Ud 5.8 — Ud 5:8 Ānanda | Ānanda Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/Ud/ud5_8.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

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: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

Ud 5:8 Ānanda (Ānanda Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels’ refuge. And on that occasion, early in the morning of the uposatha, Ven. Ānanda adjusted his under robe and–carrying his bowl & robes–went into Rājagaha for alms. Devadatta saw Ven. Ānanda going for alms in Rājagaha and, on seeing him, went to him. On arrival, he said to him, “From this day forward, friend Ānanda, I will conduct the uposatha & community transactions apart from the Blessed One, apart from the community of monks.”

Then Ven. Ānanda–having gone for alms in Rājagaha, after the meal, returning from his alms round–went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, “Just now, lord, after

adjusting my under robe early in the morning and carrying my bowl & robes, I went into Rājagaha for alms. Devadatta saw me going for alms in Rājagaha and, on seeing me, went up to me. On arrival, he said to me, 'From this day forward, friend Ānanda, I will conduct the uposatha & community transactions apart from the Blessed One, apart from the community of monks.' Lord, today Devadatta will split the community. He will conduct the uposatha & community transactions [apart from the community]."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

The good, for the good, is easy to do.

The good, for the evil, is hard to do.

Evil, for the evil, is easy to do.

Evil, for the noble ones, is hard to do.