

Anattalakkhaṇasuttaṃ

S.N. 59.22

59. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca –

“Rūpaṃ, bhikkhave, anattā. Rūpaṇca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’”ti.

“Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’”ti.

“Saññā anattā...pe... saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu – ‘evaṃ

Anatta-lakkhana Sutta: The Discourse on the Not-self

Characteristic)

translated from the Pali by

Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks *thus*: ‘Bhikkhus’

“venerable Sir” these bhikkhus replied. The blessed one said this:

"Form, monks, is not self. If form were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'

"Feeling is not self...

"Perception is not self..."

<p>me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu”nti.</p> <p>“Viññāṇaṃ anattā. Viññāṇaṃca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.</p> <p>Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’”ti.</p> <p>“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?</p> <p>“Aniccaṃ, bhante”.</p> <p>“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?</p> <p>“Dukkhaṃ, bhante”.</p> <p>“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmī, eso me attā’”ti?</p> <p>“No hetuṃ, bhante”.</p> <p>“Vedanā... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?</p> <p>“Aniccaṃ, bhante”.</p> <p>“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?</p> <p>“Dukkhaṃ, bhante”.</p> <p>“Yaṃ panāniccaṃ dukkhaṃ</p>	<p>"[Mental] fabrications are not self...</p> <p>"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'</p> <p>But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'</p> <p>"What do you think, monks — Is form constant or inconstant?"</p> <p>"Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?"</p> <p>"Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is</p>	
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<p>vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.</p> <p>“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā...pe... yā dūre santike vā, sabbā vedanā – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.</p> <p>“Yā kāci saññā...pe... ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā...pe... ye dūre santike vā, sabbe saṅkhārā – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.</p> <p>“Yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññānaṃ – ‘netam mama, nesohamasmi, na meso attā’”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.</p> <p>“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānaṣmimpi nibbindati. Nibbindaṃ virajjati;</p>	<p>my self. This is what I am?"</p> <p>"No, lord."</p> <p>"...Is feeling constant perception constant ...Are fabrications ...consciousness constant or inconstant?" "Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?"</p> <p>"Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"</p> <p>"No, lord."</p> <p>"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'</p> <p>"Any feeling whatsoever..."</p> <p>"Any perception whatsoever..."</p> <p>"Any fabrications whatsoever..."</p>	
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virāgāvimuccati. Vimuttasmiṃ
vimuttamiti ñāṇaṃ hoti. 'Khīṇā
jāti, vusitaṃ brahmacariyaṃ,
kataṃ karaṇiyaṃ, nāparaṃ
itthattāyā'ti pajānātī'ti.

Idamavoca bhagavā.
Attamanā pañcavaggiyā bhikkhū
bhagavato bhāsitaṃ abhinandum.
Imasmiṅca pana
veyyākaraṇasmiṃ bhaññamāne
pañcavaggiyānaṃ bhikkhūnaṃ
anupādāya āsavehi cittāni
vimuccisūti. Sattamaṃ.

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging (not being sustained), were fully released from fermentation/effluents.