

Anattalakkhaṇasuttavaṇṇanā - The Non-Self Characteristic (SN 22:59)

59. *Sattame pañcavaggiyeti aññāsi Koṇḍaññattherādike pañca jane purāṇupaṭṭhāke.*

In the seventh sutta *pañcavaggiye* means the previous five attendants [of the Buddha] such as *Aññāsi Koṇḍañña thera* and so on.

In the seventh sutta (*sattame*) *pañcavaggiye* means the previous (*purāṇa*) five (*pañca*) attendants (*upaṭṭhāke*) [of the Buddha] such as *Aññāsi Koṇḍañña thera* (*aññāsi Koṇḍaññattherā*) and so on (*ādike*).

VOCABULARY & GRAMMATICAL ANALYSIS

purāṇupaṭṭhāke = *purāṇa* + *upaṭṭhāke*.

upaṭṭhāka 1 masc. attendant; assistant; *lit. who stands near* [*upa* + √*ṭhā* + *aka*].

Āmantesīti āsāḷhipuṇṇamadivase Dhammacakkappavattanato paṭṭhāya anukkamena Sotāpattiphale patiṭṭhite “Idāni nesam āsavakkhayāya Dhammam desessāmī”ti [cintento] pañcamiyam pakkhassa āmantesi.

When the five persons are consecutively firmly established in the fruit of stream-entry starting from *Dhammacakkappavattana*, on the full moon day of *āsāḷhi* the Blessed One addressed in the fifth of the fortnight [thinking]: “Now I’ll teach the dhamma for their (*nesam*) destruction of the taints”.

Āmantesi: When the five persons are consecutively (*anukkamena*) firmly established (*patiṭṭhite*) in the fruit of stream-entry (*sotāpattiphale*) starting (*paṭṭhāya*) from *Dhammacakkappavattana*, on the full moon day of *āsāḷhi* (*āsāḷhipuṇṇamadivase*) the Blessed One addressed on the fifth (*pañcamiyam*) of the fortnight (*pakkhassa*) [thinking]: “Now I’ll teach the dhamma for their (*nesam*) destruction of the taints”.

VOCABULARY & GRAMMATICAL ANALYSIS

āsāḷhipuṇṇamadivasa [*āsāḷhī* + *puṇṇama* + *divasa*] full moon day, full moon day of *āsāḷhī*; *puṇṇamā* fem. night of the full moon [*puṇṇa* + *mā*].

patiṭṭhite, *lakkana-kriyā*; *pañca jane* = *lakkana-vanta*; *āmantesi*=*lakhya-kriyā*; *bhagavā*= *lakhya-vanta*.

pañcamī 2 fem. fifth; fifth in number [*pañca* + *ma* + *ī*] ✓. *pañcamiyam*, 7th form, on the fifth.

pakkha 6 masc. lunar phase; fortnight¹; half-month.

Etadvocāti etaṃ “Rūpaṃ bhikkhave anattā”tiādinayappavattam Anattalakkhaṇasuttam avoca.

Etadvoca means He said this *Anattalakkhaṇa sutta* beginning with “*Rūpaṃ bhikkhave anattā*” and so on.

¹ A fortnight is a period of two weeks or 14 days. The term "fortnight" is most commonly used in British English and some other English-speaking regions to refer to this specific time frame. It is a convenient way to express a period of time that is shorter than a month but longer than a week. For example, if someone says they'll be on vacation for a fortnight, it means they'll be away for two weeks.

Etadvoca means He said (*avoca*) this *Anattalakkhaṇa sutta* (*Anattalakkhaṇasuttaṃ*) beginning with (*nayappavattaṃ*) “*Rūpaṃ bhikkhave anattā*” and so on (*ādi*).

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: to answer the question ‘what *etad* refers to?’.

etad = *etaṃ* “*Rūpaṃ bhikkhave anattā*”*tī*ādinayappavattaṃ *Anattalakkhaṇasuttaṃ*. This *Anattalakkhaṇasutta* beginning with “*Rūpaṃ bhikkhave anattā*” and so on.

Nayappavatta adj. begun in this method [*naya* + *pavatta*].

Tattha anattāti pubbe vuttehi catūhi kāraṇehi anattā.

There (in that phrase) it is *anattā* because of the previously (*pubbe*) mentioned (*vuttehi*) four reasons.

There (in that phrase) *anattā* means *anattā* because of the previously (*pubbe*) mentioned (*vuttehi*) four (*catūhi*) reasons (*kāraṇehi*).

Four reasons:

1. *avasavattana* nt. not following orders; not conforming to one's wish; not being under control [*na* > *a* + *vasa* + *vattana*] ~
2. *assāmika* 1 masc. no owner [*sāmī* + *ka*] ✓
3. *anissāra* adj. essence-less; substance-less; worthless; useless [*na* > *a* + √*sar* + **a*] ✓
4. *attasuññā* : devoid of *atta*; *attapaṭikkhepa* [*atta*+*paṭikkhepa*], rejection of the ego/self.

(DHPa) *anattāti mā jīyantu mā mīyantū*’*ti vase vattetuṃ na sakkāti avasavattana*’*thena anattā* ‘*attasuññā assāmikā anissarā*’*ti attho. Sesam purimasadisamevā*’*ti. Anattā* in the sense of not conforming to one’s wish that it’s not possible to achieve the wish thus ‘may they not get old, may they not die’. The rest is just the same as earlier.

(Ref: *khuddakanikāye dhammapada-aṭṭhakathā* 20. *maggavaggo* 4. *anattalakkhaṇavatthu*).

Taṃ kiṃ maññatha bhikkhaveli idam kasmā āradham? Why this [question] is raised?

āradha 1.1 pp. aroused; applied; undertaken [*ā* + √*rabh* + *ta*].

Ettakena thānena anattalakkhaṇameva kathitaṃ, na aniccadukkhalakkhaṇāni, idāni tāni dassetvā samodhānetvā tīṇipi lakkhaṇāni dassetuṃ idamāradhan’*ti* [*tumhehi*] *veditabbaṃ*.

[One] should understand that up to this point only the non-self characteristic is mentioned, not the impermanent and suffering characteristics; now the Blessed One shows and combines them so this [question] is raised to show the three characteristics.

[One] should understand (*veditabbaṃ*) that up to (*ettakena*) this point (*thānena*) only (*eva*) the non-self characteristic (*anattalakkhaṇa*) is mentioned (*kathitaṃ*), not the impermanent and suffering characteristics (*aniccadukkhalakkhaṇā*); now (*idāni*) the Blessed One shows (*dassetvā*) and combines them (*samodhānetvā*) so (pi) this [question] is raised (*idamāradhan*) is to show (*dassetuṃ*) the three (*tīṇi*) characteristics (*lakkhaṇāni*).

Ettaka adj. so much; this much; so long; **so far** [*ima + tta + ka*]. *Ettakena thānena* = so far or up to this point.
samodhānevā abs. having connected, having fit together [*saṃ + ava + √dhā*].

Tasmāti yasmā ime pañcakkhandhā aniccā dukkhā anattā, tasmā.

The commentator explains the reason for *tasmā* (therefore). Because these five aggregates are *aniccā dukkhā anattā* therefore...

The commentator explains the reason for *tasmā* (therefore). Because (*yasmā*) these (*ime*) five aggregates (*pañcakkhandhā*) are *aniccā dukkhā anattā* therefore...

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: What does *tasmā* refer to? This *tasmā* must be from “*Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ...*”.

Tasmātiha ... sabbaṃ rūpaṃ: “N’etaṃ mama, n’eso ’hamasmi, na m’eso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yaṃkiñci rūpantiādīsu vitthāarakathā Visuddhimagge paññābhāvanādhikāre khandhaniddese vuttāva.

Regarding *Yaṃkiñci rūpan* and so on detailed explanations (*vitthāarakathā*) are mentioned (*vuttā*) in the section *paññābhāvanādhikāra khandhaniddesa* of Visuddhimagga. (to be investigated).

Vitthāarakathā fem. (+gen) detailed description (of); extended explanation (of) [*vitthāra + kathā*].
vitthāra 1 adj. extensive; detailed; broad; full [*vi + √thar + *a*]. root. *√thar* 1 a (spread, expand).
niddesa 1 masc. analytical description; detailed analysis; lit. pointing out [*nī + √dis + *a*].

Sesaṃ sabbattha vuttānusāreneva veditabbaṃ. Imasmiṃ pana sutte Anattalakkhaṇameva kathitan’ti.

The rest should be understood only by following what is said elsewhere in other commentaries. In this sutta only *Anattalakkhaṇa* is taught.

The rest (*sesaṃ*) should be understood (*veditabbaṃ*) only (*eva*) by following (*anusārena*) what is said (*vutta*) elsewhere in other commentaries (*sabbattha*). In this sutta (*imasmiṃ sutte*) only (*eva*) *Anattalakkhaṇa* is taught (*kathitan*).

VOCABULARY & GRAMMATICAL ANALYSIS

sabbattha, everywhere, elsewhere [in other commentaries].
vuttānusāreneva = *vutta* + *anusārena* + *eva*.
kathitan’ti: this *itī* is to show the end of the explanation??