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SD 65.4

Koṭṭhika Sutta 2

The 2nd Discourse to Koṭṭhika | **S 35.162**
Be Ee Se **Koṭṭhika Dukkha Sutta** The Koṭṭhika Discourse on Suffering
Ce **Koṭṭhita Dukkha Sutta** The Koṭṭhita Discourse on Suffering
Theme: Letting go of the suffering
Translated and annotated by Piya Tan, 2009, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Koṭṭhika Sutta 2 (S 35.162) is a "meditation lesson" the Buddha gives to the elder Koṭṭhika on **the suffering** in the 5 aspects of being—*the internal sense-faculties*, their respective *sense-objects*, their respective *consciousnesses*, their respective *contacts* and their respective *feelings*—that they are all suffering [unsatisfactory]. 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 1 (S 35.161), SD 65.3, and the Koṭṭhika Sutta 3 (S 35.163), SD 65.5—the **Koṭṭhika Sutta 2** 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 *liking* or *disliking* for any of them—because they are **suffering** or unsatisfactory, since we can "enjoy" them only for the moment, and then they pass away; liking or disliking them will only bring suffering. Thus they should be abandoned.

1.2.2 Hence, we let go of what is suffering by *not craving for what is not really satisfactory*, 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 only mindfully watch their arising and passing away by living *now*.

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Dutiya Koṭṭhika Sutta

(For translation, see opposite page.)

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1 Sāvatthiyaṁ.

2 [Atha kho …]

3 ekam-antaṁ nisinno kho āyasmā mahā,koṭṭhiko bhagavantaṁ etad-avoca:
sādhu me bhante bhagavā saṅkhittena dhammaṁ desetu.

3.2 Yam-ahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpi pahitatto vihareyyan ti.

Yaṁ kho koṭṭhika	dukkhaṁ,	tatra te chando pahātabbo;
Kiñ-ca koṭṭhika	dukkhaṁ?	
4 Cakkhuṁ kho koṭṭhika	dukkhaṁ,	tatra te chando pahātabbo.
Rūpā	dukkhā,	tatra te chando pahātabbo.
Cakkhu,viññāṇaṁ	dukkhaṁ,	tatra te chando pahātabbo.
Cakkhu,samphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ cakkhu,samphassa,paccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	dukkhaṁ,	tatra te chando pahātabbo.
5 Sotaṁ kho koṭṭhika	dukkhaṁ,	tatra te chando pahātabbo.
Saddā	dukkhā,	tatra te chando pahātabbo.
Sotaviññāṇaṁ	dukkhaṁ	tatra te chando pahātabbo.
Sotasamphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ sota,samphassa,paccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	dukkhaṁ,	tatra te chando pahātabbo.
6 Ghānaṁ kho koṭṭhika	dukkhaṁ,	tatra te chando pahātabbo.
Gandhā	dukkhā,	tatra te chando pahātabbo.
Ghāna,viññāṇaṁ	dukkhaṁ,	tatra te chando pahātabbo.
Ghāna,samphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ ghāna,samphassa,paccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	dukkhaṁ,	tatra te chando pahātabbo.
7 Jivhā kho koṭṭhika	dukkhā,	tatra te chando pahātabbo.
Rasā	dukkhā,	tatra te chando pahātabbo.
Jivhā,viññāṇaṁ	dukkhaṁ	tatra te chando pahātabbo.
Jivhāsamphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ jivhā,samphassa,paccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tam-pi	dukkhaṁ,	tatra te chando pahātabbo.

Koṭṭhika Sutta 2

The 2nd Discourse to Koṭṭhika

S 35.162

[146]

1 Originating in Sāvatthī.

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

3 Sitting at one side, the venerable Mahā 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	**suffering**	you should abandon desire for it.
And, Koṭṭhika, what is suffering?		
4 (1) **The eye**, Koṭṭhika, is	suffering;	you should abandon desire for it.
Forms are	suffering;	*you should abandon desire for them*.
Eye-consciousness is	suffering;	*you should abandon desire for it*.
Eye-contact is	suffering;	*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	suffering;	*you should abandon desire for it*.
5 (2) **The ear**, Koṭṭhika, is	suffering;	*you should abandon desire for it.*
Sounds are	suffering;	*you should abandon desire for them*.
Ear-consciousness is	suffering;	*you should abandon desire for it*.
Ear-contact is	suffering;	*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	suffering;	*you should abandon desire for it*.
6 (3) **The nose**, Koṭṭhika, is	suffering;	*you should abandon desire for it.*
Smells are	suffering;	*you should abandon desire for them*.
Nose-consciousness is	suffering;	*you should abandon desire for it*.
Nose-contact is	suffering;	*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	suffering;	*you should abandon desire for it*.
7 (4) **The tongue**, Koṭṭhika, is	suffering;	*you should abandon desire for it.*
Tastes are	suffering;	*you should abandon desire for them*.
Tongue-consciousness is	suffering;	*you should abandon desire for it*.
Tongue-contact is	suffering;	*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	suffering;	*you should abandon desire for it*.

8 **Kāyo** kho koṭṭhika	dukkho,	tatra te chando pahātabbo.
Phoṭṭhabba	dukkhā,	tatra te chando pahātabbo.
Kāya,viññāṇaṁ	dukkhaṁ	tatra te chando pahātabbo.
Kāya,samphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ kāya,samphassa,paccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tampi	dukkhaṁ,	tatra te chando pahātabbo.
9 **Mano** kho koṭṭhika	dukkho,	tatra te chando pahātabbo.
Dhammā	dukkhā,	tatra te chando pahātabbo.
Mano,viññāṇaṁ	dukkhaṁ	tatra te chando pahātabbo.
Mano,samphasso	dukkho,	tatra te chando pahātabbo.
Yam-pi'daṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā tampi	dukkhaṁ,	tatra te chando pahātabbo.
10 Yaṁ kho koṭṭhika,	dukkhaṁ,	tatra te chando pahātabbo ti.

8 (5) **The body**, Koṭṭhika, is suffering; *you should abandon desire for it.*
Touches [bodily feelings] are suffering; *you should abandon desire for them*.
Body-consciousness is suffering; *you should abandon desire for it*.
Body-contact is suffering; *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 suffering; *you should abandon desire for it*.

9 (6) **The mind**, Koṭṭhika, is suffering; *you should abandon desire for it.*
Thoughts are suffering; *you should abandon desire for them*.
Mind-consciousness is suffering; *you should abandon desire for it*.
Mind-contact is suffering; *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 suffering; *you should abandon desire for it*.

10 Kotthita, whatever is *suffering*, you should abandon desire for it."

—evaṁ—

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