

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.2.9 Anattalakkhaṇasuttaṃ The Characteristics of No Self



Play Audio

Anattalakkhaṇasuttaṃ	The Characteristics of No Self
Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.	At one time the Bhagavā was staying at Bārāṇasi, in the Deer Park at Isipatana.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:	Here he addressed the pañcavaggiya-Bhikkhus, the group of five:
“Bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca :	“O’ Bhikkhus.” “Bhadante,” they replied. The Bhagavā spoke thus:
“Rūpaṃ, bhikkhave, anattā. Rūpañca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe:	“O’ Bhikkhus, body is not-self. Were body self, then this very body were not subject to disease and the body could be obtained thus:
‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’’ti.	‘Let my body be such and such, let my body be not thus.
Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe:	’But as body is not-self, so it is subject to disease, and the body cannot be obtained thus:
‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’’’ti.	‘Let my body be such and such, let my body be not thus.’
“Vedanā anattā.	“Sensation is not-self.
Vedanā ca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya :	Were sensation self, Bhikkhus, then this very sensation were not to undergo change and sensation could be obtained thus:
‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’’ti.	‘Let my sensation be such and such, let my sensation be not thus.’

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:	But as sensation is not-self, so it undergoes change and sensation cannot be obtained thus:
‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’”ti.	‘Let my sensation be such and such, let my sensation be not thus.’
“Saññā anattā...pe...	“Perception is not-self. Were perception self, Bhikkhus, then this very perception were not to undergo change and perception could be obtained thus: ‘Let my perception be such and such, let my perception be not thus.’ But as perception is not-self, so it undergoes change and perception cannot be obtained thus: ‘Let my perception be such and such, let my perception be not thus.’
Sañkhārā anattā.	“Mental conditioned reaction is not-self.
Sañkhārā ca hidam, Bhikkhave, attā abhaviṣṣu, nayidaṃ sañkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca sañkhāresu:	Were mental conditioned reaction self, Bhikkhus, then this very mental conditioned reaction were not to undergo change and mental conditioned reaction could be obtained thus:
‘Evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesu’nti.	‘Let my mental conditioned reaction be such and such, let my mental conditioned reaction be not thus.’
Yasmā ca kho, bhikkhave, sañkhārā anattā, tasmā sañkhārā ābādhāya saṃvattanti, na ca labbhati sañkhāresu:	But as mental conditioned reaction is not-self, so it undergoes change and mental conditioned reaction cannot be obtained thus:
‘Evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesu’”ti.	‘Let my mental conditioned reaction be such and such, let my mental conditioned reaction be not thus.’
“Viññāṇam anattā.	“Consciousness is not-self.
Viññāṇaṃca hidam, bhikkhave, attā abhaviṣṣu, nayidaṃ viññāṇam ābādhāya saṃvatteyya, labbhettha ca viññāṇe:	Were consciousness self, O’ Bhikkhus, then this very consciousness were not subject to change and consciousness could be obtained thus:
‘Evaṃ me viññāṇam hotu, evaṃ me viññāṇam mā ahoṣī’”ti.	‘Let my consciousness be such and such, let my consciousness be not thus.’
Yasmā ca kho, bhikkhave, viññāṇam anattā, tasmā viññāṇam ābādhāya saṃvattati, na ca labbhati viññāṇe:	But as consciousness is not-self, so it is subject to change, and consciousness cannot be obtained thus:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’”ti.	‘Let my consciousness be such and such, let my consciousness be not thus.’
“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?	“Now what do you think, O’ Bhikkhus, is body permanent or impermanent?”
“Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?	“Impermanent, Bhante.” “Now whatever is impermanent is it painful or pleasant?”
“Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ :	“It is painful, Bhante.” “Now can, whatever is impermanent and what is painful and therefore subject to change, considered thus:
‘Etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.	“This is mine, this is I, this is myself?” “No, Bhante.”
“Vedanā... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?	“Now what do you think, O’ Bhikkhus, is sensation.....; perception.....; mental conditioned reaction.....; consciousness permanent or impermanent?” —
“Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?	“Impermanent, Bhante.” “Now whatever is impermanent is it painful or pleasant?” —
“Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ :	“It is painful, Bhante.” “Now can, whatever is impermanent and what is painful and therefore subject to change, considered thus:
‘Etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.	“This is mine, this is I, this is myself?” — “No, Bhante.”
“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ :	“Therefore, Bhikkhus any kind of body whatsoever, whether arisen in the past, future or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must be realized with full wisdom in its true characteristic, thus:
‘Netam mama, nesohamasmi, na meso attā’ti	‘This is not mine, this is not I, this is not myself.’
Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Yā kāci vedanā atītānāgatapaccuppannā ajjhata vā bahiddhā vā...pe... yā dūre santike vā, sabbā vedanā :	Whatever sensation, whether arisen in the past, future or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must be realized with full wisdom in its true characteristic, thus:
‘Netam mama, nesohamasmi, na meso attā’ti	‘This is not mine, this is not I, this is not myself.’

Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. “Yā kāci saññā...pe... ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā...pe... ye dūre santike vā, sabbe saṅkhārā :	Whatever perception, whether arisen in the past, future or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must be realized with full wisdom in its true characteristic, thus:
‘Netam mama, nesohamasmī, na meso attā’ ti	‘This is not mine, this is not I, this is not myself.’
Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. “Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā Oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ –	Whatever mentally conditioned reactions, whether arisen in the past, future or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must be realized with full wisdom in its true characteristic, thus:
‘Netam mama, nesohamasmī, na meso attā’ ti	‘This is not mine, this is not I, this is not myself.’
Evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.	Whatever consciousness, whether arisen in the past, future or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must be realized with full wisdom in its true characteristic, thus: ‘This is not mine, this is not I, this is not myself.’
“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati	O’ Bhikkhus, when a noble follower of the Enlightened One perceives in this way, he gets disgusted of corporality, he gets disgusted of sensation, gets disgusted of perception, gets disgusted of mental conditioned reactions and he gets disgusted of consciousness.
. Nibbindaṃ virajjati;	When he thus gets disgusted, he gets free from attachment.
virāgā vimuccati.	Being free from attachment, he gets liberated.
Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.	When thus liberated, knowledge about this very liberation arises and he understands:
‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti’ ti.	‘Birth is exhausted, the holy life has been lived, what could be done is done, there will be no more further birth.
Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.	That is what the Bhagavā said . Elated in their minds the Bhikkhus approved his words.



Imasmiñca pana veyyākaraṇasmim bhaññamāne
pañcavaggiyānaṃ bhikkhūnaṃ anupādāya
āsavehi cittāni vimuccisūti.

Now during this exposition of the Bhikkhus of
the group of five were liberated from all mental
impurities and of any further attachment.