

0.0.1 Ananda

1. Thus was heard by me: At one time venerable Ananda was dwelling in Savatthi at Jeta's Grove, Anathapindikā'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

ānandasuttaṃ

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

upādāya āvuso ānanda, 'asmi'ti hoti, no anupādāya. kiñca upādāya'asmi'ti hoti no anupādāya: rūpaṃ

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

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 maṇḍanaajātiko¹ ādāse vā parisuddhe pariyodāte acche vā udakapatte sakāṃ mukhanimittaṃ paccavekkhamāno upādāya passeyya, no anupādāya. evameva kho āvuso ānanda rūpaṃ upādāya asmīti hoti, no anupādāya, vedanaṃ upādāya asmīti hoti, no anupādāya, saññaṃ

¹maṇḍanaajātiyo - simu. ■

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.

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.

upādāya asmīti hoti, no anupādāya, saṅkhāre upādāya asmīti hoti, no anupādāya, viññāṇaṃ upādāya 'asmi'ti hoti, no anupādāya.

taṃ kiṃ maññasi āvuso ānanda, rūpaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum. etaṃ mama, esohamasmi, eso me attāti? no heṭaṃ

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.

āvuso.

vedanā niccam vā aniccam vāti? aniccam āvuso. yaṃ paṇāniccam dukkham vā taṃ sukham vāti? dukkham āvuso. yaṃ paṇāniccam dukkham vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum. etaṃ mama, esohamasmi, eso me attāti? no hetam āvuso.

saññā niccam vā aniccam vāti? aniccam āvuso. yaṃ paṇāniccam dukkham vā taṃ sukham vāti? dukkham āvuso. yaṃ paṇāniccam dukkham vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum. etaṃ mama, esohamasmi, eso me attāti? no hetam

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.

āvuso.

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

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

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

āvuso.

tasmātiha āvuso,
 ānanda, yaṃ kiñci
 rūpaṃ atītānāgata-
 paccuppannaṃ aj-
 jhattaṃ vā bahiddhā
 vā oḷārikaṃ vā su-
 khumaṃ vā hīnaṃ
 vā paṇītaṃ vā yaṃ
 dūre santike vā sab-
 baṃ rūpaṃ "netam
 mama neso'hamasmi
 na me'so attā"ti. eva-
 metaṃ yathābhūtaṃ
 sammappaññāya da-
 ṭṭhabbaṃ. yā kāci ve-
 danā atītānāgatapac-
 cuppannaṃ ajjhat-
 taṃ vā bahiddhā vā
 oḷārikaṃ vā sukhu-
 maṃ vā hīnaṃ vā pa-
 ṇītaṃ vā yaṃ dūre
 santike vā sabbam
 vedanaṃ: 'netam
 mama neso'hamasmi
 na me so attā"ti, eva-
 metaṃ yathābhūtaṃ

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.”

sammappaññāya daṭṭhabbam. yā kāci saññā atītānāgata-paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā pañitam vā yaṃ dūre santike vā sabbam saññam: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yā kāci saṃkhārā atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā pañitam vā yaṃ dūre santike vā sabbam saṃkhāram: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yaṃ kiñci viññānam atītānā-

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: “It is liberated.” He wisely understands: “Destroyed is birth, lived is the life of purity, done is what had to be

gatapaccuppannam
ajjhataṃ vā bahid-
dhā vā oḷārikaṃ vā
sukhumaṃ vā hī-
naṃ vā paṇītaṃ vā
yaṃ dūre santike
vā sabbam viññā-
ṇaṃ: 'netam mama
neso'hamasmi na me
so attā"ti, evametam
yathābhūtaṃ sam-
mapaññāya daṭṭhab-
baṃ.

evaṃ passaṃ āvuso,
ānanda, sutavā ari-
yasāvako rūpasmimpi
nibbindati, vedanā-
yapi nibbindati, sañ-
ñāyapi nibbindati,
saṅkhāresupi nibbin-
dati, viññāṇasmimpi
nibbidanti. nibbin-
daṃ virajjati. virāgā
vimuccati. vimuttas-
miṃ vimuttamiti' ñā-
ṇaṃ hoti. khīṇā jāti
vusitaṃ brahmaca-
riyaṃ kataṃ karaṇī-
yaṃ nāparaṃ itthat-

done, there is nothing further [to do] 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.”

tāyāti pajānātīti. "

puṇṇo nāma āvuso,
āyasmā mantāni-
putto amhākaṃ na-
vakānaṃ satamaṃ ba-
hūpakāro hoti, so
amhe iminā ovādena
ovadati. idaṃca pana
me āyasmato puṇ-
ṇassa mantānipu-
tassa dhammadesa-
naṃ sutvā dhammo
abhisameto'ti².

²abhisamitoti - machasaṃ,
syā. ■
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