SN 22.123 — Learned

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 22.123

12. A Dhamma speaker

Learned

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

“Reverend Sāriputta, what things should a learned mendicant rationally apply the mind to?”

“A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a learned mendicant who rationally applies the mind to the five grasping aggregates will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer rationally apply the mind to?”

“A mendicant stream-enterer should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant stream-enterer who rationally applies the mind to the five grasping aggregates will realize the fruit of once-return.” … “It’s possible that a mendicant once-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of non-return.” … “It’s possible that a mendicant non-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of perfection.”

“But Reverend Sāriputta, what things should a perfected one rationally apply the mind to?”

“Reverend Koṭṭhita, a perfected one should rationally apply the mind to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in this life, and also to mindfulness and situational awareness.”