

0.0.1 Ananda

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:

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 appropri-

ated 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.

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.

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.

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.

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.

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.

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 my-

self.” 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.”

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.”

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.”