

Exploring the ancient path in the Buddha's own words -- Lesson 3.2.9

Anattalakkhaṇasuttaṃ

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –“Rūpaṃ, bhikkhave, anattā. Rūpañca hidam, bhikkhave, attā abhavissa, 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 hidam, bhikkhave, attā abhavissa, 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... sañkhārā anattā. Sañkhārā ca hidam, bhikkhave, attā abhavissamsu, nayidaṃ sañkhārā ābādhāya saṃvatteyyum, labbhettha ca sañkhāresu – ‘evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesu’nti. Yasmā ca kho, bhikkhave, sañkhārā anattā, tasmā sañkhārā ābādhāya saṃvattanti, na ca labbhati sañkhāresu – ‘evaṃ me sañkhārā hontu, evaṃ me sañkhārā mā ahesu’”ti.

“Viññāṇaṃ anattā. Viññāṇaṃ ca hidam, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’”ti.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum –

‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Vedanā... saññā... saṅkhārā... viññāṇam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ 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 ajjhata vā bahiddhā vā...pe... yā dūre santike vā, sabbā vedanā – ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

“Yā kāci saññā...pe... ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā...pe... ye dūre santike vā, sabbe saṅkhārā – ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

“Yaṃ kiñci viññāṇam atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇam – ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

Saṃyuttanikāyo, Khandhavaggo, Upayavaggo

abhavissa	bhavati (3.sg. cond.)	he would be
abhavissaṃsu	bhavati (3.pl. cond.)	they would be
ahosī	bhavati (aor.)	was
atītānāgatapaccuppannaṃ	atīta + ānāgata + paccuppanna	future + past + present
dūre	(loc.)	far
esohamasmi	eso + ahaṃ + asmi	this + I + I am
hetam	hi + etaṃ	because + this
hidaṃ	hi + idaṃ	because + this
itthattāyā		existence
kallaṃ nu		proper + is it?
labbhetha	labbhati (2nd. pl. opt./imp.)	could be taken, be obtained;
nāparaṃ	na + a + paraṃ	not + other
nayidaṃ	an + upādāya	not + clinging to existence, non-
attachment		
nesohamasmi	na + eso + haṃ + asmi	not + this + I + I am
netam	na + etaṃ	not + this
nibbindati		be disgusted; be wearied of, turn away from
oḷārikaṃ		gross
veyyākaraṇasmiṃ	veyyākaraṇa (loc.)	explanation, exposition
vipariṇāmadhammaṃ	vipariṇāma + dhammaṃ	vicissitude, reverse + states: subject of change
vusitaṃ		fulfilled, lived
