

## 0.0.1 Ananda

### 0.0.1 ānandasuttaṃ

1. Thus was heard by me: At one time venerable Ananda was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park. At that place, the venerable Ananda address the bhikkhus: "Friend bhikkhus." "Friend." Those bhikkhus replied to the venerable Ananda. The venerable Ananda said this: Indeed, O friends, the venerable Punna Mantaniputta was good to us [when we were] new comers, was very helpful. He advised us with this advice:

evaṃ me sutam: ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho, āyasmā ānando bhikkhu āmantesi: 'āvuso bhikkhavoti. 'āvusoti kho te bhikkhu āyasmato ānandassa paccassosum, āyasmā ānando etadavoca: puṇṇo nāma āvuso āyasmā mantāniputto amhākaṃ navakānaṃ sataṃ bahūpakāro hoti. so amhe iminā ovādena ovadati:

2. Having appropriated, O friend Ananda, does "I am" come to be, not without having appropriated. But having appropriated what does "I am" come to be, not without having appropriated? Having appropriated form does "I am" come to be, not without having appropriated. Having appropriated feeling, does "I am" come to be, not without having appropriated. Having appropriated

perception, does “I am” come to be, not without having appropriated. Having appropriated sankharas, do “I am” come to be, not without having appropriated. Having appropriated consciousness, does “I am” come to be, not without having appropriated. “Just as, O friend Ananda, a woman or man, young in years, a youth, fond of adornments, reviewing his or her own facial reflection in a mirror, or in a clean, pure and clear bowl of water, would see it having appropriated [his or her facial reflection], not without having appropriated.” It is just so, O friend Ananda, that having appropriated form, “I am” come to be, not without having appropriated. Having appropriated feeling, does “I am” come to be, not without having appropriated. Having appropriated perception, does “I am” come to be, not without having appropriated. Having appropriated sankharas, do “I am” come to be, not without having appropriated. Having appropriated consciousness, does “I am” come to be, not without having appropriated.

upādāya āvuso ānanda, 'asmi'ti hoti, no anupādāya. kiñca upādāya'asmi'ti hoti no anupādāya: rūpaṃ upādāya'asmi'ti hoti no anupādāya. vedanā upādāya 'asmi'ti hoti no anupādāya. saññaṃ upādāya 'asmi'ti hoti no anupādāya. saṃkhāre upādāya 'asmi'ti hoti no anupādāya. viññāṇaṃ upādāya 'asmi'ti hoti no anupādāya. seyyathāpi āvuso ānanda, itthi vā puriso vā daharo yuvā maṇḍanajātiko<sup>1</sup> ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittam

<sup>1</sup>maṇḍanajātiyo - simu. ■

paccavekkhamāno upādāya passeyya, no anupādāya. evameva kho āvuso ānanda rūpaṃ upādāya asmīti hoti, no anupādāya, vedanaṃ upādāya asmīti hoti, no anupādāya, saññaṃ upādāya asmīti hoti, no anupādāya, saṅkhāre upādāya asmīti hoti, no anupādāya, viññāṇaṃ upādāya 'asmi'ti hoti, no anupādāya.

3. so what do you think about that O friend Ananda? Is form permanent or impermanent? Impermanent, O friend. But that which is impermanent, is that suffering or happiness? Suffering, O friend. But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Indeed, not this, O friend.

taṃ kiṃ maññasi āvuso ānanda, rūpaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no he taṃ āvuso.

4. Is feeling permanent or impermanent? Impermanent, O friend. But that which is impermanent, is that suffering or happiness? Suffering, O friend. But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, not this, O friend.

vedanā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no he taṃ āvuso.

5. Is perception of permanent or impermanent? Impermanent, O friend. But that which is impermanent, is that suffering or happiness? Suffering, O friend. But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, not this, O friend.

saññā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no he taṃ āvuso.

6. Are sankharas permanent or impermanent? Impermanent, O friend. But that which is impermanent, is that suffering or happiness? Suffering, O friend. But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, not this, O friend.

saṃkhārā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ panāniccaṃ dukkhaṃ vipariṇāma-

dhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no he taṃ āvuso.

7. Is consciousness permanent or impermanent? Impermanent, O friend. But that which is impermanent, is that suffering or happiness? Suffering, O friend. But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, not this, O friend.

viññāṇaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no he taṃ āvuso.

8. Therefore, O friend Ananda, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior

or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

tasmātiha āvuso, ānanda, yaṃ kiñci rūpaṃ atītānāga-  
tapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre san-  
tike vā sabbam rūpaṃ "netam mama neso'hamasmi  
na me'so attā"ti. evametam yathābhūtaṃ sammapa-  
paññāya daṭṭhabbam. yā kāci vedanā atītānāgatapac-  
cuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā su-  
khumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike  
vā sabbam vedanaṃ: 'netam mama neso'hamasmi na  
me so attā"ti, evametam yathābhūtaṃ sammappañ-  
ñāya daṭṭhabbam. yā kāci saññā atītānāgatapaccup-  
pannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukh-  
umaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sab-  
bam saññaṃ: 'netam mama neso'hamasmi na me so  
attā"ti, evametam yathābhūtaṃ sammappaññāya daṭ-

ṭhabbam. yā kāci saṃkhārā atītānāgatapaccuppan-  
 naṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ  
 vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ  
 saṃkhāraṃ: 'netam mama neso'hamasmi na me so  
 attā"ti, evametam yathābhūtaṃ sammappaññāya daṭ-  
 ṭhabbam. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppan-  
 naṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ  
 vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ  
 viññāṇaṃ: 'netam mama neso'hamasmi na me so attā"ti,  
 evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

9. Seeing thus, O friend Ananda, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, becomes alienated in forms, also alienated in feelings, also alienated in perceptions, also alienated in sankharas, also alienated in consciousnesses. Alienation fades away. From fading away liberates. In liberation, there is the knowledge: "It is liberated.". He wisely understands: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness."

evaṃ passaṃ āvuso, ānanda, sutavā ariyasāvako rū-  
 pasmimpi nibbindati, vedanāyapi nibbindati, saññā-  
 yapi nibbindati, saṃkhāresupi nibbindati, viññāṇasmimpi  
 nibbidanti. nibbindaṃ virajjati. virāgā vimuccati. vi-  
 muttasmim vimuttamiti' ñāṇaṃ hoti. khīṇā jāti vusi-  
 taṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthat-  
 tāyāti pajānātīti. "

10. “Indeed, O friends, the venerable Punna Mantaniputta was good to us [when we were] new comers, was very helpful. He advised us with this advice. And moreover, for me having heard this Dhamma exposition of the venerable Punna Mantaniputta, I made the breakthrough to the Dhamma.”

puṇṇo nāma āvuso, āyasmā mantāniputto amhākaṃ navakānaṃ sataṃ bahūpakāro hoti, so amhe iminā ovādena ovadati. idaṃca pana me āyasmato puṇṇassa mantāniputtassa dhammadesanaṃ sutvā dhammo abhisameto'ti<sup>2</sup>.

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<sup>2</sup>abhisamitoti - machasaṃ, syā. ■  
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