AN 6.51 — Ananda Sutta: Ven. Ananda

English translation by Thanissaro Bhikkhu.

Source: https://www.accesstoinsight.org/tipitaka/an/an06/an06.051.than.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: ©2010 Thanissaro Bhikkhu.

License notice: The text of this page ("Ananda Sutta: Ven. Ananda", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions.

Attribution: ©2010 Thanissaro Bhikkhu. The text of this page ("Ananda Sutta: Ven. Ananda", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Ananda Sutta: Ven. Ananda" (AN 6.51), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/an/an06/an06.051.than.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Then Ven. Ananda went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sariputta, "Friend Sariputta, to what extent does a monk hear Dhamma that he has not heard, do the Dhammas he has heard not get confused, do the Dhammas he has touched with his awareness stay current, and does he understand what (previously) was not understood?"

"Friend Ananda is learned. Let the answer occur to him."

"In that case, friend Sariputta, listen to the Dhamma. Pay careful attention. I will speak."

"As you say, friend," Ven. Sariputta responded.

Ven. Ananda said, "There is the case, friend, where a monk masters the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He teaches the Dhamma in detail — as he has heard it, as he has remembered it — to others. He gets others to recite the Dhamma in detail — as they have heard it, as they have

remembered it. He holds a group chanting of the Dhamma in detail — as he has heard it, as he has remembered it. He thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. He enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Matika.[1] Having approached them periodically, he questions them & quizzes them: 'How it this, venerable sirs? What is the meaning of this?' They make open for him what wasn't open, make plain what wasn't plain, dispel doubt on various doubtful points.

"It's to this extent, friend Sariputta, that a monk hears Dhamma he has not heard, that the Dhammas he has heard do not get confused, that the Dhammas he has touched with his awareness stay current, and that he understands what (previously) was not understood."

"It's amazing, my friend. It's astounding, my friend, how well-said that was by friend Ananda. And we will remember friend Ananda as endowed with these six qualities: Friend Ananda has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. Friend Ananda teaches the Dhamma in detail — as he has heard it, as he has remembered it — to others. Friend Ananda gets others to recite the Dhamma in detail — as they have heard it, as they have remembered it. Friend Ananda holds a group chanting of the Dhamma in detail — as he has heard it, as he has remembered it. Friend Ananda thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. Friend Ananda enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Matika. Having approached them periodically, he questions them & quizzes them: 'How it this, venerable sirs? What is the meaning of this?' They make open for friend Ananda what wasn't open, make plain what wasn't plain, dispel doubt on various doubtful points."

Note

1.

The Matika (Summaries) are tabular enumerations of doctrinal terms.