

Ānanda Sutta

AN III 32 Discourse to Ānanda on Nibbāna

Translated by Bhante Ānanda

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Then, the Elder Ānanda went to see the Awakened One,

*Having approached and paid loving homage,
He sat down beside him and asked:*

[Ānanda]

“Bhante, could a monk reach such a state of meditation such as:

- (1) There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to this body animated by consciousness;¹*
- (2) There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to all external things;²*
- (3) And that he could understand and abide in
The Unbinding of the mind,
the Unbinding by Discernment,³
Freed from the conception:
“I am this” or
“this is mine” or
Any inclination to pride;*

*And he would thus live Unbinded in mind
and unbinded by discernment?*

¹ *Yathā imasmiñca saviññāṇake kāye ahañkāramamañkāramānānusayā nāssu.*

² *Bahiddhā ca sabbanimittesu ahañkāramamañkāramānānusayā nāssu.*

³ *Yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato.*

[The Buddha]

*“A monk could, Ānanda,
Reach such a state of meditation that:*

- (1) *There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to this body animated by consciousness;⁴*
- (2) *There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to all external things;⁵*
- (3) *And that he could understand and abide in
The Unbinding of the mind,
the Unbinding by Discernment,⁶
Freed from the conception:
“I am this” or
“this is mine” or
Any inclination to pride;*

*And he would thus live Unbinded in mind
and unbinded by discernment.”*

[Ānanda]

“Pray Bhante, how could a monk reach such a state of meditation as this?”

⁴ *Yathā imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu.*

⁵ *Bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu.*

⁶ *Yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato.*

[The Buddha]

Here Ānanda, a monk knows:

*“This is peaceful, this is sublime,⁷
That is, the appeasement of all mental activities⁸
The giving up of all mental limitations,⁹
The Complete Calming of Tension,
Unclenching, release,
Nibbāna.”¹⁰*

*“It is in this way Ānanda,
That a monk could reach such a state of meditation that:*

- (1) *There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to this body animated by consciousness;¹¹*
- (2) *There would not be any conception of
“I am this” or
“This is mine” or
Any inclination to pride
In regards to all external things;¹²*
- (3) *And that he could understand and abide in
The Unbinding of the mind,
the Unbinding by Discernment,¹³
Freed from the conception:
“I am this” or
“this is mine” or
Any inclination to pride*

⁷ *‘Etaṃ santaṃ etaṃ paṇītaṃ*

⁸ *Yadidaṃ sabbasaṅkhārasamatho*

⁹ *Sabbūpādhipaṭinissaggo: Upadhi: Skt: “Imposition” Indian phil.: concept of adventitious limiting conditions.*

¹⁰ *Taṇhākkhayo virāgo nirodho nibbānan’ti. Nibbāna: Salvation, quenching out, the blowing out, the putting out.*

¹¹ *Yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu.*

¹² *Bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu.*

¹³ *Yaṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato.*

*And he would thus live unbinded in mind
and unbinded by discernment.*

[Pārāyana]

*“It is in this regard that I have said Ānanda,
In the Pārāyana, the Question to Puṇṇaka:*

*Knowing this world’s low and beyond,¹⁴
Unstirred by worldly things,
Serene and clear, untroubled and desireless,¹⁵
He has transcended aging and death I say.¹⁶*

¹⁴ *Saṅkhāya lokasmiṃ paroparāni.*

¹⁵ *Santo vidhūmo anīgho nirāso.*

¹⁶ *Atāri so jātijaranti brūmī’”ti.*



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