SN 22.83 — SN 22:83 Ānanda | Ānanda Sutta

English translation by Ṭhānissaro Bhikkhu.

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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

Ānanda

Ānanda Sutta (SN 22:83)

Near Sāvatthī. There Ven. Ānanda addressed the monks, “Friend monks!”

“Yes, friend,” the monks responded to him.

Ven. Ānanda said, “Friends, Ven. Puṇṇa Mantāṇiputta was very helpful to us when we were newly ordained. He exhorted us with this exhortation:

“‘It’s with possessiveness, friend Ānanda, that there is “I am,” not without possessiveness. And through possessiveness of what is there “I am,” not without possessiveness? Through

possessiveness of form there is “I am,” not without possessiveness. Through possessiveness of feeling… perception… fabrications… Through possessiveness of consciousness there is “I am,” not without possessiveness.

“‘Just as if a young woman—or a man—youthful, fond of adornment, contemplating the image of her face in a mirror, pure & bright, or in a bowl of clear water, would look with possessiveness, not without possessiveness. In the same way, through possessiveness of form there is “I am,” not without possessiveness. Through possessiveness of feeling… perception… fabrications… Through possessiveness of consciousness there is “I am,” not without possessiveness.

“‘What do you think, friend Ānanda? Is form constant or inconstant?’

“‘Inconstant, friend.’

“‘And is that which is inconstant easeful or stressful?’

“‘Stressful, friend.’

“‘And is it fitting to regard what is inconstant, stressful, subject to change as: “This is mine. This is my self. This is what I am”?’

“‘No, friend.’

“‘… Is feeling constant or inconstant?’—‘Inconstant, friend.’ …

“‘… Is perception constant or inconstant?’—‘Inconstant, friend.’ …

“‘… Are fabrications constant or inconstant?’—‘Inconstant, friend.’ …

“‘What do you think, friend Ānanda? Is consciousness constant or inconstant?’

“‘Inconstant, friend.’

“‘And is that which is inconstant easeful or stressful?’

“‘Stressful, friend.’

“‘And is it fitting to regard what is inconstant, stressful, subject to change as: “This is mine. This is my self. This is what I am”?’

“‘No, friend.’

“‘Thus, friend Ānanda, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: “This is not mine. This is not my self. This is not what I am.”

“‘Any feeling whatsoever….

“‘Any perception whatsoever….

“‘Any fabrications whatsoever….

“‘Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: “This is not mine. This is not my self. This is not what I am.”

“‘Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, “Released.” He discerns that “Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

“Friends, Ven. Puṇṇa Maṇtāniputta was very helpful to us when we were newly ordained. He exhorted us with this exhortation. And when I had heard this Dhamma-explanation from Ven. Puṇṇa Maṇtāniputta, I broke through to the Dhamma.”