

Anatta-lakkhaṇa Sutta 阿那他拉卡那 素它 DISCOURSE ON NOT-SELF CHARACTERISTIC 无我相经¹

Evaṃ me sutāṃ: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isi-patane miḡa-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etad·avoca:

“Rūpaṃ, bhikkhave, anattā. Rūpañ·ca h’idaṃ, bhikkhave, attā abhaviṣṣa, na·y·idaṃ 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.

Thus I heard: At one time the Blessed One was staying in the deer park at Isipatana [near] Benares. There the Blessed One addressed the group of five monks: “Monks.” “Venerable Sir,” those monks responded to the Blessed One. The Blessed One [then] said this:

如是我闻：一时，世尊住在巴拉纳西仙人落处的鹿野苑。于其处，世尊对五众比丘²说：「诸比丘。」那些比丘应诺世尊：「尊者。」世尊如此说：

“Form, Monks, is not-self. For if it were that form was self, this form would not lead to affliction, and in regards to form, [wishing] ‘may [this] form of mine be [like] thus, may [this] form of mine not be [like] thus’ would be possible. But since, monks, form is not-self, therefore, form leads to affliction, and in regards to form, [wishing] ‘may [this] form of mine be [like] thus, may [this] form of mine not be [like] thus’ is not possible.

「诸比丘，色无我！诸比丘，假如此色是我，此色则不应导致病恼，于色可得：『愿我的色是这样，愿我的色不要这样！』诸比丘，正因为色无我，所以色会导致病恼，于色不可得：『愿我的色是这样，愿我的色不要这样！』。

¹ 《无我相经》是世尊在证悟无上正等觉之后继开示《转法轮经》后所宣说的第二部经。世尊在这部经中教导安雅袞丹雅等五位比丘应如实观照一切五蕴无我。听完此经后，五位比丘皆证悟了阿拉汉道果。

《相应部 蕴品 1. 蕴相应 6. 执取品 第7经 S.22:59》亦见《律藏·小品·大堪塔咖》

² **比丘**：古代依梵語 bhikṣu 音譯為「比丘」「苾芻」等，今依巴利語 bhikkhu 音譯為「比丘」。是指於世尊正法、律中出家、受具足戒之男子。

“Vedanā anattā. Vedanā ca h’idaṃ, bhikkhave, attā abhavissa, na·y·idaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha 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.”

“Feeling, Monks, is not-self. For if it were that feeling was self, this feeling would not lead to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ would be possible. But since, monks, feeling is not-self, therefore, feeling leads to affliction, and in regards to feeling, [wishing] ‘may [this] feeling of mine be [like] thus, may [this] feeling of mine not be [like] thus’ is not possible.

受无我！诸比丘，假如此受是我，此受则不应导致病恼，于受可得：『愿我的受是这样，愿我的受不要这样！』诸比丘，正因为受无我，所以受会导致病恼，于受不可得：『愿我的受是这样，愿我的受不要这样！』。

“Saññā anattā. Saññā ca h’idaṃ, bhikkhave, attā abhavissa, na·y·idaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.”

“Perception, Monks, is not-self. For if it were that perception was self, this perception would not lead to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ would be possible. But since, monks, perception is not-self, therefore, perception leads to affliction, and in regards to perception, [wishing] ‘may [this] perception of mine be [like] thus, may [this] perception of mine not be [like] thus’ is not possible.

想无我！诸比丘，假如此想是我，此想则不应导致病恼，于想可得：『愿我的想是这样，愿我的想不要这样！』诸比丘，正因为想无我，所以想会导致病恼，于想不可得：『愿我的想是这样，愿我的想不要这样！』。

Saṅkhārā anattā. Saṅkhārā ca h’idaṃ, bhikkhave, attā abhavissaṃsu, na-y-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.”

“Conceptions, Monks, are not-self. For if it were that conceptions were self, these conceptions would not lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ would be possible. But since, monks, conceptions are not-self, therefore, conceptions lead to affliction, and in regards to conceptions, [wishing] ‘may [these] conceptions of mine be [like] thus, may [these] conceptions of mine not be [like] thus’ is not possible.

诸行无我！诸比丘，假如此诸行是我，此诸行则不应导致病恼，于诸行可得：『愿我的诸行是这样，愿我的诸行不要这样！』诸比丘，正因为诸行无我，所以诸行会导致病恼，于诸行不可得：『愿我的诸行是这样，愿我的诸行不要这样！』。

“Viññāṇaṃ anattā. Viññāṇaṃ-ca h’idaṃ, bhikkhave, attā abhavissa, na-y-idaṃ 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 not-self. For if it were that consciousness was self, this consciousness would not lead to affliction, and in regards to consciousness, [wishing] ‘may [this] consciousness of mine be [like] thus, may [this] consciousness of mine not be [like] thus’ would be possible. But since, monks, consciousness is not-self, therefore, consciousness leads to affliction, and in regards to consciousness, [wishing] ‘may [this] consciousness of mine be [like] thus, may [this] consciousness of mine not be [like] thus’ is not possible.

识无我！诸比丘，假如此识是我，此识则不应导致病恼，于识可得：『愿我的识是这样，愿我的识不要这样！』诸比丘，正因为识无我，所以识会导致病恼，于识不可得：『愿我的识是这样，愿我的识不要这样！』。

“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 vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?’”ti “No h’etaṃ, Bhante.”

“Monks, what do you think, is form permanent or impermanent?”
“Impermanent, Venerable Sir.” *“That then which is impermanent, is it unsatisfactory or satisfactory?”*
“Unsatisfactory, Venerable Sir.” *That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’* *“Certainly not, Venerable Sir.”*

「诸比丘，你们认为如何，色是常还是无常呢？」「是无常，尊者！」「若是无常，它是苦还是乐呢？」「是苦，尊者！」「若是无常、苦、变易之法，是否适合认为它：『这是我的，这是我，这是我的我』呢？」「确实不能，尊者！」

“Vedanā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham-asmi, eso me attā?’”ti “No h’etaṃ, Bhante.”

“Is feeling permanent or impermanent?”
“Impermanent, Venerable Sir.” *“That then which is impermanent, is it unsatisfactory or satisfactory?”*
“Unsatisfactory, Venerable Sir.” *That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’* *“Certainly not, Venerable Sir.”*

「受是常还是无常呢？」「是无常，尊者！」「若是无常，它是苦还是乐呢？」「是苦，尊者！」
 「若是无常、苦、变易之法，是否适合认为它：『这是我的，这是我，这是我的我』呢？」「确实不能，尊者！」

“Saññā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham·asmi, eso me attā?’”ti “No h’etaṃ, Bhante.”

“Is perception permanent or impermanent?” “Impermanent, Venerable Sir.” “That then which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’ “Certainly not, Venerable Sir.”

「想是常还是无常呢？」「是无常，尊者！」「若是无常，它是苦还是乐呢？」「是苦，尊者！」「若是无常、苦、变易之法，是否适合认为它：『这是我的，这是我，这是我的我』呢？」「确实不能，尊者！」

“Saṅkhārā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham·asmi, eso me attā?’”ti “No h’etaṃ, Bhante.”

“Monks, what do you think, are conceptions permanent or impermanent?” “Impermanent, Venerable Sir.” “That then which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’ “Certainly not, Venerable Sir.”

「诸行是常还是无常呢？」「是无常，尊者！」「若是无常，它是苦还是乐呢？」「是苦，尊者！」「若是无常、苦、变易之法，是否适合认为它：『这是我的，这是我，这是我的我』呢？」「确实不能，尊者！」

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?”ti “*Monks, what do you think, is consciousness permanent or impermanent?*”
 “Aniccaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “*Dukkhaṃ, Bhante.*” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham·asmi, eso me attā?’”ti “*No h’etaṃ, Bhante.*”

“*Monks, what do you think, is consciousness permanent or impermanent?*”
 “*Impermanent, Venerable Sir.*” “*That then which is impermanent, is it unsatisfactory or satisfactory?*” “*Unsatisfactory, Venerable Sir.*” “*That then which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘this is mine, this I am, this is my self?’*” “*Certainly not, Venerable Sir.*”

「识是常还是无常呢？」「是无常，尊者！」
 「若是无常，它是苦还是乐呢？」「是苦，尊者！」
 「若是无常、苦、变易之法，是否适合认为它：『这是我的，这是我，这是我的我』呢？」
 「确实不能，尊者！」

“Tasmā·t·iha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti evam·etaṃ yathā·bhūtaṃ sammappaññāya datṭhabbaṃ.”

“*Therefore, monks, whatever form, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all form is to be seen as it is with perfect wisdom thus: ‘that is not mine, I am not that, that is not my self.’*”

因此，诸比丘，凡所有色，无论是过去、现在、未来、内、外、粗、细、劣、胜，还是远、近，应当如此以正慧如实观察一切色：『这不是我的，这不是我，这不是我的我。』

“Yā kāci vedanā atītānāgata-paccuppannā
ajjhata vā bahiddhā vā oḷārikā vā sukhumā
vā hīnā vā paṇīta vā yā dūre santike vā, sabbā
vedanā ‘n’etaṃ mama, n’eso’ham·asmi, na
m’eso attā’ti evam·etaṃ yathā-bhūtaṃ
sammappaññāya datṭhabbaṃ.

*“Whatever feeling, whether past, future or
present, internal or external, coarse or fine,
inferior or superior, far or near, all form is
to be seen as it is with perfect wisdom thus:
‘that is not mine, I am not that, that is not my
self.’*

凡所有受，无论是过去、现在、未
来、内、外、粗、细、劣、胜，还
是远、近，应当如此以正慧如实观
察一切色：『这不是我的，这不是
我，这不是我的我。』

“Yā kāci saññā atītānāgata-paccuppannā
ajjhata vā bahiddhā vā oḷārikā vā sukhumā
vā hīnā vā paṇīta vā yā dūre santike vā, sabbā
saññā ‘n’etaṃ mama, n’eso’ham·asmi, na
m’eso attā’ti evam·etaṃ yathā-bhūtaṃ
sammappaññāya datṭhabbaṃ.

*“Whatever perception, whether past, future
or present, internal or external, coarse or
fine, inferior or superior, far or near, all
form is to be seen as it is with perfect
wisdom thus: ‘that is not mine, I am not that,
that is not my self.’*

凡所有想，无论是过去、现在、未
来、内、外、粗、细、劣、胜，还
是远、近，应当如此以正慧如实观
察一切色：『这不是我的，这不是
我，这不是我的我。』

“Ye keci saṅkhārā atītānāgata-paccuppannā
ajjhata vā bahiddhā vā oḷārikā vā sukhumā
vā hīnā vā paṇīta vā ye dūre santike vā, sabbe
saṅkhārā ‘n’etaṃ mama, n’eso’ham·asmi, na
m’eso attā’ti evam·etaṃ yathā-bhūtaṃ
sammappaññāya datṭhabbaṃ.

*“Whatever conceptions, whether past, future
or present, internal or external, coarse or
fine, inferior or superior, far or near, all
form is to be seen as it is with perfect
wisdom thus: ‘that is not mine, I am not that,
that is not my self.’*

凡所有诸行，无论是过去、现在、
未来、内、外、粗、细、劣、胜，
还是远、近，应当如此以正慧如实
观察一切色：『这不是我的，这不是
我，这不是我的我。』

“Yaṃ kiñci viññāṇaṃ atītānāgata-
paccuppannaṃ ajjhataṃ vā bahiddhā vā
oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ
'n'etaṃ mama, n'eso'ham-asmi, na m'eso
attā'ti evam-etaṃ yathā-bhūtaṃ
sammappaññāya datṭhabbaṃ.

“Evaṃ passaṃ, bhikkhave, sutavā ariya-
sāvako rūpasmim'pi nibbindati, vedanāya'pi
nibbindati, saññāya'pi nibbindati,
saṅkhāresu'pi nibbindati, viññāṇasmim'pi
nibbindati. Nibbindaṃ virajjati; virāgā
vimuccati. Vimuttasmim vimuttam-iti ñāṇaṃ
hoti: 'khīṇā jāti, vusitaṃ brahma-cariyaṃ,
kataṃ karaṇīyaṃ, nāparaṃ itthattāya'ti
pajānāti'ti.

Idam·avoca Bhagavā. Attamaṇā pañca-
vaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandun. Imasmiñ-ca pana
veyyākaraṇasmim bhaññamāne pañca-
vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi
cittāni vimuccimsū'ti.

“Whatever consciousness, whether past,
future or present, internal or external, coarse
or fine, inferior or superior, far or near, all
form is to be seen as it is with perfect
wisdom thus: 'that is not mine, I am not that,
that is not my self.'

凡所有识，无论是过去、现在、未
来、内、外、粗、细、劣、胜，还
是远、近，应当如此以正慧如实观
察一切色：『这不是我的，这不是
我，这不是我的我。』

“Seeing thus, monks, the learned noble
disciple is disenchanted with form, feeling,
perception, conceptions and consciousness.
Being disenchanted he is dispassionate;
through dispassion he becomes liberated.
When liberated there is the liberation
knowledge thus: he wisely knows [that]
[re]birth is finished, the holy-life has been
lived, what needed to be done is done, there
is nothing further [to be done] for this state.”

诸比库，多闻圣弟子如此观察，则
厌离于色，厌离于受，厌离于想，
厌离于诸行，厌离于识。厌离而离
染，以离贪而解脱；于解脱而有
『已解脱』之智，他了知：『生已
尽，梵行已立，应作已作，再无后
有。』

This the Blessed One said. Pleased, the
group of five monks delighted in the Blessed
One's speech. When this explanation was
being spoken, the minds of the group of five
monks were liberated through non-
attachment from the [mental] effluents.

世尊如此说已，五众比库满意与欢
喜世尊之所说。当此解说正被宣说
之时，五众比库心无执取而从诸漏
解脱。

- Etena sacca-vajjena — sotthi te hotu sabbadā. *By this speaking of truth, may there be well-being for you always.*
借着这真实的话语，愿你时常得到安乐；
- Etena sacca-vajjena — sabba-rogo vinassatu. *By this speaking of truth, may all [of your] diseases disappear.*
借着这真实的话语，愿一切的疾病消失；
- Etena sacca-vajjena — hotu te jaya-maṅgalāṃ. *By this speaking of truth, may there be the blessings of triumph for you.*
借着这真实的话语，愿你得到吉祥胜利。