AN 3.32 — Ānanda Sutta (The Venerable Ānanda)

English translation by Bhikkhu Candana.

Source: https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf#page=59

Source revision: ee5230c458ad6c1566f518d5909916ad92d12aebf1240750c5357dd9b5699f30

License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf

Copyright © Bhikkhu Candana, 2020, 2026. Free distribution only; do not alter the contents. The original book, including its complete permission notice, accompanies this text.

Candana source labels: 32. Site text ID: AN 3.32.

Text

32. Ānanda Sutta (The Venerable Ānanda) At one time, while approaching The Blessed One, the Venerable Ānanda paid homage to Him and once having sat down to one side, he asked the following question:

“Blessed Lord, is it possible for a Bhikkhu to attain such a state of collectedness of mind (samādhi), whereby he would no longer have any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to the body being experienced?

“Similarly, is it possible for him to no longer have any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to external objects being cognized and known?

“And similarly, is it possible for him to enter upon and dwell in the state of Freedom of the Heart, realizing personally and with direct understanding, The Liberation through Wisdom, whereby he would no longer have any tendency left in him for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit?”

“It is possible, Ānanda.”

“How is this so, Bhante, that he could attain such a state of collectedness of mind (samādhi)?”

“Here, Ānanda, a Bhikkhu considers thus:

‘This is peaceful, this is excellent, namely, the stilling of all habitual drives (saṅkhārā); the relinquishment of all assets (upadhi); the destruction of craving; detachment or dispassion (virāga), cessation (nirodha), Nibbāna!’

“It is in this way, Ānanda, that a Bhikkhu could attain such a state of collectedness of mind, whereby he would no longer have any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit as it relates to this body being experienced; and he would no longer have any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit as it relates to external objects being cognized and known;

and he would enter upon and dwell in the state of The Freedom of Heart, by realizing personally and with direct understanding, The Liberation through Wisdom, whereby there would no longer be any tendency left in him for 'I-making,' or 'mine-making,' as well as the underlying tendency for conceit.

"After all, it was in reference to this, Ānanda, that it was mentioned in the Pārāyana, to The Questions of Puṇṇaka:

'He no longer finds himself perturbed in this world, Having seen and understood the highs and the lows in it. Being at peace, having exhausted the passions, He remains sorrow-less and without any wishes or desires. It is he, I declare, who has crossed entirely, once and for all, The flood of birth and death.'"