

KINH VÔ NGÃ TƯỚNG - SN 22.59

Anattalakkhaṇasutta

Nguồn mở nội bộ: Pāli + English CC0

Lưu ý: Đây chưa phải bản dịch tiếng Việt. English translation: Bhikkhu Sujato, SuttaCentral, CC0.

Nguyên văn Pāli

Saṃyutta Nikāya 22.59

6. Upayavagga

Anattalakkhaṇasutta

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.

Rūpaṃca idaṃ, bhikkhave, attā abhaviṣṣa, 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 idaṃ, bhikkhave, attā abhaviṣṣa, 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...

saṅkhārā anattā.

Saṅkhārā ca idaṃ, bhikkhave, attā abhaviṣṣaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyum, labbhettha 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.

Viññāṇaṃ anattā.

Viññāṇaṃca idaṃ, bhikkhave, attā abhaviṣṣa, 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 samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā ...pe...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasamimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun.

Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya
āsavehi cittāni vimuccimṣūti.

Sattamaṃ.

English translation - Bhikkhu Sujato

Linked Discourses 22.59

6. Involvement

The Characteristic of Not-Self

At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

There the Buddha addressed the group of five mendicants:

"Mendicants!"

"Venerable sir," they replied.

The Buddha said this:

"Mendicants, form is not-self.

For if form were self, it wouldn't lead to affliction. And you could compel form:

'May my form be like this! May it not be like that!'

But because form is not-self, it leads to affliction. And you can't compel form:

'May my form be like this! May it not be like that!'

Feeling is not-self ...

Perception is not-self ...

Choices are not-self ...

Consciousness is not-self.

For if consciousness were self, it wouldn't lead to affliction. And you could compel consciousness:

'May my consciousness be like this! May it not be like that!'

But because consciousness is not-self, it leads to affliction. And you can't compel consciousness:

'May my consciousness be like this! May it not be like that!'

What do you think, mendicants?

Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling permanent or impermanent?" ...

"Is perception permanent or impermanent?" ...

"Are choices permanent or impermanent?" ...

"Is consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

‘This is mine, I am this, this is my self?’”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of feeling at all ...

Any kind of perception at all ...

Any kind of choices at all ...

You should truly see any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

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