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Arahatā Sutta 2

Dutiya Arahatā Sutta, Be Dutiya Arahantā Sutta

The Second Discourse on Arhats | S 22.77

Theme: The 3 characteristics of the 5 aggregates
Translated & annotated by Piya Tan ©2008, 2013

Introduction

1.1 There are two discourses entitled Arahatā Sutta, “the Discourse on Arhats,” that is, **the Paṭhama Arahatā Sutta** (S 22.76), “the First Discourse on Arhats”¹ and **the Dutiya Arahatā Sutta** (S 22.77), “the Second Discourse on Arhats,” that have identical passages, except that the first has closing verses, while the second does not. The suttas are, as the titles suggest, about arhats.

The prose section of the Sutta is divided into two clear parts: “The 3 characteristics of the 5 aggregates” [§1] and “the revulsion at the 5 aggregates & the attaining of arhathood” [§2]. The first is the method and the second is the goal. In fact, the first section—on the method—is clearly on the attainment of streamwinning.² We see here the very ancient goals of streamwinning and arhathood, without any mention of the intervening levels of once-returned or non-returned.

1.2 The Arahatā Sutta 2 (S 22.77) is an excellent text for reflecting on the 5 aggregates³ and the 3 characteristics.⁴ Here, the Sutta has been slightly reconstructed from all the traditional editions, that is, the Burmese, the Siamese, the Sinhala, and the European. This gives a good flow of teachings for a smooth reflection. After a quiet moment of reflecting on this Sutta, we could go on to do some sitting meditation.

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The Second Discourse on Arhats

S 22.77

[The internal numbering here does not follow the PTS]

1 Originating in Sāvathī.⁵

(A) The 3 characteristics of the 5 aggregates⁶

2 (1) “**Form**, bhikshus, is impermanent.

What is impermanent is suffering.

What is suffering is non-self.

3 As regards what is non-self, (reflect thus:) [83]

‘This is not mine; this I am not; this is not my self,’

4 thus it should be seen with right wisdom.

5 Seeing thus, bhikshus, the wise noble disciple is revulsed at *form*.

Rūpaṃ bhikkhave aniccaṃ

yad aniccaṃ taṃ dukkhaṃ

yaṃ dukkhaṃ tad anattā

yad anattā taṃ

n’etaṃ mama, n’eso ’ham asmi, na m’eso attā’ti

evam etaṃ yathā, bhūtaṃ samma-p, paññāya

daṭṭhabbaṃ

Evam passaṃ bhikkhave sutavā ariya, sāvako

rūpasmim pi nibbindati

¹ S 22.76/3:82-84 @ SD 26.7, where see Intro for similar details.

² See eg **Samāṇa-m-ācala S 1** (A 4.87/2:86-88) & SD 20.13 (2).

³ On the 5 aggregates, see **Rūpa**, SD 17.2a; **Vedanā**, SD 17.3; **Saññā**, SD 17.4; **Sañkhārā**, SD 17.6; **Viññāṇa**, SD 17.8a.

⁴ On the 3 characteristics, **Dhamma Niyāma S** (A 3.134/1:285), SD 26.8.

⁵ As I have combined Be Ce Ee Se, I have not followed the PTS numbering for this short but important Sutta.

⁶ This is an “interlinear” tr. For an alternative, more “idiomatic,” tr, see **Arahatā S 1** (S 22.76), SD 26.7.

6 (2) **Feeling**, bhikshus, is impermanent.

What is impermanent is suffering.

What is suffering is non-self.

7 As regards what is non-self, (reflect thus:)

‘This is not mine; this I am not; this is not my self,’

8 thus it should be seen with right wisdom.

9 Seeing thus, bhikshus, the wise noble disciple is revulsed at *feeling*.

10 (3) **Perception**, bhikshus, is impermanent.

What is impermanent is suffering.

What is suffering is non-self.

12 As for what is non-self, (reflect thus:)

‘This is not mine; this I am not; this is not my self,’

13 thus it should be seen with right wisdom.

14 Seeing thus, bhikshus, the wise noble disciple is revulsed at *perception*.

15 (4) **Formations**, bhikshus, are impermanent.

What is impermanent is suffering.

What is suffering is non-self.

16 As regards what is non-self, (reflect thus:)

‘This is not mine; this I am not; this is not my self,’

17 thus it should be seen with right wisdom.

18 Seeing thus, bhikshus, the wise noble disciple is revulsed at *formations*.

19 (5) **Consciousness**, bhikshus, is impermanent.

What is impermanent is suffering.

What is suffering is non-self.

20 As regards what is non-self, (reflect thus:)

‘This is not mine; this I am not; this is not my self,’

21 thus it should be seen with right wisdom.

22 Seeing thus, bhikshus, the wise noble disciple is revulsed at *consciousness*.

Vedanā bhikkhave aniccā

yad aniccaṃ taṃ dukkhaṃ

yaṃ dukkhaṃ tad anattā

yad anattā taṃ

n’etaṃ mama, n’eso’ham asmi, na m’eso attā’ti

evam etaṃ yathā, bhūtaṃ samma-p, paññāya

daṭṭhabbaṃ

Evaṃ passaṃ bhikkhave sutavā ariya, sāvako

vedanāya pi nibbindati

Saññā bhikkhave aniccā

yad aniccaṃ taṃ dukkhaṃ

yaṃ dukkhaṃ tad anattā

yad anattā taṃ

n’etaṃ mama, n’eso’ham asmi, na m’eso attā’ti

evam etaṃ yathā, bhūtaṃ samma-p, paññāya

daṭṭhabbaṃ

Evaṃ passaṃ bhikkhave sutavā ariya, sāvako

saññāya pi nibbindati

Saṅkhārā bhikkhave aniccā

yad aniccaṃ taṃ dukkhaṃ

yaṃ dukkhaṃ tad anattā

yad anattā taṃ

n’etaṃ mama, n’eso’ham asmi, na m’eso attā’ti

evam etaṃ yathā, bhūtaṃ samma-p, paññāya

daṭṭhabbaṃ

Evaṃ passaṃ bhikkhave sutavā ariya, sāvako

saṅkhāresu pi nibbindati

Viññāṇaṃ bhikkhave aniccaṃ

yad aniccaṃ taṃ dukkhaṃ

yaṃ dukkhaṃ tad anattā

yad anattā taṃ

n’etaṃ mama, n’eso’ham asmi, na m’eso attā’ti

evam etaṃ yathā, bhūtaṃ samma-p, paññāya

daṭṭhabbaṃ

Evaṃ passaṃ bhikkhave sutavā ariya, sāvako

viññāṇasmim pi nibbindati

Revulsion at the 5 aggregates

23 Seeing thus, bhikshus, the wise noble disciple

is revulsed at form;

he is revulsed at feeling;

he is revulsed at perception;

he is revulsed at formations;

he is revulsed at consciousness.

rūpasmim pi

nibbindati

vedanāya pi

nibbindati

saññāya pi

nibbindati

saṅkhāresu pi

nibbindati

viññāṇasmim pi

nibbindati

24 Feeling revulsed, lust fades away [he is dispassionate].

Through the fading away of lust [Through dispassion], he is liberated.

The arhat’s review knowledge

25 When he is liberated, there comes the knowledge: ‘It (the mind) is liberated.’

He knows: ‘Birth is destroyed, the holy life has been lived, done what is to be done, there is no more of this state of being.’

26 Bhikshus, to whatever extent there are the abodes of beings, even up to the foremost existence,⁷ they are the foremost, the best in the world, that is to say, the arhats.”

— evaṃ —

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⁷ “The foremost existence,” *bhav’aggam*. This is the apex of the 9 abodes of beings (*satt’āvāsa*), listed in Nava Satt’āvāsa S (A 9.24/4:401 = D 33,3.2(3)/3:263). S 3:83 f; A 2:78 (4 kinds of *agga*: *rūp’agga*, *vedanā’gga*, *saññā’gga*, *bhav’agga*); B 27*; Vbh 426; Miln 132, 336. Cf **Kathā,vatthu**, where the scholium or “title summary” (*uddāna*) seems to def it as “realm of the non-conscious beings” (*asañña,satta*) (Kvu 266,28). See **Agga S 1+2** = SD 40a.-12(3.5ab). As used in the Abhidhamma (Vbh 426,8) and Comys, the “foremost existence” is the sphere of neither-perception-nor-non-perception, the highest of the sentient world.