



Satta

(lit. the enduring being, becoming one).

Bhikkhuni Vajira (to Mara, the Evil One):

“Why now do you assume ‘a being’?

Mara, is that your speculative view?

This is a heap of sheer formations:

Here no being is found.

“Just as, with an assemblage of parts,

The word ‘chariot’ is used,

So, when the aggregates exist,

There is the convention ‘a being.’

“It’s only suffering that comes to be,

Suffering that stands and falls away.

Nothing but suffering comes to be,

Nothing but suffering ceases.”

“Kiṃ nu sattoti paccesi,

māra diṭṭhigataṃ nu te;

Suddhasaṅkhārāpuññayaṃ,

nayidha sattupalabbhati.

Yathā hi aṅgasambhārā,

hoti saddo ratho iti;

Evaṃ khandhesu santesu,

hoti sattoti sammuti.

Dukkameva hi sambhoti,

dukkhaṃ tiṭṭhati veti ca;

Nāññatra dukkhā sambhoti,

nāññāṃ dukkhā nirujjhatī”ti.

SN 5.10

.....

PALI:

.....

Satta [cp , Vedic sattva living being , satvan “strong man , warrior , ” fr . sant]

- a living being , creature , a sentient & rational being , a person.

SANSKRIT:

.....

सत्त्व **sattva** [sat-tvá]

- being , existence , entity , reality (TS.)
- true essence , nature , disposition of mind , character (PañcavBr. MBh.)
- spiritual essence , spirit , mind (late MuṇḍUp. MBh.)

सत् **sat** [ppr. √ as]

- a being , beings , creatures (RV.)
- lasting , enduring (RV.)
- being , existing , occurring , happening , being present (RV.)
- real , actual , as any one or anything ought to be , true , good , right , beautiful , wise , venerable , honest (RV.)
- that which really is , entity or existence , essence , the true being or really existent (RV.)
- that which is good or real or true, good , advantage , reality , truth (RV.)
- belonging to (ŚBr.)

√ अस् **as** (sg. [ásmi])

- to turn out , tend towards any result , prove, to become (BrĀrUp.)
- to be , live , exist , be present

त्वं **tva**

- one , several (RV.)

This "continuous" characteristic is also found in atta.

... “Bhikkhu, you should abandon desire for whatever is not one's own self (or, whatever is not a continual, [constant] self).”

... “*Yaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo*”ti.

SN 22.69

Pali:

.....

Anattaniya [an-atta-niya]

An = not

Atta = self.

Niya [Sk . Nija] = one's own."

Sanskrit:

.....

निज nija [ni-já] (√ [jan])

1. constant , continual (AV. Br. MBh.)

2. (in later Sanskrit used as a reflex. possess. pron. = [sva] , my own , his own , our own) = one's own.

*