

Anatta-lakkhaṇa Sutta (SN 22.59)
V.2.3

Evaṃ me sutam. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. tatra kho bhagavā pañcavaggiye bhikkhū āmantesi — “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca —

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

a. *Rūpaṃ bhikkhave anattā. Rūpañca hidaṃ bhikkhave attā **abhavissa** (V-8), nayidaṃ rūpaṃ ābādhāya **saṃvatteyya** (V-3); **labhetha** (V-3) ca rūpe “evaṃ me rūpaṃ **hotu** (V-2); evaṃ me rūpaṃ mā **ahosī**”ti (V-6). Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya **saṃvattati** (V-1); na ca **labbhati** (V-1) rūpe “evaṃ me rūpaṃ **hotu** (V-2) evaṃ me rūpaṃ mā **ahosī**”ti (V-6).*

“Form, monks, is non-self. For if, monks, form **were** self, this form **would not lead** to affliction, and **it would be possible** [to get one’s way] in regard to form thus: ‘Let my form **be** thus; **let** my form not **be** thus.’ But because form is non-self, form therefore **leads** to affliction, and **it is not possible** [to get one’s way] in regard to form thus: ‘Let my form **be** thus; **let** my form not **be** thus.’

b. *Vedanā anattā. Vedanā ca hidaṃ bhikkhave attā **abhavissa**, nayidaṃ vedanā ābādhāya **saṃvatteyya**; **labbhetha** ca vedanāya “evaṃ me vedanā **hotu**, evaṃ me vedanā mā **ahosī**”ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya **saṃvattati**; na ca **labbhati** vedanāya “evaṃ me vedanā **hotu**, evaṃ me vedanā mā **ahosī**”ti.*

“Feeling, monks, is non-self. For if, monks, feeling were self, this feeling would not lead to affliction, and it would be possible [to get one’s way] in regard to feeling thus: ‘Let my feeling be thus; let my feeling not be thus.’ But because feeling is non-self, feeling therefore leads to affliction, and it is not possible [to get one’s way] in regard to feeling thus: ‘Let my feeling be thus; let my feeling not be thus.’

c. *Saññā anattā. Saññā ca hidaṃ bhikkhave attā **abhavissa**, nayidaṃ saññā ābādhāya **saṃvatteyya**; **labbhetha** ca saññāya “evaṃ me saññā **hotu**, evaṃ me saññā mā **ahosī**”ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya **saṃvattati**; na ca **labbhati** saññāya “evaṃ me saññā **hotu**, evaṃ me saññā mā **ahosī**”ti.*

“Perception, monks, is non-self. For if, monks, perception were self, this perception

would not lead to affliction, and it would be possible [to get one's way] in regard to perceptions thus: 'Let my be thus; let my perception not be thus.' But because perception is non-self, perception therefore leads to affliction, and it is not possible [to get one's way] in regard to perception thus: 'Let my perception be thus; let my perception not be thus.'

d. *Saṅkhārā anattā. Saṅkhārā ca hi idaṃ bhikkhave attā abhavissamsu, nayime saṅkhārā ābādhāya saṃvatteyyuṃ; labbheṭṭha ca saṅkhāresu “evaṃ me saṅkhārā hotu, evaṃ me saṅkhārā mā ahesun”ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu “evaṃ me saṅkhārā hotu, evaṃ me saṅkhārā mā ahesun”ti.*

“Volitional formations, monks, are non-self. For if, monks, volitional formations were self, these volitional formations would not lead to affliction, and it would be possible [to get one's way] in regard to volitional formations thus: 'Let my volitional formations be thus; let my volitional formations not be thus.' But because volitional formations are non-self, volitional formations therefore lead to affliction, and it is not possible [to get one's way] in regard to volitional formations thus: 'Let my volitional formations be thus; let my volitional formations not be thus.'

e. *Viññāṇaṃ anattā. Viññāṇaṃ ca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya; labbheṭṭha 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.*

“Consciousness, monks, is non-self. For if, monks, consciousness were self, this consciousness would not lead to affliction, and it would be possible [to get one's way] in regard to consciousness thus: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is non-self, consciousness therefore leads to affliction, and it is not possible [to get one's way] in regard to consciousness thus: 'Let my consciousness be thus; let my consciousness not be thus.'

Note: “V-8” indicates—

1. An action or an event that is too late to happen [This type goes along “*ce/ sace*” (equal to “if”) and time-adverb, e.g., “So *ce pathama-vaye pabbajissā arahā bhavissa.*”]
2. An action or an event that is unreal or imaginary. [“*Abhavissa*” in this Sutta belongs to this second type.]

2. *Taṃ kiṃ maññatha, bhikkhave—*

a. *Rūpaṃ niccaṃ vā aniccaṃ vā'ti. Aniccaṃ bhante. Yaṃ pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante. Yaṃ pañāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “etaṃ mama, esohamasmi, eso me attā”ti. No hetāṃ bhante.*

“What do you think, monks,

Is form permanent or impermanent?” — “Impermanent, Bhante.” — “But is that which is impermanent suffering or happiness?” — “Suffering, Bhante.” — “But is it fitting to regard that which is impermanent, suffering, and subject to change thus: ‘This is mine, this is ‘I’, this is my self’?” — “Surely not, Bhante.”

b. *Vedanā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante. Yaṃ pañāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “etaṃ mama, esohamasmi, eso me attā”ti. No hetāṃ bhante.*

Is feeling permanent or impermanent?” — “Impermanent, Bhante.” — “But is that which is impermanent suffering or happiness?” — “Suffering, Bhante.” — “But is it fitting to regard that which is impermanent, suffering, and subject to change thus: ‘This is mine, this is ‘I’, this is my self’?” — “Surely not, Bhante.”

c. *Saññā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante. Yaṃ pañāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “etaṃ mama, esohamasmi, eso me attā”ti. No hetāṃ bhante.*

Is feeling permanent or impermanent?” — “Impermanent, Bhante.” — “But is that which is impermanent suffering or happiness?” — “Suffering, Bhante.” — “But is it fitting to regard that which is impermanent, suffering, and subject to change thus: ‘This is mine, this is ‘I’, this is my self’?” — “Surely not, Bhante.”

d. *Saṅkhārā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ pañāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante. Yaṃ pañāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “etaṃ mama, esohamasmi, eso me attā”ti. No hetāṃ bhante.*

Are volitional formations permanent or impermanent?” — “Impermanent, Bhante.” — “But is that which is impermanent suffering or happiness?” — “Suffering, Bhante.” — “But is it fitting to regard that which is impermanent, suffering, and subject to change

thus: ‘This is mine, this is ‘I’, this is my self?’ — “Surely not, Bhante.”

e. *Viññāṇaṃ niccaṃ vā aniccaṃ vā’ti. Aniccaṃ bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ “etaṃ mama, esohamasmi, eso me attā”ti. No hetāṃ bhante.*

Is conciousness permanent or impermanent?” — “Impermanent, Bhante.” — “But is that which is impermanent suffering or happiness?” — “Suffering, Bhante.” — “But is it fitting to regard that which is impermanent, suffering, and subject to change thus: ‘This is mine, this is ‘I’, this is my self?’ — “Surely not, Bhante.”

3. *Tasmātiha bhikkhave*—

a. *Yaṃ kiñci rūpaṃ atītā-nāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumā vā, hīnaṃ vā paṇītā vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ “netāṃ mama, nesohamasmi, na meso attā”ti evametaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.*

“Therefore, monks -

Whatever form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

b. *Yā kāci vedanā atītā-nāgata-paccuppannā, ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā vedanā “netāṃ mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.*

Whatever feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all feeling should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

c. *Yā kāci saññā atītā-nāgata-paccuppannā, ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā saññā “netāṃ mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya*

daṭṭhabbam.

Whatever perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all perception should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

d. Ye keci saṅkhārā atītā-nāgata-paccuppannā, ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā “netam mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Whatever volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all volitional formations should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

e. Yaṃ kiñci viññānaṃ atītā-nāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam viññānaṃ “netam mama, nesohamasmi, na meso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Whatever consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

4. Evaṃ passaṃ bhikkhave sutavā ariya-sāvako rūpasmimpi nibbindati; vedanāyapi nibbindati; saññāyapi nibbindati; saṅkhāresupi nibbindati; viññāṇasmimpi nibbindati; nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttam’iti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti.

“Seeing thus, monks, the learned noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional activities, disenchanted with consciousness. Being disenchanted, he becomes dispassionate. Through dispassion he is liberated. In regard to what is liberated, the knowledge occurs thus: ‘Liberated,’ He understands: ‘Finished is birth, the spiritual life has been lived, what had to be done has been done, there is no further for this state of being.’”

5. *Idam'avoca Bhagavā, attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti. Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisū. Tena kho pana samayena cha loke arahanto honti.*

This is what the Blessed One said. Elated, the monks of the group of five delighted in the Blessed One's statement. And while this discourse was being spoken, through non-clinging the minds of the monks of the group of five were liberated from the influxes. At that moment there are six arahants in the world.