.3.1 Form as the 5 sense-bases

1.3.1.1 The (Khandha) Sīlavanta Sutta teaches that “A morally virtuous monk, Koṭṭhita, should wisely attend to the 5 aggregates” as being impermanent, suffering, and non-self in 11 ways [§4]. The 5 aggregates are then defined [§5]. The 5 aggregates are a meditative analysis of our being. In simple terms, form (*rūpa*) is our body, while the other four aggregates constitute our mind.⁹

1.3.1.2 How is **form** or our body regarded as being *impermanent, suffering and non-self*? In meditative terms, our body can be reflected as the 5 physical senses (*pañc’indriya*), that is, the eye, ear, nose, tongue, and body. As bodily objects, the eye, ear, nose, tongue or body do not function. They function only as faculties (*indriya*), that is, as part of our conscious body, working together with the mind.¹⁰

“Working” here means they are necessarily impermanent. Experience *is* impermanence, and they are meaningful to us only in impermanence. Impermanence is meaning, the meaning of life.

1.3.2 The burning roots

1.3.2.1 Why is it that we are unable to at once fully see or understand the impermanence of our being? The first answer is that we do not really know the real composition and nature of our being—that we comprise the 5 aggregates (form, feeling, perception, formations, and consciousness). The second answer is that we tend to see ourselves—our being or the 5 aggregates—as something permanent, pleasurable or satisfactory, and our self (that is, we identify with our body or mental aspects).

In other words, we find pleasure in our being (body and mind) so that we are drawn to it: this is called **greed** (*lobha*). This is seeing only the pleasurable aspects by recalling and relating to a past experience, or being drawn to a present event in this way, or planning or hoping for such experiences in the future.

⁷ On the 5 spiritual faculties (*pañc’indriya*), see **Pañc’indriya**, SD 10.4.

⁸ M 64/1:432-437 (SD 12.10).

⁹ See **Dve Khandha** (S 22.48), SD 17.1a.

¹⁰ On the 5 physical senses (*pañc’indriya*), see SD 17.2a (9.2).

We naturally dislike whatever hinders or distracts us from the quest of our objects of desire. This emotion is called **hate** (*dosa*), which includes negative emotions ranging from mild dislike to violent intentions. It includes the desire for the harm and destruction of others whom we dislike.

These twin emotions of greed and hate are sometimes commonly called craving (*taṇhā*). Where there is greed, hate is lurking below it, like a bad coin. When we like or lust something, we dislike or hate what prevents us from getting it or enjoying it. The emotion keeping us in this mood swing between greed and hate is **delusion** (*moha*), the notion that things are the same, more or better, or worse than they are,¹¹ instead of seeing them as they really are (as being *impermanent*).¹²

The 3 unwholesome roots are like fire to which fuel is added through our 6 sense-bases (the eye, ear, nose, tongue, body and mind) by craving and seeking for what we see as permanent, pleasurable and can identify with. In short, we are *burning* with greed, hate and delusion. No wonder we are *suffering*.

1.3.2.2 Interestingly, the imagery of pain as “**burning**” (*āditta*) is not included as part of the 11 descriptions [1.3.2]. It is, however, the keyword in **the Āditta Pariyāya Sutta** (S 35.28), where each and all of the 6 sense-bases (*saḷāyatana*) are said to be “burning.” Here is the famous passage of the burning of the eye and its related factors:

The eye, bhikshus, is burning,
forms are burning,
eye-consciousness is burning,
eye-contact is burning, and
 whatever *feeling* arising with eye-contact as condition—whether pleasant or painful or neutral [neither painful nor pleasant]—that too is burning.¹³
 Burning with what?
 Burning with the fire of *greed*, with the fire of *hate*, with the fire of *delusion*;
 burning with *birth, decay and death; with grief, lamentation, physical pain, mental pain and despair*, I say!
 (S 35.28,3), SD 1.3

The same applies to the ear, the nose, the tongue, the body and the mind—and their respective factors, that is, the external sense-objects, the sense-consciousness, the sense-contact, and the feeling arises from this sense-experience.¹⁴ They—whether pleasant, painful, or neutral—are all burning with the fire of greed, the fire of hate, the fire of delusion.¹⁵ They “burn” us with suffering no matter how we

¹¹ This is the psychological tendency of measuring oneself against others, or conceit (*māna*): see **Me: The nature of conceit**, SD 19.2a.

¹² On the 3 unwholesome roots, see **Mūla S** (A 3.69/1:201-205), SD 18.2.

¹³ *Yam p’idaṃ cakkhu, samphassa, paccaḷā upajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ*. In this key para, reflecting the others that follow, each deal with the 5 aggregates (*pañca-k, khandha*). The key factors are the sense-organ (*ajjhata*), the sense-object (*bahiddha*), the sense-consciousness (*viññāṇa*), the sense-contact (response to stimuli) (*phassa*) and the relevant feelings (*vedanā*). The imagery of “burning” (*āditta*) also refers to “mental proliferation” (*papañca*), as explained by Mahā Kaccāna in **Madhu, piṇḍika S** (M 18,16/1:111 f), SD 6.14.

¹⁴ On how such an experience arises through sense-faculty + sense-object + sense-consciousness resulting in sense-contact and bringing about feeling, see **Madhu, piṇḍika S** (M 18, 16), SD 6.14. On these 6 senses and their related factors as being the “all,” see **Sabba S** (S 35.23), SD 7.1.

¹⁵ Greed, hate and delusion are the 3 unwholesome roots (*akusala mūla*) of all our bad actions: see **Mūla S** (A 3.69/1:201-205), SD 18.2.

“feel” them. They only stop burning when we let them go, just as we would at once let go of a hot burning object.

1.3.3 Gratification, danger, escape. Understanding the impermanence of the 6 sense-bases (the 5 senses and the mind) is part of a broader reflection on how we can escape from suffering, as found in this reflection given by the Buddha in **the Pubba Sambodha Sutta 1 (Ajjhatta)** (S 35.13):

‘Whatever physical comfort or mental pleasure¹⁶ that depends on **the eye**,
that is the gratification regarding the eye.

That the eye is impermanent, unsatisfactory, subject to change,
that is the danger regarding the eye.

The removal of sensual lust, the abandoning of sensual lust,
that is the escape regarding the eye.

(S 35.13,3), SD 14.9

The same reflection applies to the other 5 sense-bases or faculties, that is, the ear, nose, tongue, body and mind. This insightful reflection is practised by the Buddha even before he is awakened (*pubba sambodha*), that is, regarding the gratification (*assāda*), the danger or disadvantage (*ādīnava*), and the escape (*nissaraṇa*) regarding the 6 sense-bases. Their gratification (*assāda*) may be understood as the satisfaction of our psychological needs that they seem to provide; their danger or disadvantage (*ādīnava*) is the continual bondage that they entail; the escape (*nissaraṇa*) from them is nirvana (MA 2:11).

“**Gratification**” here refers to the false perception, goaded by our emotional needs and psychological tendencies, so that we actually feel physical or mental pleasure in any of these 6 sense-bases. “**Danger**” (or disadvantage) here is directly related to our discussion here, and refers to the fact that each and all these 6 sense-bases are “impermanent, unsatisfactory, subject to change” (*anicca dukkha vipariṇāma, - dhamma*). The danger or disadvantage here also refers to the fact that impermanence makes all our experiences “unsatisfactory” (*dukkha*), that is, bodily or mentally, directly or indirectly, painful, as a result of which we suffer.¹⁷ As a result, we are bound and fettered to our sense-experiences.

The senses, like fire [1.3.2], are good servants but bad masters, good tools but bad carpenters. As servants and tools, they work as the only sources of our knowledge. However, as long as we do not really *know* the senses, we imagine or hope that they are permanent or gratifying.

The “**escape**” from the prison of the senses, then, is the understanding or wisdom that these senses are mind-made, self-constructed, projections of our own past.¹⁸ With such an understanding, it is easier to let them go, because we have stopped running after them. If we have fully enjoyed them, then they we would surfeit of them, and let them go.¹⁹

1.3.4 The senses are non-self

1.3.4.1 While it is easy to appreciate the fact that our being and everything else in our life is impermanent, even unsatisfactory—and all the world religions somehow address these truths—it is very difficult for an average person to see the **non-selfness** (*anattatā*) of our being and all existence. No world

¹⁶ “Physical comfort and mental pleasure,” *sukhaṃ somanassaṃ*, lit “happiness and pleasure,” alt tr, “physical joy and mental joy.”

¹⁷ On the 2 kinds of pain, see **Nakula, pitā S** (S 22.1), SD 5.4; **Sall’atthana S** (S 36.6), SD 5.6. See also (**Mahānāma**) **Gilāyana S** (A 4.157, 1/2:142 f).

¹⁸ On “mind-made,” see **Aṭṭhaka, nāgara S** (M 52, 4.3 etc), SD 41.2.

¹⁹ See SD 14.9 (3).

religion (except for Buddhism) teaches such an idea. On the contrary, the teaching that there is some kind of abiding entity and eternal beings are found in all the other religions.

Only early Buddhism unequivocally teaches non-self, that there is neither abiding entity nor eternal essence (including eternal Buddhas or cosmic Bodhisattvas), but everything is a passing event, in dynamic state of universal flux. The Vibhaṅga Commentary states it, in a technical manner, in the Abhidhamma tradition, as follows:

But it is **non-self** (*anattā*) in the sense of powerlessness.

Or, because that there is existence of power possible in any way whatsoever, in the following three instances, namely,

“Let what (the eye, etc) that has come into being remain in that state, let it not perish!” or

“When it has come to that state, let it not age!” or

“When it has grown old, let it not break up.”

It is void of any kind of power that can be exercised over it.

Therefore, it is **non-self** for these four reasons: because it is void, because it has no owner, because it does not do as one wishes it to, because it contradicts the self [one’s mind].²⁰

(VbhA 48)

1.3.5 Form as the 4 elements. Our body, as the aggregate form (*rūpa*), can also be reflected on as being composed of the 4 primary elements, that is, the earth element, water element, the fire element, and the wind element. Although these ancient ideas are very similar to the modern notions of solidity, fluidity, heat and gaseousness, there are some important differences, and they are meant for meditation.

Solidity includes the experience of heaviness, resistance, texture (rough or smooth), hardness (or softness), and malleability (workability). Fluidity is not merely water, but also the cohesiveness (stickiness) of these elements to stick together, although uneasily, in a dynamic sense. Heat is temperature (warmth and cold), decay (digestion, oxidation, rusting, burning, etc), and wind is not only air, the breath, but also peristalsis, distension, pressure, vibrations, and all kinds of bodily motion.²¹

In the elements meditation, basically we must first know what the 4 elements (or 5 elements with space) are. Then we locate each of them in our own body, and feel them so that we are fully familiar with them. This is our “internal element.” Then we note that there are also the “external elements,” but they are the *same* elements. And finally, they are all impermanent.²²

1.3.6 The formless aggregates. How is the mind, or the remaining 4 “formless” aggregates (feeling, perception, formations and consciousness),²³ regarded as being impermanent, suffering and non-self? Not only are these aggregates non-physical, even abstract, but they are also processes that are perpe-

²⁰ *Avasavattan’atthēna pana anattā. Yasmā vā etaṃ uppannaṃ ṭhitaṃ mā pāpuṇātu, ṭhāna-p, patta mā jīratu, jara-p, pataṃ mā bhijjatūti imesu tīsu ṭhānesu kassaci vasavatti, bhāvo n’atthi, suññāṃ tena vasavattan’ākāreṇa; tasmā suññato, assāmi, kato, akāma, kāriyato, atta, paṭikkhepatō’ti imehi catūhi kāraṇehi anattā; cf Vism 640.*

²¹ On the 4 elements, see **Rūpa**, SD 17.2a.

²² For a description of the meditation on the 4 elements (incl the 5th element, space), see **Mahā Rāhul’ovāda S** (M 62,8-12), SD 3.11. On the body’s composition, see SD 26.9 (1.3).

²³ See AA 4:176; DhA 1:22. **Sammā Dīṭṭhi S** (M 9) def the naming (*nāma*) activity of the cognitive aspect of the mind as comprising feeling, perception, intention, contact, and attention (*Vedanā saññā cetanā phasso manasikāro idaṃ vuccati nāmaṃ*) (M 9,54/1:53) & SD 11.14 (8). In the formless realms (*arūpa, loka*) or formless attainments (*arūpa samāpatti*), only the 4 formless aggregates apply. Dīgha Comy notes: “They know that the counterpart-sign of the kasiṇa is only a counterpart sign and that the formless aggregates are only formless aggregates” (DA 2:505). On the 4 formless aggregates (*arūpa-k, khandhā*), see **Self & Selves**, SD 26.9 (1.3.1).

tually changing. It is this process and change, that we can give meaning to things, and make sense of them. These are all processes, just as we are, not fixed entities.

However, in the case of **consciousness** (*viññāṇa*), although it is a “formless” aggregate, it is dependent on both “name” (*nāma*) (ie feelings, perception, and formations) and “form” (*rūpa*), that is, the body (by way of the 6 senses). These 5 aggregates are not “heaps” or “bundles” of factors occurring simultaneously, but are merely a classifying convention. Feeling, perception and formations are only aspects of a moment of consciousness, “what redness, softness, sweetness, etc, are to an apple, and have little separate existence as those qualities” (BDict: *khandha*).²⁴

1.3.7 The aggregates as impermanent and unsatisfactory. Having understood all this—the nature and composition of the 5 aggregates in terms of body and mind—we are more ready to reflect on **the aggregates** themselves as being impermanent, suffering and non-self. This is actually easier than imagined, as the whole process is very natural, as famously laid out in **the Anatta, lakkhaṇa Sutta** (S 22.59). Here is the reflection on the form aggregate, given in a simple and clear question-and-answer approach:

“Now, what do you think, bhikshus, is **form** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory [painful] or satisfactory [pleasurable]?”²⁵

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

‘This is mine, this I am, this is my self.’?”²⁶

“No, bhante.”

(S 22.59,12), SD 1.2

Feeling, perception, formations and consciousness are then each reflected in the same way. They are each impermanent. Since it is impermanent, it is also painful. What is impermanent and painful, clearly has no abiding form (something unchanging or eternal); hence, it is non-self (without an abiding self or permanent entity).²⁷

1.3.8 Pain and suffering. Here, the alternative translation, “**painful**,” reminds us that whatever brings us pain or discomfort (bodily or mentally) is not liked by us. When the pain is gone, we feel some pleasure. However, even the pleasurable is impermanent, and when it is gone, we feel pain. Hence, both the painful and the pleasant are “**suffering**” (*dukkha*). It is useful to understand this difference between pain and suffering.

Simply put, pain is natural (we have a physical and conscious body, so we feel pain, whether tolerable or intolerable, which is a sign of irritability or sensitivity of our experiences); suffering is optional (we can train our minds not to be attached to what is pleasant, not to reject what is unpleasant, and to regard even the neutral as being impermanent, changing, becoming otherwise).

²⁴ See SD 2.16 (3.3) If there is no self, what is there? On the reflection on consciousness, see SD 42.10 (2.5).

²⁵ *Dukkhaṃ vā sukhaṃ vā.*

²⁶ *Etam mama, eso’ham asmī, eso me attāti.* These are “the 3 grasplings” (*ti, vidha gāha*), ie, of view (*diṭṭhi*), of craving (*taṇhā*), of conceit (*māna*) (MA 2:111, 225). The notion “This is mine” arises through craving (*taṇhā*); the notion “This I am” arises through conceit (*māna*); the notion “This is my self” arises through views (*diṭṭhi*). These three considerations represent respectively the 3 kinds of mental proliferation (*papañca*) of self-view (*sakkāya diṭṭhi*), of craving (*taṇhā*), and of conceit (*māna*) (Nm 280; Vbh 393; Nett 37 f). The opposite formula, *n’etaṃ mama, n’eso’ham asmī, na mēso attā’ti*, is applied below to the 5 aggregates [§§17-21]. See Peter Harvey, *The Selfless Mind*, 1995:32 f. For detailed studies, see **I: The nature of identity**, SD 19.1; **Me: The nature of conceit**, SD 19.2a; **Mine: The nature of craving**, SD 19.3.

²⁷ See also **Arahatā S 2** (S 22.77), SD 42.9.

This important idea is alluded to in the famous “burning” teaching of the Āditta Pariyāya Sutta (S 35.28) [1.3.2.2].

2 Key terms

2.1 ANICCATO DUKKHATO ROGATO, ETC

2.1.1 The (Khandha) Sīlavanta Sutta reminds us to reflect on the 5 aggregates in 11 ways, that is, as being “impermanent, as suffering [unsatisfactory], as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as breaking up, as void, as non-self” (*aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato*)²⁸ [§4]. These 11 terms are expanded to 40 in the **Paṭisambhidā,magga** (Pm 2:238), and explained by Buddhaghosa in his **Visuddhi,magga**.²⁹

In the Chinese parallel (SĀ 259), the 5 aggregates of clinging are attended to as being a disease, a carbuncle, a thorn, a killer, impermanent, unsatisfactory, void and not-self.³⁰ A Sanskrit fragment found in Turfan similarly shows that attention should be constantly given (*abhīkṣṇaṁ manasikartavyāḥ*) to the 5 aggregates of clinging as “a disease, a dart, misery, impermanent, unsatisfactory, void and not-self.”³¹

The whole refrain containing the 11 characteristics shows the attainment of calm (*samatha*), leading to the cultivation of insight (*vipassanā*), or “insight preceded by calm” (*samatha,pubbaṅgamā vipassanā*). This is where, on emerging from dhyana, we contemplate on the aggregates (one of them, or one by one) as an object of insight, reflecting it as having arisen through conditions, especially intention.³²

2.1.2 Reflections on the 11 characteristics. According to the Sutta commentary, all the 11 characteristics can be subsumed under the contemplations (*manasi,kāra*) on the 3 characteristics (SA 2:334,8), as follows:

The 3 characteristics

contemplation on impermanence (*anicca,manasikāra*)

contemplation on suffering (*dukkha,manasikāra*)

contemplation on non-self (*anatta,manasikāra*)

The 11 characteristics

impermanence, breaking up

suffering, a disease, a tumour, a dart,
a calamity, an affliction, [alien]³³

void, non-self, [alien].³⁴ (SA 2:334,8)

The Commentary here adds that the marks of suffering are sixfold (*dukkhato rogato gaṇḍato sallato aghato ābādhato*), the impermanent twofold (*aniccato palokato*), and non-self threefold (*parato suññato anattato*) (MA 3:146).

²⁸ As at M 64,9/1:435,33-35, 74,9/1:500,3-5; A 4.124/2:128,16-18, 9.36/4:422,25-423,1.

²⁹ Vism 20.19-20/611-613.

³⁰ 勤思惟精，五受陰為病，為癰，為刺，為殺，無常，苦，空，非我 *qín sī wéi jīng, wǔ shòu yīn wéi bìng, wéi yōng, wéi cì, wéi shā, wú cháng, kǔ, kōng, fēi wǒ* (SĀ 259 @ T2.65b14).

³¹ *Ro[ga]to* (V10), *śalyataḥ* (R5), *aghataḥ* (R3 and R5), *anityato* or *anityataḥ* (V8, R3 and R5), *duḥkhataḥ* (V8, R3 and R5), *śunyata* (V8 and R3), *anātmato* (V8 and R3), in Skt fragment SHT IV 30e in L Sander et al (edd), *Sanskrit-handschriften aus den Turfanfunden, Teil 4*, Wiesbaden, 1980:85. See Analayo, “The development of insight,” *Fuyan Buddhist Studies* 6, 2011:166.

³² See **Aṭṭhaka,nagara S** (M 52,4/1:350), SD 41.2, where Comy says that this is *samatha,pubbaṅgamā vipassanā*; also **(Yuganaddha) Paṭipadā S** (A 4.170/2:157), SD 41.5.

³³ See foll n.

³⁴ **Visuddhi,magga** and **Paṭisambhidā,magga** include “alien” in the contemplation of non-self” (Vism 20.20/613; Pm 3:146,13).

For our meditation, we do not need to remember all the 11 characteristics, although this can be very useful if we do remember them. However, we should not remember them merely by rote as a formal set, but visualizing or reflecting on them realistically for what they are. These 11 characteristics are not a fixed list, but serve as a reminder for us to use any suitable occasion—such as when we feel pain, or are ill, or having a tumour, or facing some calamity—to reflect on the aggregates. [1.3]

2.2 PAṬICAYA

2.2.1 Significance of arhathood

2.2.1.1 At the end of the (Khandha) Sīla,vanta Sutta, an arhat is described as one who “**has nothing further to be done or to repeat what has been done**” (*n’atthi khv-āvuso arahato uttari karaṇīyam, kat-assa vā paṭicayo*) [§19]. This phrase is, in fact, a summary of the well known the essential “arhathood” pericope:

He directly knew: “Birth is destroyed, the holy life has been lived, done what is to be done, there is no more for this state of being.” And the venerable (so-and-so) became one of the arhats.³⁵

The phrase, “has nothing further to be done or to repeat what has been done,” clearly has the same sense as “done what is to be done, there is no more for this state of being,” which is part of the extended “arhathood pericope.” Shorter stock passages are more likely to be earlier than longer ones. Hence, we can surmise that the paṭicaya pericope or “shorter arhathood pericope” is the predecessor and source for the essential “arhathood pericope,” which is the closing section of the full arhathood pericope. This also means that suttas or passages with the *paṭicaya* pericope are likely to be early, even belonging to the first period of the Buddha’s ministry.³⁶

2.2.1.2 It is clear from such statements [2.2.1.1] that the arhat is not only fully awakened, like the Buddha himself, but he has nothing more to do, nothing more to repeat. However, an arhat would naturally and spontaneously be a morally virtuous person, and continue to enjoy meditation, which he does often or whenever he feels like doing so. In this way, he dwells most comfortably, free from all worldly burdens and defilements. [2.3.1]

³⁵ This is part of the full arhat pericope (which is preceded by details of his solitary practice); see: **Mahā Sīha,nāda S** (D 8,24/1:176 f, Acela Kassapa), **Poṭṭhapāda S** (D 9,56/1:203, Citta Hatthi,sāri,putta), **Mahā Parinibbāna S** (D 16.5.30/2:153, Subhadda), **Cakka,vatti Sīha,nāda S** (D 26,26/3:77, Saṅkha); **Vatthūpama S** (M 7,22/1:40, Sundarika Bhāra,dvāja), **Kukkura,vatika S** (M 57,15/1:391 f, Seniya Kukkura,vatika), **Mahā Vaccha,gotta S** (M 73,26/1:496, Vaccha,gotta), **Māgandīya S** (M 75,28/1:513), **Raṭṭha,pāla S** (M 82,14/2:61), **Aṅguli,māla S** (M 86,16/2:103), **Sela S** (M 92,27/2:146 = Sn p112), **Bakkula S** (M 124,39/3:127); **S 1**:140 (Brahma,deva), 161 (a Bhāra,dvāja), 163 (Akkosaka Bhāra,dvāja), 170 (Sundarika Bhāra,dvāja), **2**:22 (Acela Kassapa), **3**:35 (a monk), 74 (a monk), **4**:38 (Miga,jāla), 64 (Bāhiya), 76 (Māluṅkyā,putta), 302 (Acela Kassapa), **5**:144 (a monk), 166 (Bāhiya), 187 f (a monk); **A 1**:282 (Anuruddha), **2**:249 (Māluṅkyā,putta), **3**:70 (a monk), 217 (Gavesī), 376 (Soṇa), 399 (Citta Hatthi,sāri,putta), **4**:235 (Anuruddha), 301 (a monk); **U 23** (Nanda); **Sn** p16 (Kasi Bhāra,dvāja), p112 (Sela = M 92): see S:B 433 n 376. See also **Puṇṇ’ovāda S** (M 145,2/3:267); **S 2**:244, **3**:35, 36, 73, 187, 198, 199, **4**:37, 48, 54, 60, 63, 72, 145, **5**:143, 165, 166 (×2), 187, 188; **A 2**:248, **4**:143, 299.

³⁶ On the 2 periods of the Buddha’s ministry, see **Notion of diṭṭhi**, SD 40a.1 (1.3).

Being awakened as an arhat means that he is permanently free from the prison of samsara—like fire that does not return to the spot that has burnt out.³⁷ Once we are outside the prison, we cannot still be in it! Hence, it is wrong—a very serious false view, in fact—to say such things, as in the Lotus Sutra³⁸ and similar Mahāyāna works—that the arhat, since he lacks the Buddha’s wisdom, needs to do more, that is, to attain buddhahood.³⁹

In the **Siṃsapā Sutta** (S 56.31), the Buddha, holding up a few leaves in his hand, declares to the monks that his knowledge is like the leaves of the forest trees, but what we need to know for awakening is just a bit, like the leaves in his hand. He could well have only four leaves in his hands, representing the 4 noble truths.⁴⁰

Such liberating knowledge is like a small key that opens the great door to freedom and liberation. We only need a small key; we don’t need to knock down the door or blow up the house or the prison! And we do not need all of the forest-vast knowledge of the Buddha, nor does he want us to do so. This is simply because, as he says, *just that special bit of liberating knowledge is sufficient for awakening*. Such an awakening is just like the Buddha’s own awakening: “There is no difference between the one liberation and the other,” as the Buddha declares in the **(Mahānāma) Gilāyana Sutta** (S 55.54).⁴¹

2.2.2 Occurrences of the word

2.2.2.1 Apparently, the word *paṭicaya* occurs in the suttas only in two forms, that is, in the nominative singular, *paṭicayo*, and the accusative singular, *paṭicayaṃ*, with the former occurring more frequently.⁴² The word often describes an arhat’s state, that there’s nothing “more” (*paṭi*) to “add” or “heap up” (*caya*).⁴³ Indeed, this single word encompasses all the ideas detailed in the arhatood pericopes [2.2.1].

2.2.2.2 The occurrences and usages of *paṭicaya*:

N’atthi ... katassa paṭicayo, “nothing more to be added to what is done”

³⁷ Cf **Khagga,visāṇa S** (Sn 1.3) where it is said of a saint, “having broken apart the fetters, ... like fire not returning to what is already burnt ...” (*sandālayitvā saṃyojanāni...aggi’va daḍḍhaṃ anivattamāno*, Sn 62).

³⁸ Lotus Sutra, Skt *Saddharma Puṇḍarīka Sūtra* (*Miàofǎ Liánhuā Jīng* 妙法蓮華經; Jap *Myōhō Renge Kyō*; Kor *Myō beom nyeon hwa gyeong*; Viet *Diệu Pháp Liên Hoa Kinh*) or *Scripture on the White Lotus of the Sublime Dharma*, one of the most popular and influential Mahāyāna sutras in East Asia, and the root text of the Nichiren sects of Japanese Buddhism. Its earliest portions were prob compiled in the 1st century CE in Kashmir, during the 4th Buddhist Council of the newly arisen Mahāyāna movement, over 500 years after the Buddha’s parinirvana. It evolved over the early centuries, concurrent with the rise of early Christianity. As such, it is *not* found in the Pali Canon of Theravāda, nor in the Āgamas of Mahāyāna, both of which represent the older Buddhist canons, most if not all of which go back to the Buddha himself. The Lotus Sutra purports to be a discourse delivered by the Buddha himself towards the end of his life, but this is not accepted by practitioners and scholars of early Buddhism, as it is essentially an anti-arhat polemic and diatribe against early historical Indian Buddhism in the guise of ecumenism (the “one vehicle”), suggestive of an imperial ambience (perhaps reflecting the times of Kanishka and the Kushans). It is also one of the earliest sources of the terms Mahāyāna (the great vehicle) and Hīnayāna (the inferior vehicle).

³⁹ See Lotus Sutra, eg chs 2+4. **How Buddhism became Chinese**, SD 40b (4.1.2.8). On the Lotus Sutra, see SD 40b (1.1.4) n on Lotus Sutra.

⁴⁰ S 56.31 (SD 21.7).

⁴¹ S 55.54,19/4:410 (SD 4.10).

⁴² A global search of the VRI CD and the Pali Tipiṭaka Concordance for *paṭicayo* yielded 22 occurrences in suttas, and 6 in comys. *Paṭicayaṃ*, on the other hand, occurs only 4 times in the suttas, and a total of 8 times in comys.

⁴³ *Paṭicaya*, from *paṭi* (indecl) “back (to), against” + *caya* (from *cināti*, from √ci, to gather), to pile or heap up, collect, enmass.

Sīla,vanta Sutta: arhathood	S 22.122,35 f/3:168 f ⁴⁴
Dabba Malla,putta: arhathood	Cv 4.2.4 @ V 2:74,33 f; Saṅghādisesa 8.1 @ V 3:158,5 f
Meghiya Sutta: arhathood	A 9.3/4:355 f ×4 = U 4.1/34-37, SD 34.2; UA 218
Kathā,vatthu: do arhats backslide?	Kvu 90,25

Atthi katassa paṭṭicayo, “there is adding to what had been done,” Meghiya Sutta (U 4.1/35,7); Kathā,vatthu: Do arhats backslide? (Kvu 90,21+23).

Katassa vā paṭṭicayo’ti adhigatassa vā puna paṭṭicayo’pi n’atthi, “katassa vā paṭṭicayo means ‘no more heaping up again of what has been realized’” (AA 4:165 ad Meghiya Sutta).

Katassa paṭṭicayo’ti bhāvitassa maggassa puna bhāvanā, “katassa paṭṭicayo means ‘cultivating again of the path that has been cultivated’” (KvuA 49)

Katassa (vā) paṭṭicayaṃ, “(or) adding to what has been done”

Ekā,dasaka) Nandiya Sutta	A 11.14/5:336 @ SD 99.2
Soṇa (Koḷivisa) Sutta	A 6.55/3:376 ×3 @ SD 20.12 (see comy AA 3:391 below)
<i>Tassa sammā vimuttassa santa,cittassa bhikkhuno katassa paṭṭicayo n’atth karaṇīyaṃ na vijjati</i>	For that monk who is fully freed, with a mind that is at peace, there is nothing more to add to what is done, there is no more that needs to be done. ⁴⁵
Soṇa’s going forth	Mv 5.1.21 @ V 1:183,33 <i>paṭṭicayaṃ</i> (see Comy below)
Comy: Paṭṭicayan’ti punappunam karaṇena vaddhim [vuḍḍhim] , “by action of repetitive increase” (AA 3:391) ad Soṇa Sutta = VA 5:1082.	

2.3 THE ARHAT’S STATE

2.3.1 “Happy dwelling right here and now.”

2.3.1.1 The (Khandha) Sīla,vanta Sutta closes with stating that the arhat, since he is fully awakened, has nothing more that needs to be done, nor anything that has been done that needs to be repeated [§19] (meaning, for one, that the arhat is above rituals and vows) [2.2.1]. The Sutta adds, in closing,

However, these states that are cultivated, grown, bring about happy dwelling right here and now, and mindfulness and clear comprehension. [§20]

In other words, the arhat continues to wisely attend to the 5 aggregates as being impermanent, unsatisfactory and non-self [§18]. He does this naturally, just as we would walk, stand, sit or lie down naturally and spontaneously (just as we had learned to walk when still babies). In doing this, the arhat abides in “happy dwelling” (*sukha,vihāra*). Here, “happy” in Pali is *sukha*, which can also mean “comfortable.”

2.3.1.2 In the (Saṅgha) Uposatha Sutta (A 4.190), the Buddha describes the mental state of the living saints in his midst, how they live their lives happily here and now, on account of their awakening and meditation,

⁴⁴ Ee *paṭṭicayo*, which is better read as *paṭṭicayo*, but PED records both forms.

⁴⁵ A 6.55/3:378 (SD 20.12) = Soṇa Koḷivisa Tha (Tha 642) = V 1:184,1+7 (*peyyāla*) (quoted at MA 1:42 & ItA 1:165) (see comy AA 3:391 below)

Bhikshus, there are monks in this community of monks who dwell having attained the state of devas ... the state of brahmas ... the imperturbable...the state of noble ones.

(A 4.190/2:182-184), SD 15.10b

In the **Venāga,pura Sutta** (A 3.63), the Buddha describes his own mental state, living happily here and now, getting into such states “whenever I like, with neither difficulty nor trouble.”⁴⁶ In other words, the Buddha (and the saints), after their awakening, live simple but very happy lives on account of the bliss of their meditation. Even though their bodies may tire, ache and age, their minds remain happy and unaffected by worldly vicissitudes.⁴⁷

The Samādhī Bhāvanā Sutta (A 4.41) speaks of the 4 benefits of cultivating samadhi or mental stillness, the first of which is that of “bringing about dwelling happily here and now.” The other three benefits are those of the attainment of knowledge and vision (gaining the path, short of arhathood), of mindfulness and clear comprehension, and of the destruction of the mental influxes (that is, arhathood).⁴⁸

The very last line of the (Khandha) Sīlavanta Sutta says the same thing of the arhat: “[T]hese states [the 5 aggregates being reflected in the light of the 11 characteristics] that are cultivated, grown, bring about happy dwelling right here and now...” [§20]. This is one of the many kinds of meditation that an arhat is adept in and practises whenever he wishes spontaneously, as second nature. We might even say that’s what arhats do!

2.3.2 Mindfulness and clear comprehension

2.3.2.1 The very last dharma or teaching mentioned in the (Khandha) Sīlavanta Sutta is that of “mindfulness and clear comprehension” (*sati,sampajañña*). They are, in fact, the very last words of the Sutta [§20], both the text and the translation. The arhat, says the Sutta, has practised reflecting the 5 aggregates in the light of the 3 characteristics as exemplified in 11 ways—and these practices (*dhamma*), “bring about happy dwelling right here and now, and mindfulness and clear comprehension” [§20].

In simple terms, “**mindfulness**” (*sati*) is the gradual letting go of the physical senses, or as much of it as needed, so that we can fully attend to reflecting on the body, or on feelings, or on the mind, or on phenomena (*dhamma*), or in the case of the (Khandha) Sīlavanta Sutta, the 5 aggregates (which is actually one of the “phenomena” mentioned here). This act is as simple as bringing our attention (the mind) back to the meditation object whenever it strays away or is distracted, but it is a gently sustained effort.

“**Clear comprehension**” (*sampajañña* or *sampajāna*), clear comprehension or circumspection, refers to seeing or examining the details of the meditation object or the practice. In the case of the practice referred to in the (Khandha) Sīlavanta Sutta, it is reflecting on the 5 aggregates in the light of the 11 characteristics [2.1.2]. In other words, having anchored our attention on an aggregate (say, the body), we keep reflecting on it as being “impermanent,” and so on.

In meditation practice, we can understand mindfulness as keeping the mind on the “sign” (*nimitta*), while clear comprehension is the examining or being fully absorbed on the reality of the true nature of the meditation object, that is, its “details” (*anuvyañjana*). Conversely, in our daily life, we need to be mindful and clearly aware, too, that is, by at once letting go of, turning the mind away from, an unwholesome mental object or *sign*, so that we are not drawn to or caught up in any of its unwholesome *details*.⁴⁹

2.3.2.2 At the start of the **Satipaṭṭhāna Sutta** (M 10), the Buddha instructs,

⁴⁶ *Nikāma,lābhī akicchā,lābhī akasira,lābhī*.

⁴⁷ **Venāga,pura S** (A 3.63,5.1/1:182 f), SD 21.1.

⁴⁸ **Samādhī Bhāvanā S** (A 4.41/2:44-46), SD 24.1; also SD 33.1a (3.2).

⁴⁹ See **Nimitta and anuvyañjana**, SD 19.14.

Here, bhikshus, a monk, ... dwells exertive [ardent], clearly comprehending, mindful, ... putting away covetousness and displeasure in regard to the world.

Idha, bhikkhave, bhikkhu....viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,domanas-saṃ.
(M 10,8/1:56,4), SD 13.3

The reference here is, of course, to the 4 focuses of mindfulness, that is, the recollection of the body, of feeling, of the mind, and of dharmas [phenomena], or body-based meditation, feeling-based meditation, mind-based meditation, and dharma-based meditation. Of special interest here, to illustrate the significance of mindfulness and clear comprehension, we shall focus on the feeling-based meditation, that is, the contemplation of feeling (*vedanā'nupassanā*).

One of the objects of contemplation of dharmas in the Satipaṭṭhāna Sutta is the 6 sense-spheres. With higher stages in the practice of the contemplation of feeling, it becomes possible to remain well grounded in awareness of bodily sensings regarding whatever happens at any sense-door.⁵⁰

Undertaken in this way, meditative practice yields a comprehensive and continuous awareness or mindfulness of impermanence. Such a mode of practice could also be implicit in a description in the sut-tas, according to which mindfulness and clear comprehension (*sati,sampajañña*) can be developed by clearly knowing feelings or perceptions or thoughts as they arise, stay, and pass away.⁵¹

Once we are familiar with observing the impermanence of feelings, the arising of any perception (*saññā*) or thought [intention] (*sāṅkappa*) becomes more apparent to us, so that it becomes a natural part of our experience of impermanence in connection with the contemplation of feeling (*vedanā'nupassanā*). We will then significantly notice how a feeling arises, evolves into perception, followed by thought. It is at this crucial juncture, we are better prepared to deal with our thoughts as necessary.⁵² Then we are a "thought-master" or "master-minder," which are simplified terms based on **the Vitakka Saṅghāna Sutta** (M 20) term, "a master of the thought-paths" (*vasī vitakka,pariyāya,pathesu*), who is defined thus:

He will think only the thought that he wants to think; he will not think the thought that he does not want to think. He has cut down craving, discarded the fetter, penetrated conceit and made an end of suffering.
M 20,8 @ SD 1.6

— — —

⁵⁰ That this would be a more advanced form of practice can be seen from the indication given by U Ba Khin, "The essentials of Buddha-Dharma in practice" (in J Kornfield (ed), *Living Buddhist Masters*, Kandy, 1977:251), who, after noting that "one can develop the understanding of impermanence through any of the six organs of sense," remarks that, however, "one should have oneself well established in the understanding of impermanence through body feeling before any attempt is made through other sense-doors." See also Analayo, "The development of insight," *Fuyan Buddhist Studies* 6, 2011 n37)

⁵¹ A 8.9/4:168,12: "known the feelings arise, known they are present, known they disappear; known perceptions arise,...; known thoughts arise, known they are present, known they disappear," *viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abhattam gacchanti, viditā saññā...viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abhattam gacchanti*, with parallels in SĀ 275 @ T2.73b24, SĀ 2 6 @ T2.375b10, and fragment SHT VI 1226: 5Vb in H Bechert, *Sanskrithandschriften aus den Turfanfunden, Teil 6*, Wiesbaden, 1989:22. See Analayo, "The development of insight," *Fuyan Buddhist Studies* 6, n38.

⁵² On *sati,sampajañña*, see SD 13.1)3.6.3). On *sampajāna*, see SD 13.1 (3.6).

(Khandha) Sīlavanta Sutta

The (Aggregates) Discourse on the Morally Virtuous

S 22.122

1 At one time, the venerable **Sāriputta** and the venerable **Mahā Koṭṭhita**⁵³ were staying in the Deer Park near Isipatana, outside Benares.

2 Then, in the evening, the venerable Mahā Koṭṭhita, having emerged from solitude, approached the venerable Sāriputta, and said this to him:

Reflecting on the 5 aggregates

3 “Avuso Sāriputta, what are the states that should be wisely attended to by a **morally virtuous monk**?”⁵⁴

4 THE 11 CHARACTERISTICS. “A morally virtuous monk, avuso Koṭṭhita, should wisely attend to **the 5 aggregates**

as being *impermanent*, as *suffering* [unsatisfactory], as a *disease*, as a *tumour*, as a *dart*, as a *calamity*, as an *affliction*, as *alien*, as *breaking up*, as *void*, as *non-self*.⁵⁵

5 What are the five? They are, namely,

- | | |
|--|--------------------------------|
| (1) the aggregate of form that is clung to, | <i>rūp’upādāna-k,khandha</i> |
| (2) the aggregate of feeling that is clung to, | <i>vedan’upādānakkhandha</i> |
| (3) the aggregate of perception that is clung to, | <i>saññ’upādānakkhandha</i> |
| (4) the aggregate of formations that are clung to, | <i>saṅkhār’upādānakkhandha</i> |
| (5) the aggregate of consciousness that is clung to. | <i>viññāṇ’upādānakkhandha</i> |

6 A morally virtuous monk, avuso Koṭṭhita, should wisely attend to the 5 aggregates as being *impermanent*, as *suffering* [unsatisfactory], as a *disease*, as a *tumour*, as a *dart*, as a *calamity*, as an *affliction*, as *alien*, as *breaking up*, as *void*, as *non-self*.

Streamwinning

7 Avuso, when a morally virtuous monk, [168] wisely attends to these 5 aggregates as being *impermanent*, as *suffering* [unsatisfactory], as a *disease*, as a *tumour*, as a *dart*, as a *calamity*, as an *affliction*, as *alien*, as *breaking up*, as *void*, as *non-self*,

it is possible that he would realize **the fruit of streamwinning** (*sotāpatti,phala*).⁵⁶

⁵³ Ce Ee Ke Se *mahā,koṭṭhito*; Be *mahā,koṭṭhiko*.

⁵⁴ *Sīlavatāvuso sārīputta bhikkhunā katame dhammā yoniso manasikātabbāti*. The morally virtuous monk here represents one who is strong in the faith faculty: on the 5 spiritual faculties (*pañc’indriya*), see SD 17.2a (9.2).

⁵⁵ *Sīlavatāvuso koṭṭhita bhikkhunā pañc’upādāna-k,khandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā*: mutatis mutandis at **Sutavanta S** (S 22.123/-3:168 ×2), SD 47.5. The phrase *aniccato* etc is stock: see **Mahā Māluṅkya,putta S** (M 64,9/1:435), SD 21.10; **Dīgha,-nakha S** (M 74,9.2), SD 16.1; (**Nānā,karaṇa**) **Puggala S 2** (A 4.124/2:128 ×2), SD 23.8b; (**Nānā,karaṇa**) **Mettā S 2** (A 4.126/2:130 ×2), SD 33.10; (**Āsava-k,khaya**) **Jhāna S** (A 9.36/4:422, 423, 424, 426 ×2), SD 33.8. Cf **Khagga,visāṇa S** (Sn 51), where “a tumour” (*gaṇḍa*), “a misfortune” (*upaddava*), “an illness” (*roga*), “a dart” (*salla*) and “fear” (*bhaya*) are applied to sensual pleasures. See (2.1.2) above.

⁵⁶ The whole para: *Ṭhānaṃ kho paṇ’etaṃ āvuso vijjati, yaṃ sīlavā bhikkhu ime pañc’upādāna-k,khandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi karonto sotāpatti,phalaṃ sacchikareyyāti*.

8 “But, avuso Sāriputta, what are the states that should be wisely attended to by a monk who is a streamwinner?”

9 “Avuso Koṭṭhita, *these 5 aggregates should be wisely attended to by a monk who is a streamwinner, too.*

Once-returning

10 Avuso, when a monk who is a streamwinner wisely attends to these 5 aggregates as being impermanent, as suffering [unsatisfactory], as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as breaking up, as void, as non-self, it is possible that he would realize **the fruit of once-returning** (*sakadāgāmi,phala*).”

11 “But, avuso Sāriputta, what are the states that should be wisely attended to by a monk who is a once-returner?”

12 “Avuso Koṭṭhita, *these 5 aggregates, should be wisely attended to by a monk who is a once-returner, too.*

Non-returning

13 Avuso, when a monk who is a once-returner wisely attends to these 5 aggregates as being impermanent, as suffering [unsatisfactory], as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as breaking up, as void, as non-self, it is possible that he would realize **the fruit of non-returning** (*anāgāmi,phala*).”

14 “But, avuso Sāriputta, what are the states that should be wisely attended to by a monk who is a non-returner?”

15 “Avuso Koṭṭhita, *these 5 aggregates should be wisely attended to by a monk who is a non-returner, too.*

Arhathood

16 Avuso, when a monk who is a non-returner wisely attends to these 5 aggregates as being impermanent, as suffering [unsatisfactory], as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as breaking up, as void, as non-self, it is possible that he would realize **the fruit of arhathood** (*arahatta,phala*).”

17 “But, avuso Sāriputta, what are the states that should be wisely attended to by a monk who is a an arhat?”

18 “Avuso Koṭṭhita, *these 5 aggregates should be wisely attended to by a monk who is an arhat, too.*

19 But, avuso, the arhat has nothing further to be done [169] or to repeat what has been done.⁵⁷

20 However, these states that are cultivated, grown, bring about happy dwelling right here and now, and mindfulness and clear comprehension.⁵⁸

— evaṃ —

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⁵⁷ N’atthi khv-āvuso arahato uttari karaṇīyaṃ, katassa vā paticayo. On paṭicaya, see (2.2).

⁵⁸ Api ca ime dhammā bhāvitā bahulī,katā diṭṭha,dhamma,sukha,vihārāya c’eva saṃvattanti sati,sampajaññāya cāti.