SD 65.3

Koṭṭhika Sutta 1

The 1st Discourse to Koṭṭhika **| S 35.161**
Be Ee Se **Koṭṭhika Anicca Sutta** The Koṭṭhika Discourse on Impermanence
Ce **Koṭṭhita Anicca Sutta** The Koṭṭhita Discourse on Impermanence
Theme: Letting go of the impermanent
Translated and annotated by Piya Tan 2009, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Koṭṭhika Sutta 1 (S 35.161) is a "meditation lesson" the Buddha gives to the elder Koṭṭhika[1] on the impermanence of our dynamic being in the 5 aspects—*the internal sense-faculties*, their respective *sense-objects*, their respective *consciousnesses*, their respective *contacts* and their respective *feelings*—that they are all impermanent; hence, "**you should abandon desire for it**" (that is, for each and every one of the sense-faculties, their objects, their consciousnesses, their contacts and their feelings).

1.2 SUTTA SIGNIFICANCE

1.2.1 Like the Koṭṭhika Sutta 2 (S 35.162, SD 65.4) and the Koṭṭhika Sutta 3 (S 35.163, SD 65.5), **the Koṭṭhika Sutta 1** is an analysis of what we are really made up of—our senses, their objects, their consciousnesses, their contacts and their feelings. We should not have any *liking* or *disliking* for any of them, says the Koṭṭhika Sutta 1, because they are **impermanent**, changing, becoming other, and passing away; hence, liking or disliking any of them will only bring suffering. Let the liking or disliking come, let it go.

1.2.2 Hence, we let go of what is impermanent by *neither liking it nor disliking it*, that is, **the 5 aspects of our being**—*the internal sense-faculties*, their respective *sense-objects*, their respective *consciousnesses*, their respective *contacts* and their respective *feelings*. We mindfully watch their arising and passing away in the moment.

— — —

[1] On the life of Mahā Koṭṭhika, see SD 28.4 (2); SD 30.2 (1).

Paṭhama Koṭṭhika Sutta

(For translation, see opposite page.)

2 Atha kho āyasmā mahā,koṭṭhiko[2] yena bhagavā ten'upasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekam-antaṁ nisīdi,

3 ekam-antaṁ nisinno kho āyasmā koṭṭhiko bhagavantaṁ etad-avoca –

"sādhu me, bhante, bhagavā saṁkhittena dhammaṁ desetu, yam ahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan ti.

3.2 "Yaṁ kho koṭṭhika,	**aniccaṁ**,	tatra te chando pahātabbo.
Kiñ-ca koṭṭhika,	aniccaṁ?	
4 **Cakkhu** kho koṭṭhika,	aniccaṁ,	tatra te chando pahātabbo.
Rūpā	aniccā,	tatra te chando pahātabbo.
Cakkhu,viññāṇaṁ	aniccaṁ,	tatra te chando pahātabbo.
Cakkhu,samphasso	anicco,	tatra te chando pahātabbo.
Yam-pi'daṁ cakkhu,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	aniccaṁ	tatra te chando pahātabbo.
5 **Sotaṁ** kho koṭṭhika	aniccaṁ	tatra te chando pahātabbo.
Saddā	aniccā,	tatra te chando pahātabbo.
Sota,viññāṇaṁ	aniccaṁ	tatra te chando pahātabbo.
Sota,samphasso	anicco	tatra te chando pahātabbo.
Yam-pi'daṁ sota,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	aniccaṁ	tatra te chando pahātabbo.
6 **Ghānaṁ** kho koṭṭhika	aniccaṁ	tatra te chando pahātabbo.
Gandhā	aniccā	tatra te chando pahātabbo.
Ghāna,viññāṇaṁ	aniccaṁ	tatra te chando pahātabbo.
Ghāna samphasso	anicco	tatra te chando pahātabbo.
Yam-pi'daṁ ghāna,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	aniccaṁ	tatra te chando pahātabbo.
7 **Jivhā** kho koṭṭhika	aniccā	tatra te chando pahātabbo.
Rasā	aniccā	tatra te chando pahātabbo.
Jivhā,**viññāṇaṁ**	aniccaṁ	tatra te chando pahātabbo.
Jivhā,samphasso	anicco	tatra te chando pahātabbo.
Yam-pi'daṁ jivhā,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	aniccaṁ	tatra te chando pahātabbo

[2] Be Ee Se -*koṭṭhiko*; Ce -*koṭṭhito*; throughout.

Koṭṭhika Sutta 1

The 1st Discourse to Koṭṭhika
S 35.161

1 [Thus have I heard. At one time …]

2 Then the venerable Mahā Koṭṭhika approached the Blessed One, and having approached, saluted the Blessed One and sat down at one side.

3 Sitting at one side, the venerable Koṭṭhika said this to the Blessed One:

"Bhante, it would be good if the Blessed One would teach me the Dharma in brief, so that, having heard the Dharma from the Blessed One, I may dwell alone, aloof, diligent, ardent, and resolute."

3.2 "Koṭṭhika, whatever is	**impermanent**	you should abandon desire for it.
And, Koṭṭhika, what is <u>impermanent</u>?		
4 (1) **The eye**, Koṭṭhika, is	<u>impermanent</u>;	you should abandon desire for it.
Forms are	<u>impermanent</u>;	*you should abandon desire for them*.
Eye-consciousness is	<u>impermanent</u>;	*you should abandon desire for it*.
Eye-contact is	<u>impermanent</u>;	*you should abandon desire for it*.
Whatever **feeling** arises with eye-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is	<u>impermanent</u>;	*you should abandon desire for it*.
5 (2) **The ear**, Koṭṭhika, is	<u>impermanent</u>;	*you should abandon desire for it.*
Sounds are	<u>impermanent</u>;	*you should abandon desire for them*.
Ear-consciousness is	<u>impermanent</u>;	*you should abandon desire for it*.
Ear-contact is	<u>impermanent</u>;	*you should abandon desire for it*.
Whatever **feeling** arises with ear-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is	<u>impermanent</u>;	*you should abandon desire for it*.
6 (3) **The nose**, Koṭṭhika, is	<u>impermanent</u>;	*you should abandon desire for it.*
Smells are	<u>impermanent</u>;	*you should abandon desire for them*.
Nose-consciousness is	<u>impermanent</u>;	*you should abandon desire for it*.
Nose-contact is	<u>impermanent</u>;	*you should abandon desire for it*.
Whatever **feeling** arises with nose-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is	<u>impermanent</u>;	*you should abandon desire for it*.
7 (4) **The tongue**, Koṭṭhika, is	<u>impermanent</u>;	*you should abandon desire for it.*
Tastes are	<u>impermanent</u>;	*you should abandon desire for them*.
Tongue-consciousness is	<u>impermanent</u>;	*you should abandon desire for it*.
Tongue-contact is	<u>impermanent</u>;	*you should abandon desire for it*.
Whatever **feeling** arises with tongue-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is	<u>impermanent</u>;	*you should abandon desire for it*.

8 **Kāyo** kho koṭṭhika anicco tatra te chando pahātabbo.
Phoṭṭhabbā aniccā tatra te chando pahātabbo.
Kāya,viññāṇaṁ aniccaṁ tatra te chando pahātabbo.
Kāya,samphasso anicco tatra te chando pahātabbo.
Yam-pi'daṁ kāya,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi aniccaṁ tatra te chando pahātabbo.

9 **Mano** kho koṭṭhika anicco tatra te chando pahātabbo.
Dhammā aniccā tatra te chando pahātabbo.
Mano,viññāṇaṁ aniccaṁ tatra te chando pahātabbo.
Mano,samphasso anicco tatra te chando pahātabbo.
Yam-pi'daṁ mano,samphassa,paccayā uppajjati **vedayitaṁ** sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tampi aniccaṁ tatra te chando pahātabbo.

10 Yaṁ kho, koṭṭhika, aniccaṁ tatra te chando pahātabbo ti.

[Sattamaṁ.][3]

[3] "Seventh," ie, the 7th sutta in the Nandi-k,khaya Vagga. This serves as a concluding tag.

8 (5) **The body**, Koṭṭhika, is impermanent; *you should abandon desire for it.*
Touches [bodily feelings] are impermanent; *you should abandon desire for them*.
Body-consciousness is impermanent; *you should abandon desire for it*.
Body-contact is impermanent; *you should abandon desire for it*.
Whatever **feeling** arises with body-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is impermanent; *you should abandon desire for it*.

9 (5) **The mind**, Koṭṭhika, is impermanent; *you should abandon desire for it.*
Thoughts are impermanent; *you should abandon desire for them*.
Mind-consciousness is impermanent; *you should abandon desire for it*.
Mind-contact is impermanent; *you should abandon desire for it*.
Whatever **[147] feeling** arises with mind-contact as condition—whether pleasant or painful or neither painful nor pleasant—that too is impermanent; *you should abandon desire for it*.

10 Kotthika, whatever is impermanent you should abandon desire for it."

—evaṁ—

260615 260626 261028