

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-

0.0.1 ānandasuttam

1. 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: punṇo nāma āvuso āyasmā mantāniputto amhākaṃ navakānaṃ satam bahūpakāro hoti. so amhe iminā ovādena ovadati:

2. 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 maṇḍanajātiko¹ ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ 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, saṃkhāre upādāya asmīti hoti, no anupādāya, viññāṇaṃ upādāya 'asmi'ti hoti, no anupādāya.

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, that is not, 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, that is not, O friend.

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

3. 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 heṭaṃ āvuso.

4. vedanā 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 heṭaṃ āvuso.

5. saññā 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 heṭaṃ āvuso.

6. saṃkhārā 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 heṭaṃ āvuso.

7. viññāṇaṃ 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,

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, that is not, 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, that is not, 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-

esohamasmi, eso me attāti? no hetam āvuso.

8. tasmātiha āvuso, ānanda, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ "netam mama neso'hamasmi na me'so attā"ti. evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. 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 saṃkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saṃkhāraṃ: '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.

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, it 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 Mantani-putta 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 Mantani-putta, I made the breakthrough to the Dhamma.”

9. evaṃ passaṃ āvuso, ānanda, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbidanti. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti vusi-
taṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthat-
tāyāti pajānātīti. "

10. puṇṇo nāma āvuso, āyasmā mantāniputto amhā-
kaṃ navakānaṃ sataṃ bahūpakāro hoti, so amhe iminā
ovādena ovadati. idaṃca pana me āyasmato puṇṇassa
mantāniputtassa dhammadesanaṃ sutvā dhammo abhi-
sameto'ti².

²abhisamitoti - machasaṃ, syā. ■
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