

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 having appropriated? Having appropriated form does "I

0.0.1 ānandasuttaṃ

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

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

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

upādāya 'asmi'ti hoti no anupādāya. saññāṃ 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 maṇḍana-jātiko¹ 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, saññāṃ upādāya asmīti hoti, no anupādāya, saṃkhāre upādāya asmīti hoti, no anupādāya, viññāṇaṃ upādāya

¹maṇḍana-jātiyo - simu. ■

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

'asmi'ti hoti, no anu-
pādāya.

taṃ kiṃ maññasi āvuso
ānanda, rūpaṃ niccaṃ
vā aniccaṃ vāti? anic-
caṃ āvuso. yaṃ pa-
nāniccaṃ dukkhaṃ
vā taṃ sukhaṃ vāti?
dukkhaṃ āvuso. yaṃ
panāniccaṃ dukkhaṃ
vipariṇāmadhammaṃ,
kallaṃ nu taṃ saman-
passituṃ. etaṃ mama,
esohamasmi, eso me
attāti? no heṭaṃ āvuso.

vedanā niccaṃ vā anic-

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

caṃ 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 hetāṃ āvuso.

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 hetāṃ āvuso.

saṃkhārā niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ

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

vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ. etaṃ mama, esohamasmi, eso me attāti? no heṭaṃ āvuso.

viññāṇaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ āvuso. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ. etaṃ mama, esohamasmi, eso me attāti? no heṭaṃ āvuso.

tasmātiha āvuso, ānanda, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hī-

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

naṃ vā paṇītaṃ vā
yaṃ dūre santike vā
sabbaṃ rūpaṃ "netam
mama neso'hamasmi
na me'so attā"ti. eva-
metam yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam. yā kāci ve-
danā atītānāgatapac-
cuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷāri-
kaṃ vā sukhumam vā
hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā
sabbaṃ vedanaṃ: 'ne-
taṃ mama neso'hama-
smi na me so attā"ti,
evametam yathābhū-
taṃ sammappaññāya
daṭṭhabbam. yā kāci
saññā atītānāgatapac-
cuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷāri-
kaṃ vā sukhumam vā
hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā
sabbaṃ saññaṃ: 'ne-
taṃ mama neso'hama-
smi na me so attā"ti,
evametam yathābhū-

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.”

taṃ sammappaññāya
daṭṭhabbaṃ. yā kāci
saṃkhārā atītānāga-
tapaccuppannaṃ aj-
jhattaṃ vā bahiddhā
vā oḷārikaṃ vā sukhu-
maṃ vā hīnaṃ vā paṇi-
taṃ vā yaṃ dūre san-
tike vā sabbaṃ saṅ-
khāraṃ: 'netam mama
neso'hamasmi na me
so attā"ti, evametam
yathābhūtaṃ sammap-
paññāya daṭṭhabbaṃ.
yaṃ kiñci viññāṇaṃ
atītānāgatapaccuppan-
naṃ ajjhattaṃ vā ba-
hiddhā vā oḷārikaṃ vā
sukhumam vā hīnaṃ
vā paṇītaṃ vā yaṃ
dūre santike vā sab-
baṃ viññāṇaṃ: 'netam
mama neso'hamasmi
na me so attā"ti, eva-
metam yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbaṃ.

9. Seeing thus, O friend
Ananda, the one to whom

evam passaṃ āvuso,
ānanda, sutavā ariya-

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.”

sāvako rūpasmini
nibbindati, vedanāyapi
nibbindati, saññāyapi
nibbindati, saṅkhāre-
supi nibbindati, viññā-
ṇasmimpi nibbidanti.
nibbindaṃ virajjati. vi-
rāgā vimuccati. vimut-
tasmiṃ vimuttamiti'
ñāṇaṃ hoti. khīṇā jāti
vusiṭṭhaṃ brahmacari-
yaṃ kataṃ karaṇīyaṃ
nāparaṃ itthattāyāti
pajānātīti. "

puṇṇo nāma āvuso,
āyasmā mantāniputto
amhākaṃ navakāṇaṃ
sataṃ bahūpakāro
hoti, so amhe iminā
ovādena ovadati. idaṅca
pana me āyasmato
puṇṇassa mantāniput-
tassa dhammadesa-
naṃ sutvā dhammo

abhisameto'ti².

²abhisamitoti - machasaṃ,
syā. ■
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