

## **Anattalakkaṇa Sutta**

### **The Characteristic of Nonself**

**Evaṃ me sutāṃ. / ekaṃ samayaṃ bhagavā bārāṇasiyaṃ  
viharaṭi / isipātane migadāye. / Tatra kho bhagavā pañcavaggiye  
bhikkhū āmantesi / ‘Bhikkhavo’ti. / ‘bhadante’ti te bhikkhū  
bhagavato paccassosum. / bhagavā etadavoca.**

At one time the Blessed One was living at Baraṇasi in the Deer Park at Isipatana. There the Blessed One spoke to the monks of the group of five saying, “Monks!” “Bhante!” those monks replied. The Blessed One said this:

**Rūpaṃ bhikkhave anattā. / rūpañca idaṃ bhikkhave, attā  
abhavissa. / Nayidaṃ rūpaṃ ābādhāya saṃvatteyya. / labbheṭṭha  
ca rūpe, / evaṃ me rūpaṃ hotu. / Evaṃ me rūpaṃ mā ahoṣīti.**

“Monks, form is nonself. For if, monks, form were self, this form would not lead to misery, and it would be possible to control form thinking, ‘May my form be like this! May it not be like that!’

**yasmā ca kho bhikkhave rūpaṃ anattā. / Tasmā rūpaṃ ābādhāya  
saṃvattati. / Na ca labbhati rūpe / “Evaṃ me rūpaṃ hotu, / evaṃ  
me rūpaṃ mā ahoṣī”ti.**

But because form is nonself, form leads to misery, and it is not possible to control form thinking, ‘May my form be like this! May it not be like that!’

**Vedanā bhikkhave anattā. / Vedanāca idaṃ bhikkhave, attā  
abhavissa. / Nayidaṃ vedanā ābādhāya saṃvatteyya. / Labbheṭṭha  
ca vedanāya, / evaṃ me vedanā hotu. / Evaṃ me vedanā mā  
ahoṣī”ti.**

“Monks, feeling is nonself. For if, monks, feeling were self, this feeling would not lead to misery, and it would be possible to control feeling thinking, ‘May my feeling be like this! May it not be like that!’

**yasmā ca kho bhikkhave vedanā anattā. / Tasmā vedanā ābādhāya saṃvattati. / Na ca labbhati vedanāya / “Evaṃ me vedanā hotu, / evaṃ me vedanā mā ahoṣī”ti.**

But because feeling is nonself, form leads to misery, and it is not possible to control feeling thinking, ‘May my feeling be like this! May it not be like that!’

**Saññā bhikkhave anattā. / Saññāca hidaṃ bhikkhave, attā abhavissa. / Nayidaṃ saññā ābādhāya saṃvatteyya. / Labbhettha ca saññāya / evaṃ me saññā hotu. / Evaṃ me saññā mā ahoṣī”ti.**

“Monks, perception is nonself. For if, monks, perception were self, this perception would not lead to misery, and it would be possible to control perception thinking, ‘May my perception be like this! May it not be like that!’

**Yasmā ca kho bhikkhave saññā anattā. / Tasmā saññā ābādhāya saṃvattati. / Na ca labbhati saññāya / “Evaṃ me saññā hotu, / evaṃ me saññā mā ahoṣī”ti.**

But because perception is nonself, perception leads to misery, and it is not possible to control perception thinking, ‘May my perception be like this! May it not be like that!’

**Samkhārā bhikkhave anattā. / Samkhārāca hidaṃ bhikkhave, attā abhavissimṣu. / Nayime samkhārā ābādhāya saṃvatteyyuṃ. / Labbhettha ca samkhāresu / Evaṃ me samkhārā hontu. / Evaṃ me samkhārā mā ahesunti.**

“Monks, volitional formations are nonself. For if, monks, volitional formations were self, these volitional formations would not lead to misery, and it would be possible to control volitional formations thinking, ‘May my volitional formations be like this! May they not be like that!’

**Yasmā ca kho bhikkhave saṃkhārā anattā. / Tasmā saṃkhārā ābādhāya saṃvattanti. / Na ca labbhati saṃkhāresu / “Evaṃ me saṃkhārā hotu, / Evaṃ me saṃkhārā mā ahesuntī”.**

But because volitional formations are nonself, volitional formations leads to misery, and it is not possible to control volitional formations thinking, ‘May my volitional formations be like this! May they not be like that!’

**Viññāṇaṃ bhikkhave anattā. / Viññāṇaṃca hi daṃ bhikkhave, attā abhaviṣṣa. / Nayidaṃ viññāṇaṃ ābādhāya saṃvattēyya. / Labbhettha ca viññāṇe / evaṃ me viññāṇaṃ hotu. / Evaṃ me viññāṇaṃ mā ahoṣīti.**

“Consciousness is nonself. For if, monks, consciousness were self, this consciousness would not lead to misery, and it would be possible to control consciousness thinking, ‘May my consciousness be like this! May it not be like that!’

**yasmā ca kho bhikkhave viññāṇaṃ anattā. / Tasmā viññāṇaṃ ābādhāya saṃvattati. / Na ca labbhati viññāṇe / “Evaṃ me viññāṇaṃ hotu, / evaṃ me viññāṇaṃ mā ahoṣī”ti.**

But because consciousness is nonself, consciousness leads to misery, and it is not possible to control consciousness thinking, ‘May my consciousness be like this! May it not be like that!’

—

**Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā’ ti?**

“What do you think, monks, is form permanent or impermanent?”

**aniccaṃ bhante.**

“Impermanent, bhante.”

**yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?**

“Is what is impermanent suffering or happiness?”

**dukkhaṃ bhante.**

“Suffering, bhante.”

**yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, / kallaṃ nu  
taṃ samanupassituṃ. / Etaṃ mama eso hamasmi / eso me  
attā’ti?**

“Is it correct to think of something that is *impermanent, suffering, and  
going to change* like this: “This is mine, this I am, this is my self?”

**no hetam bhante.**

“No, bhante.”

—

**Vedanā niccā vā aniccā vā’ ti?**

“Is feeling permanent or impermanent?

**aniccā bhante.**

“Impermanent, bhante.”

**yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?**

“Is what is impermanent suffering or happiness?”

**dukkhaṃ bhante.**

“Suffering, bhante.”

**yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, / kallaṃ nu  
taṃ samanupassituṃ. / Etaṃ mama eso hamasmi / eso me  
attā’ti?**

“Is it correct to think of something that is *impermanent, suffering, and  
going to change* like this: “This is mine, this I am, this is my self?”

**no hetam bhante.**

“No, bhante.”

—

**Saññā niccā vā aniccā vā’ ti?**

“Is perception permanent or impermanent?

**aniccā bhante.**

“Impermanent, bhante.”

**yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’ ti?**

“Is what is impermanent suffering or happiness?”

**dukkhaṃ bhante.**

“Suffering, bhante.”

**yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, / kallaṃ nu  
taṃ samanupassituṃ. / Etaṃ mama eso hamasmi / eso me  
attā’ti?**

“Is it correct to think of something that is *impermanent, suffering, and going to change* like this: ‘This is mine, this I am, this is my self?’”

**no hetāṃ bhante.**

“No, bhante.”

—

**Samkhārā niccā vā aniccā vā’ ti?**

“Are volitional formations permanent or impermanent?”

**aniccā bhante.**

“Impermanent, bhante.”

**yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’ ti?**

“Is what is impermanent suffering or happiness?”

**dukkhaṃ bhante.**

“Suffering, bhante.”

**yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, / kallaṃ nu  
taṃ samanupassituṃ. / Etaṃ mama eso hamasmi / eso me  
attā’ti?**

“Is it correct to think of something that is *impermanent, suffering, and going to change* like this: ‘This is mine, this I am, this is my self?’”

**no hetam bhante.**

“No, bhante.”

—

**Viññāṇam niccam vā aniccam vā’ ti?**

“Is consciousness permanent or impermanent?”

**aniccam bhante.**

“Impermanent, bhante.”

**yaṃ paṇāniccam dukkham vā taṃ sukham vā’ ti?**

“Is what is impermanent suffering or happiness?”

**dukkham bhante.**

“Suffering, bhante.”

**yaṃ paṇāniccam dukkham vipariṇāmadhammaṃ, / kallaṃ nu  
taṃ samanupassituṃ. / Etaṃ mama eso hamasmi / eso me  
attā’ti?**

“Is it correct to think of something that is *impermanent, suffering, and going to change* like this: ‘This is mine, this I am, this is my self?’”

**no hetam bhante.**

“No, bhante.”

—

**Tasmātiha bhikkhave, / yaṃ kiñci rūpaṃ  
atītānāgatapaccuppannaṃ / ajjhattaṃ vā bahiddhā vā / olārikaṃ  
vā sukhumam vā / hīnaṃ vā paṇītaṃ vā / yaṃ dūre santike vā /  
sabbam rūpaṃ netaṃ mama nesohamasmi / na meso attā’ti /  
evameva yathābhūtaṃ / sammappaññāya daṭṭhabbaṃ.**

“For that reason, monks, you should truly see any kind of form at all—past, future, or present; internal or external; inferior or superior; far or near—all form should be seen as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’”

**Yā kāci vedanā atītānāgatapaccuppannā / ajjhattā vā bahiddhā vā / olārikā vā sukhumā vā / hīnā vā paṇītā vā / yā dūre santike vā / sabbā vedanā netam mama nesohamasmi / na meso attā'ti / evametam yathābhūtam / sammappaññāya daṭṭhabbam.**

“For that reason, monks, you should truly see any kind of feeling at all —past, future, or present; internal or external; inferior or superior; far or near —all feeling should be seen as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’

**Yā kāci saññā atītānāgatapaccuppannā / ajjhattā vā bahiddhā vā / olārikā vā sukhumā vā / hīnā vā paṇītā vā / yā dūre santike vā / sabbā saññā netam mama nesohamasmi / na meso attā'ti / evametam yathābhūtam / sammappaññāya daṭṭhabbam.**

“For that reason, monks, you should truly see any kind of perception at all—past, future, or present; internal or external; inferior or superior; far or near —all perception should be seen as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’

**Ye keci saṃkhārā atītānāgatapaccuppannā / ajjhattā vā bahiddhā vā / olārikā vā sukhumā vā / hīnā vā paṇītā vā / ye dūre santike vā / sabbe saṃkhārā netam mama nesohamasmi / na meso attā'ti / evametam yathābhūtam / sammappaññāya daṭṭhabbam.**

“For that reason, monks, you should truly see any kind of volitional formations at all—past, future, or present; internal or external; inferior or superior; far or near —all volitional formations should be seen as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’

**Yaṃ kiñci viññāṇam atītānāgatapaccuppannam / ajjhattam vā bahiddhā vā / olārikam vā sukhumam vā / hīnam vā paṇītam vā / yaṃ dūre santike vā / sabbam viññāṇam netam mama nesohamasmi / na meso attā'ti / evametam yathābhūtam / sammappaññāya daṭṭhabbam.**

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near—all consciousness should be seen as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’

**Evaṃ passaṃ bhikkhave sutavā ariyasāvako / rūpasmimpi nibbindati, / vedanāyapi nibbindati, / saññāyapi nibbindati, / saṃkhāresupi nibbindati, / viññāṇasmimpi nibbindati. / Nibbindaṃ virajjati. / Virāgā vimuccati. / Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti**

“Seeing in this way, monks, the instructed noble disciple becomes disillusioned with form, disillusioned with feeling, disillusioned with perception, disillusioned with volitional formations, disillusioned with consciousness. Being disillusioned, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’

**“khīṇā jāti, vusitaṃ brahmacariyaṃ / kataṃ karaṇīyaṃ, / nāparaṃ itthattāyāti pajānāti” ti.**

He understands: ‘Rebirth has ended. The spiritual journey has been completed. What had to be done to end suffering has been done. There will be no rebirth’”

**Idamavoca bhagavā. / Attamanā pañcavaggiyā bhikkhū / bhagavato bhāsitaṃ abhinanduntī. / Imasmiñca pana veyyākaraṇasmiṃ bhaññaṃāne / pañcavaggiyānaṃ bhikkhūnaṃ / anupādāya āsavehi cittāni vimuccimāsūtī.**

That is what the Blessed One said. Satisfied, those monks delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the monks of the group of five were freed from defilements by not grasping.

**Sādhu! Sādhu! Sādhu!**