

Namo tassa bhagavato arahato sammāsambuddhassa!

## **Anattalakkhaṇasuttaṃ**

Evam 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 –

“Rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha 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 hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ 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.

“Saññā anattā ... pe ... saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣamsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyum, 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.

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礼敬彼世尊、阿拉汉、正自觉者！

## 无我相经<sup>1</sup>

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，世尊对五众比库说：“诸比库。”那些比库应答世尊：“尊者。”世尊如此说：

“诸比库，色无我！诸比库，假如此色是我，此色则不应导致烦恼，于色可得：‘愿我的色是这样，愿我的色不要这样！’诸比库，正因为色无我，所以色会导致烦恼，于色不可得：‘愿我的色是这样，愿我的色不要这样！’

受无我！诸比库，假如此受是我，此受则不应导致烦恼，于受可得：‘愿我的受是这样，愿我的受不要这样！’诸比库，正因为受无我，所以受会导致烦恼，于受不可得：‘愿我的受是这样，愿我的受不要这样！’

想无我……诸行无我！诸比库，假如此诸行是我，此诸行则不应导致烦恼，于诸行可得：‘愿我的诸行是这样，愿我的诸行不要这样！’诸比库，正因为诸行无我，所以诸行会导致烦恼，于诸行不可得：‘愿我的诸行是这样，愿我的诸行不要这样！’

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<sup>1</sup>《无我相经》是世尊在证悟无上正自觉之后继开示《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库应如实观照一切五蕴无我。听完此经后，五位比库皆证悟了阿拉汉道果。

“Viññāṇaṃ anattā. Viññāṇaṇca hi daṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti. Ya smā 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 paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā” ti? “Dukkhaṃ, bhante”. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’” ti? “No heṭaṃ, bhante”.

“Vedanā ... saññā ... saṅkhārā ... viññāṇaṃ niccaṃ vā aniccaṃ vā” ti? “Aniccaṃ, bhante”. “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā” ti? “Dukkhaṃ bhante”. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’” ti? “No heṭaṃ, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāṃ rūpaṃ – ‘etaṃ mama, nesohamasmi, na meso attā’ ti. evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

识无我！诸比库，假如此识是我，此识则不应导致烦恼，于识可得：‘愿我的识是这样，愿我的识不要这样！’诸比库，正因为识无我，所以识会导致烦恼，于识不可得：‘愿我的识是这样，愿我的识不要这样！’”

“诸比库，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！”

“受……

想……

诸行……

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！”

“因此，诸比库，凡任何色，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照见一切色：‘这不是我的，这不是我，这不是我的我。’”

“Yā kāci vedanā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ... pe ... yā dūre santike vā, sabbā vedanā – ‘netam mama, nesohamasmi, na meso attā’ ti. evametam yathābhūtam sammappaññāya datṭhabbam.

“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 yathābhūtam sammappaññāya datṭhabbam.

“Yaṃ kiñci viññāṇam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam viññāṇam – ‘netam mama, nesohamasmi, na meso attā’ ti. evametam yathābhūtam sammappaññāya datṭhabbam.

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

Idamavoca bhagavā. attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsūti.

( Saṃyuttanikāyo Khandhavaggo 1.Khandhasaṃyuttaṃ 6. Upayavaggo;

Vinayaṭṭhaka Mahāvagga Mahākhanda)

凡任何受，无论过去、现在、未来、内、外……还是远、近，应当如此以正慧如实照见一切受：‘这不是我的，这不是我，这不是我的我。’

凡任何想……

凡任何诸行，无论过去、现在、未来、内、外、粗、细、劣、胜，还是远、近，应当如此以正慧如实照见一切诸行：‘这不是我的，这不是我，这不是我的我。’

凡任何识，无论过去、现在、未来、内、外、粗、细、劣、胜，还是远、近，应当如此以正慧如实照见一切识：‘这不是我的，这不是我，这不是我的我。’

诸比丘，多闻圣弟子如此照见，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。’”

世尊如此说。五众比丘满意与欢喜世尊之所说。

当此解说正被宣说时，五众比丘心无执取而从诸漏解脱。

——《相应部 蕴品 1.蕴相应 6.执取品 第7经》  
亦见《律藏·小品·大篇》