

## (Anusaya) Ānanda Sutta

The Discourse to Ānanda (on Latent Tendencies) | A 3.32a/1:132 f

Theme: Possibility of overcoming I-making

Translated by Piya Tan ©2009, 2010

### 1 The Sutta's import

All the South and Southeast Asian Pali manuscripts, except the PTS edition, treat **the (Anusaya) Ānanda Sutta** (A 3.32a) and **the (Anusaya) Sāriputta Sutta** (A 3.32b) as separate texts. The close parallel of the two texts is probably why the PTS editor put them into one sutta. However, although both discourses are about latent tendencies (*anusaya*), they each treat the topic differently.

In the (Anusaya) Ānanda Sutta, Ānanda asks the Buddha whether self-centred thoughts could be ended to such an extent that they would never arise again, that is, leading to awakening. The Buddha quotes **Sn 1048** in an affirmative answer [3]. Clearly, at this stage, Ānanda is still a streamwinner, and is wondering about the attaining of arhathood.

### 2 Key terms

The term *ahaṅ.kāra, mamaṅ.kāra, mānānusaya* is explained by the Commentary as follows: “I-making” (*ahaṅ,kāra*) is wrong views, and “mine-making” (*mamaṅ,kāra*) is craving. “Conceit” (*māna*) includes all deluded imaginings based on the notion of an “I.” (AA 2:206)

The “conscious body” (*sa,viññāṇa,kāya*) comprises both one’s own conscious body and those of others. (AA 2:206)

Another ancient term is *iñjita* (“agitation,”<sup>1</sup> line b of the verse), and is a synonym for “mental proliferation (*papañca*).”<sup>2</sup> The form *papañcita* appears with its synonyms in **the Yava,kalāpi Sutta** (S 35.-248), namely, conceiving (*maññamāna*), vacillating (*iñjita*), agitation (*phandita*), proliferating (*papañcīta*), and falling into conceit (*māna,gata*). Each of these five terms qualifies the following self-centred conceivings, namely,

- “I am”;
- “I am this”;
- “I shall be”;
- “I shall not be”;
- “I shall consist of form”;
- “I shall be formless”;
- “I shall percipient”;
- “I shall be non-percipient”;
- “I shall be neither percipient nor non-percipient.”

All such conceivings bring suffering upon one: they are “a disease,...a boil,...a dart,” and we should train ourselves to dwell with a mind free of them.<sup>3</sup>

### 3 The Pār’āyana verse

**The (Anusaya) Ānanda Sutta** (A 3.32a) quotes from an ancient text, **the Pār’āyana**, “the Way Across (to the Far Shore),”<sup>4</sup> which is the fifth and last chapter of the Sutta Nipāta, containing 16 sub-sect-

<sup>1</sup> See **Laṭukikopama S** (M 66) = SD 28.11 Intro (3.4.1).

<sup>2</sup> See **Madhu,piṇḍika S** (M 18) = SD 6.14 Intro (2).

<sup>3</sup> S 35.248/4:202 f; also in **Dhātu Vibhaṅga S** (M 140.31/3:246) = SD 4.17 & **Samanupassanā Sutta** (S 22.47/3:47) = SD 26.12. For an analysis, see SD 19.1(5.3).

ions, each of which is a question by one of 16 brahmins and the Buddha's answers. **The Puṇṇaka Pañha**, mentioned in the sutta, is called **the Puṇṇaka Mānava Pucchā**<sup>5</sup> in the Sutta Nipāta, and is the 4th sutta of the Pār'āyana Vagga (Sn 5.4/1043-1048), from which this verse (Sn 1048) is quoted, thus:

Having regarded the high and the low in the world,  
 he, for whom there is no agitation anywhere in the world,  
 at peace,<sup>6</sup> fume-free,<sup>7</sup> affliction-free, desire-free—  
 he has crossed over decay and death, I say! (Sn 1048 = A 4.41.6)<sup>8</sup>

The Sutta Nipāta Commentary explains the phrase “the high and the low” as referring to those that are far or near, good or not, on account of being supramundane or mundane (*Tattha parovaraṇ ti lok'uttara,-lokiya,vasena sundarāsundaram dūre,santikam*, SnA 350,11-14). Or, as far near, that is, the individuality or our own, and so on” (*parovarāṇi ti parāni ca orāni ca, par'attabhāva,sak'attabhāv'ādini parāni ca orāni cā ti vuttam hoti*, SnA 590,6-7). Or, more simply, it refers to different kinds of births or individual existences.

The Aṅguttara Commentary to **the Samādhi Bhāvanā Sutta** (A 4.41) says that at the end of that discourse, the Buddha explains the concentration of the path, while in the verse, he shows the meditative attainment of fruition (*phala,samāpatti*) (AA 3:86).<sup>9</sup>

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<sup>4</sup> Pār'āyana is resolved as *para* (poetic form, *pāra*, across) + *āyana* (the way). The Aṭṭhaka Vagga (Sn 766-975) and the Pār'āyana Vagga (Sn 976-1149), forming the last two chs of Sutta Nipāta are the very old. They are quoted in other parts of the Pali canon (S 2:47,12; A 1:134,9, 4:63,13; see CPD sv), and incl early concepts of the teaching (see T Vetter, *The Ideas and Meditative Practices of Early Buddhism* Leiden, 1988 & “Some remarks on older parts of the Suttanipāta,” in *Early Buddhism*, Leiden, 1990: 100 f). Mahā Niddesa (Nm) is the canonical comy on Aṭṭhaka Vagga, and Cūḷa Niddesa (Nc), on Pār'āyana Vagga (and the Khagga,visāṇa S, Sn 35-75). “The fact that only these parts of Sn are explained confirms that their existence as originally separate texts” (Hinuber, *A Handbook of Pāli Literature*, 1996 §116, 98).

<sup>5</sup> It is likely that Puṇṇaka Pañha is the older name (found in the (Anusaya) Ānanda Sutta, which otherwise would have referred to it as the Puṇṇaka Mānava Pucchā.

<sup>6</sup> “At peace” (*santo*), ie, peaceful through the stilling of opposite defilements (AA 3:85 f).

<sup>7</sup> *Vidhumo* (*vi*, “away” + *dhuma*, “smoke”), “not fuming,” ie, free from the fumes (or smoke) of anger (AA 3:86); or, rid of the fumes of evil deeds of the body, etc (*kāya,duccarit'ādi,dhūma,virahito*, SnA 590).

<sup>8</sup> Also at **Samādhi Bhāvanā S** (A 4.41.6/2:45 f) = SD 24.1.

<sup>9</sup> On *phala,samāpatti*, see **Samādhi,bhāvanā S** (A 4.41.6/2:45 f) = SD 24.1 Intro (1.2).

## The Discourse to Ānanda (on the Latent Tendencies)

A 3.32/1:132 f

### Ānanda's question

1 Then the venerable Ānanda approached the Blessed One. Then, having saluted the Blessed One, he sat down at one side. Seated thus at one side, he spoke thus to the Blessed One:

2 “Bhante, would it be *possible* that a monk who has attained such a concentration so that he would *not* have latent tendencies of I-making, mine-making, and conceit<sup>10</sup> in this conscious body,<sup>11</sup> and that likewise he has *no* latent tendencies of I-making, mine-making, and conceit toward all external sign<sup>12</sup>—

and there will be no latent tendencies of I-making, mine-making, and conceit in whichever liberation of mind and liberation by wisdom that he has attained and dwelled; and he would attain and dwell in those liberation of mind and liberation by wisdom?”<sup>13</sup>

3 “Ānanda, it *would be* possible that a monk who has attained such a concentration so that he would not have the latent tendencies of I-making, mine-making, and conceit in this conscious body, and that likewise he has no latent tendencies of I-making, mine-making, and conceit toward any external sign—

and there will be no latent tendencies of I-making, mine-making, and conceit in whichever liberation of mind and liberation by wisdom that he has attained and dwelled; and he would attain and dwell in those liberation of mind and liberation by wisdom.”

### Overcoming latent tendencies

4 “But *how*, bhante, would it be possible that a monk having attained such a concentration so that he would not have the latent tendencies of I-making, mine-making, and conceit in this conscious body, and that likewise he has no latent tendencies of I-making, mine-making, and conceit toward any external sign—

and there will be no latent tendencies of I-making, mine-making, and conceit in whichever liberation of mind and liberation by wisdom that he has attained and dwelled; and he would attain and dwell in those liberation of mind and liberation by wisdom?”

5 “Here, Ānanda, a monk thinks thus:

‘This is still, this is subtle, that is to say, the stilling of all formations, the letting go of all acquisitions, the destruction of all craving, the ending (of suffering), nirvana’<sup>14</sup>—

This, Ānanda, is how a monk would, having attained such a concentration that he would not have the latent tendencies of I-making, mine-making, and conceit in this conscious body, and that likewise he has no latent tendencies of I-making, mine-making, and conceit toward any external sign—

and there will be no latent tendencies of I-making, mine-making, and conceit in whichever liberation of mind and liberation by wisdom that he has attained and dwelled; and he would attain and dwell in those liberation of mind and liberation by wisdom.

<sup>10</sup> *Ahaṅ.kāra,mamaṅ.kāra,mānānusaya*. Comy explains “I-making” (*ahaṅ,kāra*) as wrong views, and “mine-making” as craving. “Conceit” (*māna*) includes all deluded imaginings based on the notion of an “I.” (AA 2:206)

<sup>11</sup> “Conscious body” (*sa,viññāṇa,kāya*) comprises both one’s own conscious body and those of others. (AA 2:206)

<sup>12</sup> *Siyā nu kho, bhante, bhikkhuno tathā,rūpo samādhi,paṭilābho yathā imasmiṅ ca sa,viññāṇake kāye ahaṅ.-kāra,mamaṅ.kāra,mānānusayā nāssu*. “All external signs” (*bahiddhā sabba,nimitta*) refers to all sense-objects, persons and phenomena. (AA 2:206)

<sup>13</sup> *Yaṅ ca ceto.vimuttiṃ,paññā.vimuttiṃ upasampajja viharato ahaṅ.kāra,mamaṅ.kāra,mānānusayā na honti taṅ ca ceto.vimutti,paññā.vimuttiṃ upasampajja vihareyyā ti?*

<sup>14</sup> *Etam santam etam paṇitam yad idam sabba,saṅkhāra,samatho sabbūpadhi,paṭinissaggo taṅhā-k,khayo virāgo nirodho nibbānan’ti*.

### The Pār'āyana verse

6 Furthermore, Ānanda, it is in this connection that I have spoken in **the Puṇṇaka Pañha** in the Pār'āyana,<sup>15</sup> thus:

*Saṅkhāya lokasmim parôparāni<sup>16</sup>  
yass 'iñjitaṃ n'atthi kuhiñci loke,  
santo vidhūmo anīgho nirāso  
atāri so jāti,jaranti brūmī ti.*

Having regarded the high and the low<sup>17</sup> in the world,  
he, for whom there is no agitation<sup>18</sup> whatever in the world,  
at peace, fume-free,<sup>19</sup> affliction-free, desire-free—  
he has crossed over decay and death, I say!”

(Sn 1048 = A 4.41.6/2:45 f; cf Tha 1273 & Comy)

091213; 091222a; 100831

<sup>15</sup> That is, **the Question of Puṇṇaka**, Sn 1048 = A 4.41.6/2:45 f. **The Pārāyana**, “the Way Across,” is the fifth and last ch of Sn, containing 16 sub-sections, each of which is a question by one of the 16 brahmins and the Buddha’s answers. Puṇṇaka Pañha is its 4th ch (Sn 5.4/1043-1048).

<sup>16</sup> Variant of *parovara*, ie, *para* + *avara*.

<sup>17</sup> Be Se *paroparāni*; Ce Ee *parovarāni*. See PED: *parovara*. See Intro (3).

<sup>18</sup> *Iñjita*, see Intro (2).

<sup>19</sup> **Vidhuma** (*vi*, “away” + *dhuma*, “from smoke,” Sn 1048) = *vīta,dhuma* (“without” + *dhuma*, “smoke,” D 2:134; M 1:365; M 1:74 = S 2:99 = 4:188; J 1:15, 153, 3:447, 5:135; DhA 2:68; Vism 301) ie, free from the fumes (or smoke) of anger (AA 3:86); or, rid of the fumes of evil deeds of the body etc (*kāya,duccarit'ādi,dhūma,virahito*, SnA 590).