

### 0.0.1 Ananda

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 suttaṃ: ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho, āyasmā ānando bhikkhu āman-  
tesī: 'āvuso bhikkhavoti. 'āvusoti kho te bhik-  
khu āyasmato ānandassa paccassosum, āyasmā  
ānando etadavoca: punṇo nāma āvuso āyasmā  
mantāniputto amhākaṃ navakānaṃ sataṃ bahū-  
pakāro 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. saññā upādāya 'asmi'ti hoti no anupādāya. saṃkhāre upādāya 'asmi'ti hoti no anupādāya. viññānaṃ upādāya 'asmi'ti hoti no anupādāya. seyyathāpi āvuso ānanda, itthi vā puriso vā daharo

yuvā maṇḍanaajātiko<sup>1</sup> ādāse vā parisuddhe pariyo-  
dāte acche vā udakapatte sakam mukhanimittam  
paccavekkhamāno upādāya passeyya, no anupā-  
dāya. evameva kho āvuso ānanda rūpaṃ upā-  
dāya asmīti hoti, no anupādāya, vedanaṃ upā-  
dāya asmīti hoti, no anupādāya, saññaṃ upādāya  
asmīti hoti, no anupādāya, saṅkhāre upādāya as-  
mīti 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 degenerate, is that  
proper to recognize [as] “This is mine, this I am, this is  
myself?” Indeed, that is not, O friend.

taṃ kiṃ maññasi āvuso ānanda, rūpaṃ niccaṃ  
vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇānic-  
caṃ 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.

4. Is feeling permanent or impermanent? Impermanent,  
O friend. But that which is impermanent, is that suffering

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<sup>1</sup>maṇḍanaajātiyo - simu. ■

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

vedanā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vi-pariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no hetāṃ āvuso.

5. Is perception 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 degenerate, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, that is not, O friend.

saññā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vi-pariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no hetāṃ 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 degenerate, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, that is not, O friend.

saṃkhārā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no hetam 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 degenerate, is that proper to recognize [as] “this is mine, this I am, this is myself?” Indeed, that is not, O friend.

viññāṇaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ. etaṃ mama, esohamasmi, eso me attāti? no hetam 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 atītā-  
nāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā  
olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā  
yaṃ dūre santike vā sabbhaṃ rūpaṃ "netam mama  
neso'hamasmi na me'so attā"ti. evametam yathā-  
bhūtaṃ sammappaññāya datṭhabbaṃ. yā kāci

vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam vedanaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saññaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci saṅkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saṅkhāraṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññānaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

9. Seeing thus, O friend Ananda, the Dhamma-hearer, the noble disciple, attenuates form. He also attenuates feeling. He also attenuates perception. He also attenuates sankharas. He also attenuates consciousness. Attenuated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: "Liberated.". He

wisely understands: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness.”

evaṃ passaṃ āvuso, ānanda, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānasmimpi nibbidanti. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti 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 satāṃ bahūpakāro hoti, so amhe iminā ovādena ovadati. idaṅca pana me āyasmato puṇṇassa mantāniputtassa dhammadesanaṃ sutvā dhammo abhisameto'ti<sup>2</sup>.

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