

Yarnbasket for a Buddhist

**Volume 3
Part 2**

Anguttara Nikāya

By-the-Numbers

**Selected Suttas
Books 6-11**

**Translated from the Pāli
by
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Namo tassa arahato, sammā sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed Bhikkhus
that carried the *Dhamma* in mind before it was written down
and those who wrote it down.

To my book-learn'n teachers
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and all those too little-sung heros
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To the face-to-face teachers:

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Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Anguttara Nikāya
Chakka-Nipātā

The Book of Sixes

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

Once upon a time,
The Consummately Self-Awakened
Sāvattihī Town revisiting,
Anāthapiṇḍika Park,
Jeta Grove.

There then The Consummately Self-Awakened
addressed the beggars:

"Beggars!"

And "*Bhante!*" the beggars responded.

The Consummately Self-Awakened said this to them:

Possessing six *Dhammas*, beggars,
a beggar could break up Mount Himalaya,
king of mountains,
not to speak of
the corpus of blindness.

What six?

Here a beggar will have
skill at attaining serenity;
will have
skill at establishing serenity;
will have

skill at arising from serenity;
will have
skill at the pastures of serenity;
will have
skill at conducting himself in serenity.
Possessing these six *Dhammas*, beggars,
a beggar could break up Mount Himalaya,
king of mountains,
not to speak of
the corpus of blindness."

AN 6.024

There then a beggar approached The Consummately Self-Awakened.

Having approached
he gave salutation and
took a seat to one side.

Seated at one side then,
that beggar said this to The Consummately Self-Awakened:

"How many times are there, *bhante*,
that a beggar should come to see
a mind-become one?"

"Six, beggar, are the times
that a beggar should come
to see a mind-become one.

What six?

Here, beggar,
at such a time
as a beggar abides
overwhelmed in heart by
lust for sense-pleasures,
beset by
lust for sense-pleasures, and
the riddance of such lust
for sense-pleasures
as have arisen
is not known,
at such a time
a beggar should come to see

**a mind-become one and
say:**

**'I friend, abide
overwhelmed in heart by
lust for sense-pleasures,
beset by
lust for sense-pleasures, and
the riddance of such lust
for sense-pleasures
as have arisen
is not known by me.**

**Well done for me, friend,
would be a dissertation
on the letting go of
lust for sense-pleasures.'**

**Then that mind-become one
gives that beggar a dissertation
on the letting go of
lust for sense-pleasures.**

**This, beggar,
is the first occasion
when a beggar should come
to see a mind-become-one.**

**Again, beggar,
and furthermore,
at such a time
as a beggar abides
overwhelmed in heart
by deviance,
beset by
deviance, and
the riddance of such deviance
as has arisen
is not known,
at such a time
a beggar should come
to see a mind-become one and
say:**

'I friend, abide

overwhelmed in heart
by deviance,
beset by deviance, and
the riddance of such deviance
as has arisen
is not known by me.

Well done for me, friend,
would be a dissertation
on the letting go of
deviance.'

Then that mind-become one
gives that beggar
a dissertation on
the letting go of
deviance.

This, beggar,
is the second occasion
when a beggar should come to see
a mind-become one.

Again, beggar, and furthermore,
at such a time
as a beggar abides
overwhelmed in heart by
lazyness and inertia,
beset by lazyness and inertia, and
the riddance of such lazyness and inertia
as has arisen
is not known,
at such a time
a beggar should come to see
a mind-become one and
say:

'I friend, abide
overwhelmed in heart by
lazyness and inertia,
beset by
lazyness and inertia, and
the riddance of such lazyness and inertia
as has arisen

is not known by me.

Well done for me, friend,
would be a dissertation on
the letting go of
lazyness and inertia.'

Then that mind-become one
gives that beggar
a dissertation on
the letting go of
lazyness and inertia.

This, beggar,
is the third occasion
when a beggar should come
to see a mind-become one.

Again, beggar, and furthermore,
at such a time
as a beggar abides
overwhelmed in heart by
agitation and anxiety,
beset by
agitation and anxiety, and
the riddance of such
agitation and anxiety
as has arisen
is not known,
at such a time
a beggar should come
to see a mind-become one and
say:

'I friend,
abide overwhelmed in heart by
agitation and anxiety,
beset by
agitation and anxiety, and
the riddance of such
agitation and anxiety
as has arisen
is not known by me.

Well done for me, friend,

would be a dissertation on
the letting go of agitation and anxiety.'

Then that mind-become one
gives that beggar
a dissertation on
the letting go of agitation and anxiety.

This, beggar,
is the fourth occasion
when a beggar should come
to see a mind-become one.

Again, beggar, and furthermore,
at such a time
as a beggar abides
overwhelmed in heart
by second-thoughts,
beset by second-thoughts, and
the riddance of such second-thoughts
as have arisen
is not known,
at such a time
a beggar should come
to see a mind-become one and
say:

'I friend,
abide overwhelmed in heart by
second-thoughts,
beset by
second-thoughts, and
the riddance of such second-thoughts
as have arisen
is not known by me.

Well done for me, friend,
would be a dissertation on
the letting go of second-thoughts.'

Then that mind-become one
gives that beggar a dissertation on
the letting go of second-thoughts.

This, beggar,

is the fifth occasion
when a beggar should come
to see a mind-become one.

Again, beggar, and furthermore,
at such a time as a beggar
does not know,
does not see
that sign,
proceeding from which sign,
when that sign
is studied in mind
concludes in the destruction of
the corrupting influences,
at such a time
a beggar should come
to see a mind-become one and
say:

'I friend,
do now know,
do not see
that sign,
proceeding from which sign,
when that sign
is studied in mind,
concludes in the destruction of
the corrupting influences.

Well done for me, friend,
would be a dissertation
on knowing,
on seeing
that sign,
proceeding from which sign,
when that sign
is studied in mind,
concludes in the destruction of
the corrupting influences.'

Then that mind-become one
gives that beggar a dissertation on
knowing,

**on seeing
that sign,
proceeding from which sign,
when that sign
is studied in mind,
concludes in the destruction of
the corrupting influences.**

**This, beggar,
is the sixth occasion
when a beggar should come
to see a mind-become one.**

**These, beggar,
are the six times
that a beggar should come
to see a mind-become one."**

AN 6.27

**"There are, beggars,
six constituents of vision.**

What six?

**Change-perception,
change based
pain-perception,
pain based
not-self-perception,
letting-go-perception,
dispassion-perception,
ending-perception.**

**These then, beggars, are
the six constituents of vision."**

AN 6.35

**There then a certain Brahman
came upon The Consummately Self-Awakened and approached.**

**Having approached The Consummately Self-Awakened
he exchanged welcomes.**

**Having exchanged welcomes,
pleasantries and**

reminiscences,
he took a seat to one side.

Seated to one side then,
the brahman said this to The Consummately Self-Awakened:

"I, Good Gotama,
state this,
theorize thus,
namely:

There is no self-doer;
there is no other-doer."

"I, brahman,
would not thus state,
thus theorize,
for such is unseen,
unheard of.

How, tell me,
could one,
going ahead on one's own,
returning on one's own,
thus state:

'There is no self-doer;
there is no other-doer'?"

"What do you think, brahman,
is there such a thing
as starting?"

"Even so, good man."

"There being such a thing
as starting,
are beings clearly known to start?"

"Even so, good man."

"Well then, brahman,
there being such a thing
as starting,
and beings being clearly known to start,
this is,
among beings,
the self-doer;

this is the other-doer.

**What do you think, brahman,
is there such a thing
as departure?"**

"Even so, good man."

**"There being such a thing
as departure,
are beings clearly known to depart?"**

"Even so, good man."

**"Well then, brahman,
there being such a thing
as departure,
and beings being clearly known to depart,
this is,
among beings,
the self-doer;
this is the other-doer.**

**What do you think, brahman,
is there such a thing
as going beyond?"**

"Even so, good man."

**"There being such a thing
as going beyond,
are beings clearly known to go beyond?"**

"Even so, good man."

**"Well then, brahman,
there being such a thing
as going beyond,
and beings being clearly known to go beyond,
this is,
among beings,
the self-doer;
this is the other-doer."**

**"What do you think, brahman,
is there such a thing
as perseverance?"**

"Even so, good man."

**"There being such a thing
as perseverance,
are beings clearly known to persevere?"**

"Even so, good man."

**"Well then, brahman,
there being such a thing
as perseverance,
and beings being clearly known to persevere,
this is,
among beings,
the self-doer;
this is the other-doer.**

**What do you think, brahman,
is there such a thing
as endurance?"**

"Even so, good man."

**"There being such a thing
as endurance,
are beings clearly known to endure?"**

"Even so, good man."

**"Well then, brahman,
there being such a thing
as endurance,
and beings being clearly known to endure,
this is,
among beings,
the self-doer;
this is the other-doer.**

**What do you think, brahman,
is there such a thing
as approaching?"**

"Even so, good man."

**"There being such a thing
as approaching,
are beings clearly known to approach?"**

"Even so, good man."

"Well then, brahman,

there being such a thing
as approaching,
and beings being clearly known to approach,
this is,
among beings,
the self-doer;
this is the other-doer.

I, brahman,
would not thus state,
thus theorize,
for such is unseen,
unheard of.

How, tell me,
could one,
going ahead on one's own,
returning on one's own,
thus state:

There is no self-doer;
there is no other-doer?"

"Superbly done, good Gotama!

Superbly done, good Gotama!

It is as though, good Gotama,
that which was upside-down
were set right-side up,
the covered were uncovered,
the lost were told the way,
an oil-lamp were brought into the darkness
so that those with eyes in their heads
could see shapes.

Thus thusly the Elder Gotama
has shown *Dhamma*
with not simply one exposition.

I go to The Consummately Self-Awakened
for refuge and
to the *Dhamma* and
to the Order of beggars.

Having been given life this day,
remember me

**as a follower
who has taken refuge in
the Venerable Gotama."**

AN 6.38

**Once upon a time the elder Sāriputta
was residing in Rājagaha,
back-round Vulture's Peak.**

**Then having earlier
attended to his bowl and robes,
the elder Sāriputta,
descending Vulture's Peak
followed by many beggars, and
noticing a certain large tree-trunk
asked those beggars:**

**"Do you see, friends,
that large tree-trunk there?"**

"We do, friend."

**"If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as earth.**

How so?

**There is, friends,
in that tree-trunk
the earth-aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that
determine that tree-trunk
as earth.**

**If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as water.**

How so?

**There is, friends,
in that tree-trunk
the water-aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that
determine that tree-trunk
as water.**

**If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as fire.**

How so?

**There is, friends,
in that tree-trunk
the fire-aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that
determine that tree-trunk
as fire.**

**If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as wind.**

How so?

**There is, friends,
in that tree-trunk
the wind-aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that**

**determine that tree-trunk
as wind.**

**If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as beautiful.**

How so?

**There is, friends,
in that tree-trunk
the beauty-aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that
determine that tree-trunk
as beautiful.**

**If he so wished, friends,
a beggar who was a master of power,
one with mental control,
could determine that tree-trunk
as ugly.**

How so?

**There is, friends,
in that tree-trunk
the ugliness aspect,
consequently if he so wished,
a beggar who was a master of power,
one with mental control,
could by means of that
determine that tree-trunk
as ugly.'**

AN 6.41

**Once upon a time the Elder, Mahā Cunda,
Cetī-land revisiting,
Sahajātiyaṃ.**

There then the Elder, Mahā Cundo,

said this to the *bhikkhus*:

"Beggar friends!"

And the beggars responding

"Yes?"

Mahā Cundo said this:

"Here friends

Dhamma-yogi beggars

disparage knower beggars,

saying:

'These,

actually burning,

inflamed,

say:

"We are knowers!

We are knowers!" —

What in fact is

this knowing?

Why is this

"knowing"?

How is this,

in fact,

knowing!?'

So saying, the *Dhamma-yogi* beggars

are not being brilliant,

and the knowing beggars

are not made out to be brilliant,

and such is not helpful for

the majority

does not lead to the happiness of

the majority

does not lead to

the happiness and benefit of

the majority of gods or men.

Here friends knower beggars

disparage *Dhamma-yogi* beggars,

saying:

'These, thoroughly puffed up,

**excitable,
unsteady,
mouthy,
loose-lipped,
forgetful,
without self-awareness,
scatter-brained,
mentally deranged,
out-of-control forces say:**

"We are *Dhamma-yogis!*

We are *Dhamma-yogis!*"

**What in fact
is this *Dhamma-yoking?***

**Why is this
"*Dhamma-yoking*"?**

**Indeed how
is this
Dhamma-yoking!?'**

**So saying,
the knower beggars
are not being brilliant,
and the *Dhamma-yogi* beggars
are not made out to be brilliant,
and such is not helpful for
the majority
does not lead to the happiness of
the majority
does not lead to
the happiness and benefit of
the majority of gods or men.**

**Here further, friends,
Dhamma-yogi beggars just speak highly of
Dhamma-yogi beggars,
do not speak highly of
knower beggars.**

**So saying,
the *Dhamma-yogi* beggars
are not being brilliant,**

**and the knower beggars
are not made out to be brilliant,
and such is not helpful for
the majority
does not lead to the happiness of
the majority
does not lead to
the happiness and benefit of
the majority of gods or men.**

**Here further, friends,
knower beggars just speak highly of
knower beggars,
do not speak highly of
Dhamma-yogi beggars.**

**So saying,
the knower beggars
are not being brilliant,
and the *Dhamma-yogi* beggars
are not made out to be brilliant,
and such is not helpful
for the majority
does not lead to the happiness of
the majority
does not lead to
the happiness and benefit of
the majority of gods or men.**

**Therefore friends,
train yourselves this way:**

**'Being *Dhamma-yogis*
we will speak highly of
knower beggars.'**

This is how you should train yourselves.

How come?

**A snapping-fine thing, friends,
and not easy to gain in this world
is the sight of such men
as those who live in bodily contact
with the deathless.**

**Therefore friends,
train yourselves this way:**

**'Being knowers,
we will speak highly of
Dhamma-yogi beggars.'**

This is how you should train yourselves.

How come?

**A snapping-fine thing, friends,
and not easy to gain in this world
is the sight of such men
as they who pierce with vision
and see in detail
the deep wisdom of
the path to the goal."**

AN 6.46

**Once upon a time The Consummately Self-Awakened,
Sāvattḥī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

**There then,
Top-knot-Sīvaka,
the wanderer,
approached The Consummately Self-Awakened
and drew near.**

**Having drawn near,
he gave salutation.**

**Having given salutation,
having exchanged greetings,
he took a seat to one side.**

**Seated to one side then,
Top-knot-Sīvaka the wanderer said this
to The Consummately Self-Awakened:**

"A 'to-be-seen-for-one's-self' *Dhamma*.

A 'to-be-seen-for-one's-self' *Dhamma*.

This, *bhante*, is what they say.

In what way then, *bhante*,

is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!',
to be experienced individually
through vision?"

"In this case *Sīvaka*
what is required
is a counter-question and
you should make such response
as seems fit to you.

What to you think, *Sīvaka*?

There being greed within,
is this known:

'There is greed within me'?

There being no greed within,
is this known:

'There is no greed within me'?"

"Even so, *bhante*."

"Whenever *Sīvaka*
there being greed within,
this is known:

'There is greed within me,'
there being no greed within,
this is known:

'There is no greed within me,'
then in this way *Sīvaka*
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!',
to be experienced individually through vision.

What to you think, *Sīvaka*?

There being hate within,
is this known:

'There is hate within me'?

There being no hate within,
is this known:

'There is no hate within me'?"

"Even so, *bhante*."

"Whenever, Sīvaka
there being hate within,
this is known:

'There is hate within me,'
there being no hate within,
this is known:

'There is no hate within me,'
then in this way, Sīvaka
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually through vision.

What to you think, Sīvaka?

There being confusion within,
is this known:

'There is confusion within me'?

There being no confusion within,
is this known:

'There is no confusion within me'?"

"Even so, *bhante*."

"Whenever, Sīvaka
there being confusion within,
this is known:

'There is confusion within me,'
there being no confusion within,
this is known:

'There is no confusion within me,'
then in this way, Sīvaka
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually through vision.

What to you think Sīvaka?

There being forms of behavior
pointing to greed within,
is this known:

**'There are forms of behavior
pointing to greed within me'?**

**There being no forms of behavior
pointing to greed within,
is this known:**

**'There are no forms of behavior
pointing to greed within me'?"**

"Even so, *bhante*."

**"Whenever, Sīvaka
there being forms of behavior
pointing to greed within,
this is known:**

**'There are forms of behavior
pointing to greed within me,'
there being no forms of behavior
pointing to greed within,
this is known:**

**'There are no forms of behavior
pointing to greed within me,'
then in this way, Sīvaka
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually through vision.**

What to you think, Sīvaka?

**There being forms of behavior
pointing to hate within,
is this known:**

**'There are forms of behavior
pointing to hate within me'?**

**There being no forms of behavior
pointing to hate within,
is this known:**

**'There are no forms of behavior
pointing to hate within me'?"**

"Even so, *bhante*."

"Whenever Sīvaka

**there being forms of behavior
pointing to hate within,
this is known:**

**'There are forms of behavior
pointing to hate within me,'
there being no forms of behavior
pointing to hate within,
this is known:**

**'There are no forms of behavior
pointing to hate within me,'
then in this way, Sīvaka
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually through vision.**

What to you think Sīvaka?

**There being forms of behavior
pointing to confusion within,
is this known:**

**'There are forms of behavior
pointing to confusion within me.'?**

**There being no forms of behavior
pointing to confusion within,
is this known:**

**'There are no forms of behavior
pointing to confusion within me.'?"**

"Even so, *bhante*."

**"Whenever, Sīvaka
there being forms of behavior
pointing to confusion within,
this is known:**

**'There are forms of behavior
pointing to confusion within me,'
there being no forms of behavior
pointing to confusion within,
this is known:**

**'There are no forms of behavior
pointing to confusion within me,'**

then in this way Sīvaka
is there a 'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually through vision."

"Wonderful, *bhante!*

Wonderful, *bhante!*

It is, *bhante*,
as though the turned-down
were turned upright;
the lost
were told the way,
an oil-lamp were brought into the darkness
so that those with eyes in their heads
could see shapes.

Thus thusly The Consummately Self-Awakened
has shown *Dhamma*
with not simply one exposition.

I go to The Consummately Self-Awakened
for refuge and
to the *Dhamma* and
to the Order of Beggars.

Having been given life this day,
remember me as a follower
who has taken refuge
in the Venerable Gotama."

AN 6.47

There then, a brahman approached The Consummately Self-Awakened
and
drew near.

Having drawn near,
he gave salutation.

Having given salutation,
having exchanged greetings,
he took a seat to one side.

Seated to one side then,
the brahman said this

to The Consummately Self-Awakened:

"A 'to-be-seen-for-one's-self' *Dhamma*.

A 'to-be-seen-for-one's-self' *Dhamma*.

**This, good Gotama,
is what they say.**

**In what way then, good Gotama,
is there a**

**'to-be-seen-for-one's-self' *Dhamma*,
timeless,**

**inviting 'come, see!'
to be experienced individually
through vision?"**

**"In this case brahman
what is required is a counter-question
and you should make such response
as seems fit to you.**

What do you think brahman?

**There being lust within,
is this known:**

'There is lust within me?'"

**There being no lust within,
is this known:**

'There is no lust within me?'"

"Even so, good Gotama."

**"Whenever, brahman
there being lust within,
this is known:**

**'There is lust within me,'
there being no lust within,
this is known:**

**'There is no lust within me,'
then in this way brahman
is there a**

**'to-be-seen-for-one's-self' *Dhamma*,
timeless,**

**inviting 'come, see!'
to be experienced individually**

through vision.

What to you think brahman?

There being hate within,
is this known:

'There is hate within me?''

There being no hate within,
is this known:

'There is no hate within me'?'

"Even so, good Gotama."

"Whenever brahman
there being hate within,
this is known:

'There is hate within me,'
there being no hate within,
this is known:

'There is no hate within me,'
then in this way, brahman
is there a

'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually
through vision.

What to you think, brahman?

There being confusion within,
is this known:

'There is confusion within me?''

There being no confusion within,
is this known:

'There is no confusion within me'?'

"Even so, good Gotama."

"Whenever, brahman,
there being confusion within,
this is known:

'There is confusion within me,'
there being no confusion within,
this is known:

**'There is no confusion within me,'
then in this way, brahman,
is there a
'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'
to be experienced individually
through vision.**

What to you think, brahman?

**There being confusion
with regard to body, within,
is this known:**

**'There is confusion
with regard to body
within me?'"**

**There being no confusion
with regard to body within,
is this known:**

**'There is no confusion
with regard to body
within me'?"**

"Even so, good Gotama."

**"Whenever, brahman,
there being confusion
with regard to body
within,
this is known:**

**'There is confusion
with regard to body
within me,'
there being no confusion
with regard to body
within,
this is known:**

**'There is no confusion
with regard to body
within me,'
then in this way, brahman,**

is there a
'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!',
to be experienced individually
through vision.

What to you think brahman?

There being confusion
with regard to speech within,
is this known:

'There is confusion
with regard to speech
within me?'"

There being no confusion
with regard to speech within,
is this known:

'There is no confusion
with regard to speech
within me?'"

"Even so, good Gotama."

"Whenever, brahman,
there being confusion
with regard to speech within,
this is known:

'There is confusion
with regard to speech
within me,'

there being no confusion
with regard to speech within,
this is known:

'There is no confusion
with regard to speech
within me,'

then in this way, brahman,
is there a

'to-be-seen-for-one's-self' *Dhamma*,
timeless,
inviting 'come, see!'

to be experienced individually
through vision.

What to you think brahman?

There being mental-confusion within,
is this known:

'There is mental-confusion
within me?''

There being no mental-confusion within,
is this known:

'There is no mental-confusion
within me?''

"Even so, good Gotama."

"Whenever brahman
there being mental-confusion within,
this is known:

'There is mental-confusion
within me,'

there being no mental-confusion within,
this is known:

'There is no mental-confusion
within me,'

then in this way, brahman,
is there a

'to-be-seen-for-one's-self' *Dhamma*,
timeless,

inviting 'come, see!'

to be experienced individually
through vision."

"Wonderful, Master Gotama!

Wonderful, Master Gotama!

It is, Master Gotama,

as though the turned-down

were turned upright;

the lost were told

the way,

an oil-lamp were brought into the darkness

so that those with eyes in their heads

could see shapes.

**Thus thusly Master Gotama
has shown Dhamma
with not simply one exposition.**

**I go to The Consummately Self-Awakened
for refuge and
to the *Dhamma* and
to the Order of Beggars.**

**Having been given life this day,
remember me
as a follower
who has taken refuge
in the Venerable Gotama.**

AN 6.48

**"There being no restraint of the forces, beggars,
for those lacking in force-restraint-insight,
the foundation for
ethical culture,
is cut off.**

**There being no ethical culture,
ethical-culture-insight,
the foundation for
consummate serenity,
is cut off.**

**There being no consummate serenity,
consummate-serenity-insight,
the foundation for
knowing and seeing *Dhammas*
the way they really are,
is cut off.**

**There being no knowing and seeing *Dhammas*
as they really are,
knowing-and-seeing-insight,
the foundation for
dispassionate distaste,
is cut off.**

**Their being no dispassionate-distaste
dispassionate-distaste-insight,**

**the foundation for
knowing and seeing freedom,
is cut off.**

**In the same way, beggars,
as with a tree,
bereft of branches and foliage —
its shoots cannot reach maturity,
its bark cannot reach maturity,
its sapwood cannot reach maturity,
its heartwood cannot reach maturity.**

**Even so, beggars,
there being no restraint of the forces,
for those lacking in force-restraint-insight,
the foundation for
ethical culture,
is cut off.**

**There being no ethical culture,
ethical-culture-insight,
the foundation for
consummate serenity,
is cut off.**

**There being no consummate serenity,
consummate-serenity-insight,
the foundation for
knowing and seeing *Dhammas*
as they really are,
is cut off.**

**There being no knowing and seeing *Dhammas*
the way they really are,
knowing-and-seeing-insight,
the foundation for
dispassionate distaste,
is cut off.**

**Their being no dispassionate-distaste
dispassionate-distaste-insight,
the foundation for
knowing and seeing freedom,
is cut off.**

**"There being restraint of
the forces, beggars,
those possessing force-restraint
possess the foundation for
ethical culture.**

**There being ethical culture,
those possessing ethical culture
possess the foundation for
consummate serenity.**

**There being consummate serenity,
those possessing consummate serenity
possess the foundation for
knowing and seeing *Dhammas*
as they really are.**

**There being knowing and seeing *Dhammas*
as they really are,
those possessing knowing and seeing *Dhammas*
as they really are
possess the foundation for
dispassionate distaste.**

**There being dispassionate distaste,
those possessing dispassionate distaste
possess the foundation for
knowing and seeing freedom.**

**In the same way, beggars,
as with a tree,
possessed of branches and foliage,
its shoots can reach maturity,
its bark can reach maturity,
its sapwood can reach maturity,
its heartwood can reach maturity.**

**Even so, beggars,
there being restraint of the forces,
those possessing force-restraint
possess the foundation for
ethical culture.**

**There being ethical culture,
those possessing ethical culture**

possess the foundation for
consummate serenity.

There being consummate serenity,
those possessing consummate serenity
possess the foundation for
knowing and seeing *Dhammas*
as they really are.

There being knowing and seeing *Dhammas* as they really are,
those possessing knowing and seeing *Dhammas* as they really are
possess the foundation for
dispassionate distaste.

There being dispassionate distaste,
those possessing dispassionate distaste
possess the foundation for
knowing and seeing freedom.

AN 6.50

Once upon a time The Consummately Self-Awakened,
Baranasi-town residing
Isipatana,
Deer Refuge,
and there,
many elder beggars
after returning from their beggar's rounds
were sitting around Mandala Hall
involved in this round of talk
that had turned up:

"The Consummately Self-Awakened said this, friends,
concerning the way to the beyond
in *The Questions of Metteyya*:

'Who both ends sees
unstuck by middle's counsel
'Great man' he,
say I,
who has escaped the seamstress here.'

What then friends is the first end?

What the second,
what the middle,

and who the seamstress, say?"

**This said,
another beggar addressed the elder beggars
and said:**

**"Contact friends
is the first end,
the arising of contact
is the second end,
the ending of contact
is the middle,
hunger and thirst
the seamstress.**

**For hunger and thirst it is
that ever stitches living
to being reborn again.**

**With just this much, friends
a *bhikkhu*
has understanding of
the understandable
thorough understanding of
the thoroughly understandable.**

**Understanding
the understandable
thoroughly understanding
the thoroughly understandable
he has got the end of pain
here among visible *Dhammas*,
Say I."**

**This said,
another beggar addressed the elder beggars
and said:**

**"The past, friends,
is the first end
the future is
the second end
the present
is the middle
hunger and thirst**

the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends
a *bhikkhu*
has understanding of
the understandable,
thorough understanding of
the thoroughly understandable.

Understanding
the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

This said,
another beggar addressed the elder beggars
and said:

"Pleasure, friends,
is the first end,
painful sensation
is the second end,
neither-painful-nor-pleasant sensation
is the middle,
hunger and thirst
the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends
a *bhikkhu*
has understanding of
the understandable,
thorough understanding of
the thoroughly understandable.

Understanding

the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

This said,
another beggar addressed the elder beggars
and said:

"Name, friends,
is the first end,
form
is the second end,
consciousness
is the middle,
hunger and thirst
the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends
a *bhikkhu*
has understanding of
the understandable,
thorough understanding of
the thoroughly understandable.

Understanding
the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

This said,
another beggar addressed the elder beggars
and said:

"The six internal spheres, friends,
is the first end,

the external spheres
the second end,
consciousness the middle,
hunger and thirst
the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends
a *bhikkhu*
has understanding of
the understandable,
thorough understanding of
the thoroughly understandable.

Understanding
the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

This said,
another beggar addressed the elder beggars
and said:

"One's own body friends
is the first end,
the arising of one's own body
the second end,
the ending of one's own body
the middle,
hunger and thirst
the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends
a *bhikkhu*
has understanding of

the understandable,
thorough understanding of
the thoroughly understandable.

Understanding
the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

This said,
another beggar addressed the elder beggars
and said:

"We have all answered, friends,
each in accordance with his own reflection.

How would it be then, friends,
if we, approaching The Consummately Self-Awakened,
having approached The Consummately Self-Awakened,
informed him of this?

Howsoever The Consummately Self-Awakened explains it,
that is how we will retain it."

"Even so, friend,"
those elder beggars said
to that beggar in response.

Then those elder beggars,
approaching The Consummately Self-Awakened,
having approached
and saluting The Consummately Self-Awakened with raised palms,
sat down to one side.

Sitting to one side then
the elder beggars informed The Consummately Self-Awakened
of all they had said,
and asked:

"Which one of us, *bhante*,
spoke well?"

"All of you, beggars,
spoke well
according to his bent,

but as for what was said
concerning the way to the beyond
in *The Questions of Metteyya*:

'Who both ends sees
unstuck by middle's counsel
"Great man" he,
say I,
who has escaped the seamstress here'
listen up,
pay attention
I will speak!"

"Even so *bhante!*"
those elder beggars responded to The Consummately Self-Awakened, and
The Consummately Self-Awakened said this to them:

"Contact friends
is the first end,
the arising of contact
is the second end,
the ending of contact
is the middle,
hunger and thirst
the seamstress.

For hunger and thirst it is
that ever stitches living
to being reborn again.

With just this much, friends,
a *bhikkhu* has understanding of
the understandable,
thorough understanding of
the thoroughly understandable.

Understanding
the understandable,
thoroughly understanding
the thoroughly understandable,
he has got the end of pain
here among visible *Dhammas*,
Say I."

**"I will teach you, beggars,
a curriculum in
Dhamma,
a curriculum in
drawing-from-experience,
give ear,
focus the mind well,
I will speak!"**

**"Even so, *bhante*"
the beggars responded to The Consummately Self-Awakened.
Then The Consummately Self-Awakened said this:**

**"And what, beggars,
is this curriculum in
Dhamma,
this curriculum in
drawing-from-experience?"**

**Become an expert
on desire,
become an expert on
that from which desire springs,
become an expert on
desire's variety,
become an expert on
desire's outcome,
become an expert on
desire's eradication,
become an expert on
the way to go to
desire's eradication.**

**Become an expert on
sense-experience,
become an expert on
that from which sense-experience springs,
become an expert on
sense-experience's variety,
become an expert on
sense-experience's outcome,
become an expert on
sense-experience's eradication,**

**become an expert on
the way to go to
sense-experience's eradication.**

**Become an expert on
perception,
become an expert on
that from which perception springs,
become an expert on
perception's variety,
become an expert on
perception's outcome,
become an expert on
perception's eradication,
become an expert on
the way to go to
perception's eradication.**

**Become an expert on
the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.**

**Become an expert on
kamma,
become an expert on
that from which *kamma* springs,
become an expert on
kamma's variety,
become an expert on
kamma's outcome,
become an expert on
kamma's eradication,**

become an expert on
the way to go to
kamma's eradication.

Become an expert on
pain,
become an expert on
that from which pain springs,
become an expert on
pain's variety,
become an expert on
pain's outcome,
become an expert on
pain's eradication,
become an expert on
the way to go to
pain's eradication.

'Become an expert on
desire,
become an expert on
that from which desire springs,
become an expert on
desire's variety,
become an expert on
desire's outcome,
become an expert on
desire's eradication,
become an expert on
the way to go to
desire's eradication.'

This is what was said.

And because of what
was it said?

Five, beggars,
are the strings of desire:

Visual consciousness of
forms
— sought after,
craved,
pleasing,

**attractive,
associated with desire,
fit for a king.**

**Auditory consciousness of
sounds**

**— sought after,
craved,
pleasing,
attractive,
associated with desire,
fit for a king.**

**Nasal consciousness of
scents**

**— sought after,
craved,
pleasing,
attractive,
associated with desire,
fit for a king.**

**Tongue consciousness of
savours**

**— sought after,
craved,
pleasing,
attractive,
associated with desire,
fit for a king.**

**Bodily consciousness of
touches**

**— sought after,
craved,
pleasing,
attractive,
associated with desire,
fit for a king.**

**Although, beggars,
these are not desire,
'the strings of desire'
is the name given them**

in the discipline of the Aristocrats.

Principled in lust is man's desire.

Not is desire in the world's shimmering borne.

Principled in lust is man's desire.

Separate the world's shimmering stands.

Therefore do the wise their wantings discipline.

**And what, beggars,
is that from which desire springs?**

**Contact, beggars,
is that from which desire springs.**

**And what, beggars,
is desire's variety?**

**One, beggars, is desire for forms,
another desire for sounds,
another desire for scents,
another desire for savours,
another desire for contact.**

**This, beggars,
is said to be
desire's variety.**

**And what, beggars,
is desire's outcome?**

**Whensoever, beggars,
there is pairing
with this or that desire,
there is further
drawn from that experience
that which partakes of the rewarding,
that which partakes of the unrewarding.**

**This, beggars,
is said to be desire's outcome.**

**And what, beggars,
is desire's eradication?**

**Contact's eradication, beggars,
is desire's eradication.**

**It is this very
Aristocratic Eight-Dimensional Consummate-Way**

that is the way to go to
desire's eradication,
that is:

Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Control,
Consummate Mind,
Consummate Serenity.

And when, beggars,
the student of the Aristocrats
knows desire in this way,
knows that from which desire springs,
knows desire's variety,
knows desire's outcome,
knows desire's eradication,
knows the way to go to desires eradication,
then he knows this best of lives
having drawn it from the experience
of the eradication of desire.

'Become an expert on desire, beggars,
become an expert on
that from which desire springs,
become an expert on
desire's variety,
become an expert on
desire's outcome,
become an expert on
desire's eradication,
become an expert on
the way to go to
desire's eradication.'

This is what was said.

And it was because of this
that it was said.

'Become an expert on
sense-experience,

become an expert on
that from which sense-experience springs,
become an expert on
sense-experience's variety,
become an expert on
sense-experience's outcome,
become an expert on
sense-experience's eradication,
become an expert on
the way to go to
sense-experience's eradication.'

This is what was said.

And because of what
was it said?

Three, beggars,
are the sense-experiences:

Pleasant sense-experience,
painful sense-experience,
not-painful-but-not-pleasant sense-experience.

And what, beggars,
is that from which
sense-experience springs?

Contact, beggars,
is that from which
sense-experience springs.

And what, beggars,
is sense-experience's variety?

There is, beggars,
pleasant sense-experience
that is carnal,
there is pleasant sense-experience
that is without carnality,
there is unpleasant sense-experience
that is carnal,
there is unpleasant sense-experience
that is without carnality,
there is not-painful-but-not-pleasant sense-experience
that is carnal, and

**there is not-painful-but-not-pleasant sense-experience
that is without carnality.**

**This, beggars,
is said to be
sense-experience's variety**

**And what, beggars,
is sense-experience's outcome?**

**Whensoever, beggars,
there is pairing
with this or that sense-experience,
there is further
drawn from that experience
that which partakes of the rewarding,
that which partakes of the unrewarding.**

**This, beggars,
is said to be
sense-experience's outcome.**

**And what, beggars,
is sense-experiences eradication?**

**Contact's eradication, beggars,
is sense-experience's eradication.**

**And it is this very
Aristocratic Eight-Dimensional Consummate-Way
that is the way to go to
sense-experience's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**And when, beggars,
the student of the Aristocrats
knows sense-experience in this way,
knows that from which sense-experience springs,**

**knows sense-experience's variety,
knows sense-experience's outcome,
knows sense-experience's eradication,
knows the way to go to
sense-experience's eradication,
then he knows this best of lives
having drawn it from the experience
of the eradication of sense-experience.**

**'Become an expert on sense-experience,
become an expert on
that from which sense-experience springs,
become an expert on
sense-experience's variety,
become an expert on
sense-experience's outcome,
become an expert on
sense-experience's eradication,
become an expert on
the way to go to
sense-experience's eradication.'**

This is what was said.

**And it was because of this
that it was said.**

**'Become an expert on perception,
become an expert on
that from which perception springs,
become an expert on
perception's variety,
become an expert on
perception's outcome,
become an expert on
perception's eradication,
become an expert on
the way to go to
perception's eradication.'**

This is what was said.

**And because of what
was it said?**

**Six, beggars,
are the perceptions:**

**Perception of form,
perception of sound,
perception of scent,
perception of savour,
perception of touch,
perception of *Dhammas*.**

**And what, beggars,
is that from which perception springs?**

**Contact, beggars,
is that from which perception springs.**

**And what, beggars,
is perception's variety?**

**One perception, beggars,
is of form,
another perception is of sounds,
another perception is of scents,
another perception is of savours,
another perception is of touches,
another perception is of *Dhammas*.**

**This, beggars,
is said to be perception's variety.**

**And what, beggars,
is perception's outcome?**

**Perception, beggars,
cooks up vocation, say I.**

**Whatsoever is such as one recognizes,
such is such as he advocates,
saying:**

'Explain this perception thus.'

**This, beggars,
is said to be
perception's outcome.**

**And what, beggars,
is perception's eradication?**

Contact's eradication, beggars,

is perception's eradication.

**And it is this very
Aristocratic Eight-Dimensional Consummate-Way
that is the way to go to
perception's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**And when, beggars,
the student of the Aristocrats
knows perception in this way,
knows that from which perception springs,
knows perception's variety,
knows perception's outcome,
knows perception's eradication,
knows the way to go to
perception's eradication,
then he knows this best of lives
having drawn it from the experience
of the eradication of perception.**

**'Become an expert on
perception,
become an expert on
that from which perception springs,
become an expert on
perception's variety,
become an expert on
perception's outcome,
become an expert on
perception's eradication,
become an expert on
the way to go to
perception's eradication.'**

This is what was said.

**And it was because of this
that it was said.**

**'Become an expert on
the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.'**

This is what was said.

**And because of what
was it said?**

**Three, beggars,
are the corrupting influences:**

**Desire is a corrupting influence
living is a corrupting influence
blindness is a corrupting influence.**

**And what, beggars,
is that from which the corrupting influences spring?**

**Blindness, beggars,
is that from which the corrupting influences spring.**

**And what, beggars,
is the variety of corrupting influences?**

**There is, beggars,
the corrupting influence that leads to
Hell,
there is
the corrupting influence that leads to
the animal womb,
there is
the corrupting influence that leads to**

the realm of ghosts,
there is
the corrupting influence that leads to
the world of man, and
there is
the corrupting influence that leads to
divine worlds.

This, beggars,
is said to be
the variety of the corrupting influences.

And what, beggars,
is the corrupting influences' outcome?

Whensoever, beggars,
there is blindness,
there is further
drawn from that experience
that which partakes of the rewarding,
that which partakes of the unrewarding.

This, beggars,
is said to be
the corrupting influences' outcome.

And what, beggars,
is the corrupting influences' eradication?

The eradication of blindness, beggars,
is the eradication of the corrupting influences.

And it is this very
Aristocratic Eight-Dimensional Consummate-Way
that is the way to go
to the corrupting influences' eradication,
that is:

Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.

And when, beggars,
the student of the Aristocrats
knows the corrupting influences in this way,
knows that from which the corrupting influences spring,
knows the corrupting influences' variety,
knows the corrupting influences' outcome,
knows the corrupting influences' eradication,
knows the way to go
to the corrupting influences' eradication,
then he knows this best of lives
having drawn it from the experience of
the eradication of the corrupting influences.

'Become an expert on the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.'

This is what was said.

And it was because of this
that it was said.

'Become an expert on
kamma,
become an expert on
that from which *kamma* springs,
become an expert on
kamma's variety,
become an expert on
kamma's outcome,
become an expert on
kamma's eradication,
become an expert on
the way to go

to *kamma's* eradication.'

This is what was said.

**And because of what
was it said?**

Intention beggars,

is *kamma*,

I say.

It is with intent

that one does works of

body,

speech and

mind.

And what, beggars,

is that from which *kamma* springs?

Contact, beggars,

is that from which *kamma* springs.

And what is *kamma's* variety?

There is, beggars,

***kamma* that is to be experienced in**

Hell,

**there is *kamma* that is to be experienced in
the animal womb,**

**there is *kamma* that is to be experienced in
the realm of ghosts,**

**there is *kamma* that is to be experienced in
the world of man, and**

**there is *kamma* that is to be experienced in
divine worlds.**

This, beggars,

is said to be

the variety of *kamma*.

And what, beggars,

is *kamma's* outcome?

Threefold, beggars,

is *kamma's* outcome:

As in this seen thing,

as upon

as circling-round after.

**This, beggars,
is said to be *kamma's* outcome.**

**And what, beggars,
is *kamma's* eradication?**

**Contact's eradication, beggars,
is *kamma's* eradication.**

**And it is this very
Aristocratic Eight-Dimensional Consummate-Way
that is the way to go
to *kamma's* eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**And when, beggars,
the student of the Aristocrats
knows *kamma* in this way,
knows that from which *kamma* springs,
knows the variety of *kamma*,
knows *kamma's* outcome,
knows *kamma's* eradication,
knows the way to go to *kamma's* eradication,
then he knows this best of lives
having drawn it from the experience
of the eradication of *kamma*.**

**'Become an expert on *kamma*,
become an expert on
that from which *kamma* springs,
become an expert on
kamma's variety,
become an expert on
kamma's outcome,**

become an expert on
kamma's eradication,
become an expert on
the way to go
to *kamma's* eradication.'

This is what was said.

And it was because of this
that it was said.

"Become an expert on pain,
become an expert on
that from which pain springs,
become an expert on
pain's variety,
become an expert on
pain's outcome,
become an expert on
pain's eradication,
become an expert on
the way to go
to pain's eradication".

This is what was said.

And because of what
was it said?

Birth is pain
aging is pain
sickness is pain
death is pain
grief and lamentation
pain and misery
and despair are pain
not gaining what is wished for is pain
in a word,
the five stockpiled heaps are pain.

And what, beggars,
is that from which pain springs?

Hunger and thirst, beggars,
is that from which pain springs.

And what, beggars,

is pain's variety?

There is, beggars,
pain beyond measure
that which is trifling,
that which is slow to fade,
that which is quick to fade.

This, beggars,
is said to be pain's variety.

And what, beggars,
is pain's outcome?

Here, beggars
one subject to pain,
having lost control of his mind,
goes around sorrowful,
tired,
tearful,
beating his breast,
lamenting,
confused.

Either that, or,
subject to pain,
having lost control of his mind,
he goes out searching around, saying:

"Who knows one way ... or two ways! ... to eradicate my pain?"

Pain, beggars,
has its outcome
in bewilderment
or its outcome in
searching around,
say I.

This, beggars,
is said to be pain's outcome.

And what, beggars,
is pain's eradication?

The eradication of hunger and thirst, beggars,
is the eradication of pain.

And it is this very

Aristocratic Eight-Dimensional Consummate-Way

**that is the way to go
to pain's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**And when, beggars,
the student of the Aristocrats
knows pain in this way,
knows that from which pain springs,
knows pain's variety,
knows pain's outcome,
knows pain's eradication,
knows the way to go
to pain's eradication,
then he knows this best of lives
having drawn it from the experience
of the eradication of pain.**

**"Become an expert on pain,
become an expert on
that from which pain springs,
become an expert on
pain's variety,
become an expert on
pain's outcome,
become an expert on
pain's eradication,
become an expert on
the way to go
to pain's eradication."**

This is what was said.

**And it was because of this
that it was said.**

**This then, beggars,
is that curriculum in *Dhamma*,
that curriculum in
drawing-from-experience.**

AN 6.63

**"There are six *Dhammas*, beggars,
which, if not given up,
make it impossible
to see for yourself
the fruit of non-retuning.**

What six?

**Lack of faith,
lack of a sense of shame,
lack of a fear of blame,
slacking off,
mis-remembering what is true,
lack of wisdom.**

**These then, beggars,
are the six *Dhammas*,
which, if not given up,
make it impossible
to see for yourself
the fruit of non-retuning.**

**There are six *Dhammas*, beggars,
which, if given up,
make it possible
to see for yourself
the fruit of non-retuning.**

What six?

**Lack of faith,
lack of a sense of shame,
lack of a fear of blame,
slacking off,
mis-remembering what is true,
lack of wisdom.**

**These then, beggars,
are the six *Dhammas*,**

**which, if given up,
make it possible
to see for yourself
the fruit of non-returning."**

AN 6.65

**"There are six *Dhammas*, beggars,
which, if not given up,
make it impossible
to see Arahantship for yourself.**

What six?

**Thick-headedness,
sluggishness,
agitation,
anxiety,
lack of faith,
carelessness.**

**These are the six *Dhammas*, beggars,
which, if not given up,
make it impossible
to see Arahantship for yourself.**

**There are six *Dhammas*, beggars,
which, if given up,
make it possible
to see Arahantship for yourself.**

What six?

**Thick-headedness,
sluggishness,
agitation,
anxiety,
lack of faith,
carelessness.**

**These are the six *Dhammas*, beggars,
which, if given up,
make it possible
to see Arahantship for yourself."**

AN 6.66

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Not having let go
these six *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Having let go
these six *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Not having let go
these six *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Having let go
these six *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Not having let go
these six *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

What six?

**Thinking about sense-pleasure
thinking about deviance,
thinking about harming,
perception of sense-pleasures,
perception of deviance,
perception of harming.**

**Having let go
these six *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"There are, beggars, six boons
from realization of the fruit of
Stream-entry.**

What six?

There is certainty as to True *Dhamma*.

There is no falling away from *Dhamma*.

There is no pain resulting from doing's restrictions.

One is possessed of uncommon knowledge.

**The driving force of *Dhammas*,
and their origination
is well-seen.**

**These, beggars, are the six boons from
realization of the fruit of
Stream-entry."**

AN 6.97

**"It is certain, beggars,
that for a beggar who perceives
anything pleasurable
in the own-made,
to become one possessed of
a suitable patience,
is not to be seen;
that without possessing
a suitable patience,
there is entrance into
the consummate way,
is not to be seen;
that without entering into
the consummate way,
there is the fruit of Stream-winning,
there is the fruit of Once-returning,
there is the fruit of Non-returning,
there is Arahantship,
is not to be seen.**

It is certain, beggars,

that for a beggar
who perceives everything own-made
as pain,
to become one possessed of
a suitable patience,
may be seen;
that possessing
a suitable patience,
there is entrance into
the consummate way,
may be seen;
that entering into
the consummate way,
there is the fruit of Stream-winning,
there is the fruit of Once-returning,
there is the fruit of Non-returning,
there is Arahantship,
may be seen."

AN 6.99

"There are these three *Dhammas*, beggars:

What three?

Self-indulgent views,
views of self,
misguided views.

These are the three *Dhammas*.

Then,
to let go these three *Dhammas*, beggars,
develop these three *Dhammas*.

What three?

Let go of self-indulgent views,
by developing
perception of change.

Let go of views of self,
by developing
perception of not-self.

Let go of misguided views,
by developing

perception of consummate view.

To let go
these three *Dhammas* then, beggars,
develop these three *Dhammas*."

AN 6.112

"Having mastered six *Dhammas*, beggars,
the housefather, Tapusso,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.

What six?

Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.

Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Tapusso,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.131

"Having mastered six *Dhammas*, beggars,
the housefather, Bhallika,
coming to perfection

**under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Bhallika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.132

**"Having mastered six *Dhammas*, beggars,
the housefather, Sudatta Anāthapiṇḍika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,**

**undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Sudatta Anāthapiṇḍika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.133

**"Having mastered six *Dhammas*, beggars,
the housefather, Citta Macchikāsaṇḍika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

Indeed, beggars,

having mastered six *Dhammas*,
the housefather, Citta Macchikāsaṇḍika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.134

"Having mastered six *Dhammas*, beggars,
the housefather, Hatthaka Ālavaka,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.

What six?

Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.

Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Hatthaka Ālavaka,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.135

**"Having mastered six *Dhammas*, beggars,
the housefather, Mahānāma Sakka,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Mahānāma Sakka,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.136

**"Having mastered six *Dhammas*, beggars,
the housefather, Uggā Vesālīka,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

Undoubting faith

**in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Uggata Vesālika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.137

**"Having mastered six *Dhammas*, beggars,
the housefather, Uggata,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,**

**the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Uggata,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.138

**"Having mastered six *Dhammas*, beggars,
the housefather, Sūra Ambaṭṭha,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Sūra Ambaṭṭha,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of**

the deathless."

AN 6.139

**"Having mastered six *Dhammas*, beggars,
the housefather, Jīvaka Komārabhacca,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Jīvaka Komārabhacca,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.140

**"Having mastered six *Dhammas*, beggars,
the housefather, Nakulapitā,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer**

of the deathless.

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Nakulapitā,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.141

**"Having mastered six *Dhammas*, beggars,
the housefather, Tavakaṇṇika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture**

**of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Tavakaṇṇika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.142

**"Having mastered six *Dhammas*, beggars,
the housefather, Pūraṇa,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Pūraṇa,
coming to perfection**

**under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.143

**"Having mastered six *Dhammas*, beggars,
the housefather, Isidatta,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Isidatta,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.144

**"Having mastered six *Dhammas*, beggars,
the housefather, Sandhāna,
coming to perfection**

**under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Sandhāna,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.145

**"Having mastered six *Dhammas*, beggars,
the housefather, Vijaya,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,**

**undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Vijaya,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.146

**"Having mastered six *Dhammas*, beggars,
the housefather, Vajjiyamāhita,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

Indeed, beggars,

having mastered six *Dhammas*,
the housefather, **Vajiyamāhita**,
coming to perfection
under the **That-that-got-that**
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.147

"Having mastered six *Dhammas*, **beggars**,
the housefather, **Meṇḍaka**,
coming to perfection
under the **That-that-got-that**
has positioned himself
as an eye-witness seer
of the deathless.

What six?

Undoubting faith
in the **Buddha**,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the **Aristocrat**,
the knowledge of
the **Aristocrat**,
the freedom of
the **Aristocrat**.

Indeed, **beggars**,
having mastered six *Dhammas*,
the housefather, **Meṇḍaka**,
coming to perfection
under the **That-that-got-that**
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.148

**"Having mastered six *Dhammas*, beggars,
the housefather, *Vāsetṭha*,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, *Vāsetṭha*,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.149

**"Having mastered six *Dhammas*, beggars,
the housefather, *Ariṭṭha*,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

Undoubting faith

**in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,
the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Aritṭha,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.150

**"Having mastered six *Dhammas*, beggars,
the housefather, Sāraṅga,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer
of the deathless.**

What six?

**Undoubting faith
in the Buddha,
undoubting faith
in the *Dhamma*,
undoubting faith
in the *Saṅgha*,
the ethical culture
of the Aristocrat,
the knowledge of
the Aristocrat,**

**the freedom of
the Aristocrat.**

**Indeed, beggars,
having mastered six *Dhammas*,
the housefather, Sāraṅga,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.151

Anguttara Nikāya
Sattaka-Nipātā

The Book of Sevens

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

Once upon a time, The Consummately Self-Awakened,
Sāvātthi-town revisiting.

"Seven, beggars,
are the vestments of the tenless.

What seven?

Here, beggars,
a beggar has a strong desire
to take on the training, and
going forward
does not lose that affection for
taking on the training;

has a strong desire
to master *Dhamma*, and
going forward
does not lose that affection for
mastering *Dhamma*;

has a strong desire
to discipline his wishes,
and going forward
does not lose that affection for
disciplining his wishes;

has a strong desire

**for seclusion, and
going forward
does not lose that affection for
seclusion;**

**has a strong desire
to arouse energy, and
going forward
does not lose that affection for
arousing energy;**

**has a strong desire
to refine his memory, and
going forward
does not lose that affection for
refining memory;**

**has a strong desire
to pierce the results of views, and
going forward
does not lose that affection for
piercing the results of views.**

**These then, beggars,
are the seven
vestments of the tenless."**

AN 7.18

**Once upon a time, The Consummately Self-Awakened,
Vesāli-land revisiting.**

**There the Buddha
gave the Vajjians a discourse on
the factors contributing to
the longevity of a country:**

**"So long as
the leading citizens of the country
often meet together
in discussion of
the affairs of state,
growth in that country
may be expected,
not decline.**

**So long as
the leading citizens of the country
sit down in agreement,
rise up in agreement,
growth in that country
may be expected,
not decline.**

**As long as
the officials of the country
adhere to the ideals established in
the country's original constitution, and
formulate no new ideals,
growth in that country
may be expected,
not decline.**

**As long as
the powerful
shall not sexually molest and
abuse
the women and girls
of the country,
growth in that country
may be expected,
not decline.**

**As long as
the officials of the country
honor,
respect,
venerate and
revere
the sacred places of
the people of the country,
growth in that country
may be expected,
not decline.**

**As long as
the country provides
protection,
refuge and**

shelter
for the worthy
— both within and
outside the borders, —
growth in that country
may be expected,
not decline.

As long as
the people
honor,
respect,
venerate, and
revere
the Elder statesmen,
growth in that country
may be expected,
not decline."

AN 7.19

Once upon a time, The Consummately Self-Awakened,
Sāvatti-town revisiting.

There then he said this to
the beggars:

"Not long after
being possessed of seven things, beggars,
a beggar will
witness for himself,
incorporate and
abide with,
the four intuitively apprehended higher knowledges.

What seven?

Here, beggars,
of a dull heart,
a beggar thinks:

'There is
dullness of heart
in me'

knowing it

as it really is.

Or,
of the heart
concentrated on internals,
thinks:

'My heart is
concentrated on internals'
knowing it
as it really is.

Or,
of the heart
distracted by externals,
thinks:

'My heart is
distracted by externals.'
knowing it
as it really is.

He is one in whom,
recognized,
sense-experiences arise,
recognized,
stay,
recognized,
come to resolution.

He is one in whom,
recognized,
perceptions arise,
recognized,
stay,
recognized,
come to resolution.

He is one in whom,
recognized,
thoughts arise,
recognized,
stay,
recognized,
come to resolution.

**Then further,
he is one in whom
things
whether beneficial or not,
lowly or exalted
with the signs of their
dark/bright/beneficial/unbeneficial
aspects
well understood,
well-studied,
made familiar,
are well-seen by him
with wisdom.**

**Not long after
being possessed of
these seven things, beggars,
a beggar will
witness for himself,
incorporate and
abide with,
the four intuitively apprehended
higher knowledges.**

**Sāriputta, beggars,
being possessed of seven things,
witnesses for himself,
incorporates and
abides with,
the four intuitively apprehended
higher knowledges.**

What seven?

**Here, beggars, Sāriputta,
if dull of heart,
thinks:**

**'There is
dullness of heart
in me'**

**knowing it
as it really is.**

**Or,
of the heart
concentrated on internals,
thinks:**

**'My heart is
concentrated on internals'
knowing it
as it really is.**

**Or,
of the heart
distracted by externals,
thinks:**

**'My heart is
distracted by externals.'
knowing it
as it really is.**

**He is one in whom,
recognized,
sense-experiences arise,
recognized,
stay,
recognized,
come to resolution.**

**He is one in whom,
recognized,
perceptions arise,
recognized,
stay,
recognized,
come to resolution.**

**He is one in whom,
recognized,
thoughts arise,
recognized,
stay,
recognized,
come to resolution.**

Then further,

**things
whether beneficial or not,
lowly or exalted
with the signs of their
dark/bright/beneficial/unbeneficial aspects
well understood,
well-studied,
made familiar,
are well-seen by him
with wisdom.**

**Sāriputta, beggars,
being possessed of these seven things,
witnesses for himself,
incorporates and
abides with,
the four intuitively apprehended
higher knowledges."**

AN 7.37

**There then he said this
to the beggars:**

**"Following upon
the attainment of seven, beggars,
a beggar controls
the bent of his heart,
is not controlled by
the bent of his heart.**

What are the seven?

**Here, beggars, a beggar
has skill in
serenity:
he has skill in
attaining serenity;
he has skill in
maintaining serenity;
he has skill in
rousing up serenity;
he has skill in
managing serenity;**

he has skill in
the pastures of serenity;
he has skill in
abandoning serenity.

These then beggars,
are the seven,
following upon
the attainment of which, beggars,
a beggar controls
the bent of his heart,
is not controlled by
the bent of his heart.

Sāriputta, beggars,
following upon
his attainment of seven,
controls
the bent of his heart,
is not controlled by
the bent of his heart.

What are the seven?

Here, beggars, Sāriputta
has skill in
serenity;
skill in
attaining serenity;
skill in
maintaining serenity;
skill in
rousing up serenity;
skill in
managing serenity;
skill in
the pastures of serenity;
skill in
abandoning serenity.

These then beggars,
are the seven,
following upon
the attainment of which, beggars,

**Sāriputta,
controls
the bent of his heart,
is not controlled by
the bent of his heart."**

AN 7.38

**"There are these seven
states of consciousness.**

What seven?

**There are, beggars,
beings diverse in body
diverse in perception:
such as
man,
some gods, and
some who have fallen.**

**This is the first
state of consciousness.**

**There are, beggars,
beings diverse in body,
uniform in perception,
such as
the gods of the Brahma group,
first reborn there.**

**This is the second
state of consciousness.**

**There are, beggars,
beings uniform in body,
diverse in perception,
such as
the Radiant gods.**

**This is the third
state of consciousness.**

**There are, beggars,
beings uniform in body,
uniform in perception,
such as**

the Luminous Gods.

**This is the fourth
state of consciousness.**

**There are, beggars,
beings,
all perception of
form
transcending,
perception of
reaction having gone home,
without mental study of
perception of
diversity,
thinking:
'Unending space'
who reach
The Sphere of Space.**

**This is the fifth
state of consciousness.**

**There are, beggars,
beings,
all perception of
The Sphere of Space
transcending,
thinking:
'Unending consciousness'
who reach
The Sphere of Consciousness.**

**This is the sixth
state of consciousness.**

**There are, beggars,
beings,
all perception of
The Sphere of Consciousness
transcending,
thinking:
'There is nothing to be had'
who reach
The Sphere of Nothing Is to Be Had.**

**This is the seventh
state of consciousness.**

**These then, beggars,
are the seven
states of consciousness."**

AN 7.41

**"Seven, beggars,
are the prerequisites for
serenity.**

What seven?

**Consummate View,
Consummate Principles,
Consummate Speech,
Consummate Works,
Consummate Lifestyle,
Consummate Self-control,
Consummate Mind.**

**Whatever then, beggars,
is the unification of
the heart
by these seven dimensional prerequisites
this is called, beggars:**

**'Aristocratic consummate serenity,
with set-up just so,
with prerequisites just so.'"**

AN 7.42

**"Seven perceptions, beggars,
developed,
made a big thing of,
have great fruit,
great profit,
slip into
the deathless,
culminate in
the deathless.**

What seven?

**Imperfection-perception,
death-perception,
food-repulsiveness-perception,
whole-world-nothing-to-be-overjoyed-at-perception,
change-perception,
pain-in-change-perception,
not-self-in-pain-perception.**

**These, then, beggars, are the seven perceptions
developed,
made a big thing of,
which have great fruit,
great profit,
slip into
the deathless,
culminate in
the deathless."**

AN 7.45

**"Seven perceptions, beggars,
developed,
made a big thing of,
have great fruit,
great profit,
slip into the deathless,
culminate in the deathless.**

What seven?

**Imperfection-perception,
death-perception,
food-repulsiveness-perception,
whole-world-nothing-to-be-overjoyed-at-perception,
change-perception,
pain-in-change-perception,
not-self-in-pain-perception.**

**These, then, beggars, are the seven perceptions
developed,
made a big thing of,
which have great fruit,
great profit,
slip into the deathless,**

culminate in the deathless.

**'Imperfection-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'**

So it is said.

And because of what is this said?

**Making a big thing of
the imperfection-perception-wrapped heart, beggars,
a beggar lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of attaining sexual things,
but is repelled,
composed and
detached.**

**In the same way, beggars,
as a cock's wing
or a piece of meat,
thrown into a fire,
shrinks back,
shrivels up,
recoils and
does not stretch out,
even so, beggars,
a beggar making a big thing of,
the imperfection-perception-wrapped heart,
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of attaining sexual things,
but is repelled,**

composed and
detached.

If, beggars, a beggar,
making a big thing of,
the imperfection-perception-wrapped heart,
lives with a heart
given over to,
not disinclined towards,
fixed on,
attainment of sexual things
then this beggar should say to himself:
'not developed by me
is imperfection-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

If, however, beggars, a beggar,
making a big thing of
the imperfection-perception-wrapped heart
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of attaining sexual things,
but is repelled,
composed and
detached
then this beggar should say to himself:
'developed by me
is imperfection-perception,
attained by me
is distinction between
before and after,
got by me

is the fruit of developing.'

Thus by that
he has set up self-awareness.

'Imperfection-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this
that it is said.

'Death-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And because of what
is this said?

Making a big thing of
the death-perception-wrapped heart, beggars,
a beggar lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of wishing for life,
but is repelled,
composed and
detached.

In the same way, beggars,
as a cock's wing
or a piece of meat,
thrown into a fire,

shrinks back,
shrivels up,
recoils and
does not stretch out,
even so, beggars,
a beggar making a big thing of,
the death-perception-wrapped heart,
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of wishing for life,
but is repelled,
composed and
detached.

If, beggars, a beggar,
making a big thing of,
the death-perception-wrapped heart,
lives with a heart
given over to,
not disinclined towards,
fixed on,
the thought of wishing for life
then this beggar should say to himself:
'not developed by me
is death-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

If, however, beggars, a beggar,
making a big thing of
the death-perception-wrapped heart
lives with a heart
that shrinks back,

shrivels up,
recoils and
does not stretch out
at the thought of wishing for life,
but is repelled,
composed and
detached
then this beggar should say to himself:
'developed by me
is death-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

'Death-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Food-repulsiveness-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of
the food-repulsiveness-perception-wrapped heart, beggars,
a beggar lives with a heart

that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of thirst for tastes,
but is repelled,
composed and
detached.

In the same way, beggars,
as a cock's wing
or a piece of meat,
thrown into a fire,
shrinks back,
shrivels up,
recoils and
does not stretch out,
even so, beggars,
a beggar making a big thing of,
the food-repulsiveness-perception-wrapped heart,
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of thirst for tastes,
but is repelled,
composed and
detached.

If, beggars, a beggar,
making a big thing of,
the food-repulsiveness-perception-wrapped heart,
lives with a heart
given over to,
not disinclined towards,
fixed on,
the thought of thirst for tastes
then this beggar should say to himself:
'not developed by me
is food-repulsiveness-perception,
not attained by me

is distinction between
before and after,
not got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

If, however, beggars, a beggar,
making a big thing of
the food-repulsiveness-perception-wrapped heart
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of thirst for tastes,
but is repelled,
composed and
detached

then this beggar should say to himself:
'developed by me
is food-repulsiveness-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

'Food-repulsiveness-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,

developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,
beggars,
a beggar lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of worldly thoughts,
but is repelled,
composed and
detached.

In the same way, beggars,
as a cock's wing
or a piece of meat,
thrown into a fire,
shrinks back,
shrivels up,
recoils and
does not stretch out,
even so, beggars,
a beggar making a big thing of,
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of worldly thoughts,
but is repelled,
composed and

detached.

If, beggars, a beggar,
making a big thing of,
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,
lives with a heart
given over to,
not disinclined towards,
fixed on,
the thought of worldly thoughts
then this beggar should say to himself:
'not developed by me
is whole-world-nothing-to-be-overjoyed-at-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

If, however, beggars, a beggar,
making a big thing of
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of worldly thoughts,
but is repelled,
composed and
detached
then this beggar should say to himself:
'developed by me
is whole-world-nothing-to-be-overjoyed-at-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

**Thus by that
he has set up self-awareness.**

**'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'**

So it is said.

And it is because of this that it is said.

**'Change-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'**

So it is said.

And because of what is this said?

**Making a big thing of
the change-perception-wrapped heart, beggars,
a beggar lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of gains and honors,
but is repelled,
composed and
detached.**

**In the same way, beggars,
as a cock's wing
or a piece of meat,
thrown into a fire,
shrinks back,
shrivels up,
recoils and**

**does not stretch out,
even so, beggars,
a beggar making a big thing of,
the change-perception-wrapped heart,
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out
at the thought of gains and honors,
but is repelled,
composed and
detached.**

**If, beggars, a beggar,
making a big thing of,
the change-perception-wrapped heart,
lives with a heart
given over to,
not disinclined towards,
fixed on,
the thought of gains and honors,
then this beggar should say to himself:
'not developed by me
is change-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'**

**Thus by that
he has set up self-awareness.**

**If, however, beggars, a beggar,
making a big thing of
the change-perception-wrapped heart
lives with a heart
that shrinks back,
shrivels up,
recoils and
does not stretch out**

at the thought of gains and honors,
but is repelled,
composed and
detached
then this beggar should say to himself:
'developed by me
is change-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.
'Change-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Pain-in-change-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of
the pain-in-change-perception-wrapped heart, beggars,
a beggar lives with a heart
set up detached from
lassitude and indolence,
with a sharp sense of fear

**of the results of
carelessness,
lack of devotion,
and lack of reflection,
in the same way as towards
a murderer with upraised sword.**

**If, beggars, a beggar,
making a big thing of,
the pain-in-change-perception-wrapped heart,
lives with a heart
not set up detached from
lassitude and indolence,
with a sharp sense of fear
of the results of
carelessness,
lack of devotion,
and lack of reflection,
in the same way as towards
a murderer with upraised sword,
then this beggar should say to himself:
'not developed by me
is pain-in-change-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'**

**Thus by that
he has set up self-awareness.**

**If, however, beggars, a beggar,
a big thing of
the pain-in-change-perception-wrapped heart
lives with a heart
set up detached from
lassitude and indolence,
with a sharp sense of fear
of the results of
carelessness,
lack of devotion,**

and lack of reflection,
in the same way as towards
a murderer with upraised sword,
then this beggar should say to himself:
'developed by me
is pain-in-change-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

'Pain-in-change-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Not-self-in-pain-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of
the not-self-in-pain-perception-wrapped heart, beggars,
a beggar lives with a heart
calm and
well-freed, and
in this external body-with-consciousness
has passed all signs and

varieties
of intent to get
I-making,
my-making pleasure.

If, beggars, a beggar,
making a big thing of,
the not-self-in-pain-perception-wrapped heart,
lives with a heart
neither calm
nor well-freed, and
in this external body-with-consciousness
has not passed all signs and
varieties

of intent to get
I-making,
my-making pleasure,
then this beggar should say to himself:
'not developed by me
is not-self-in-pain-perception,
not attained by me
is distinction between
before and after,
not got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

If, however, beggars, a beggar,
making a big thing of,
the not-self-in-pain-perception-wrapped heart,
lives with a heart
calm and
well-freed, and
in this external body-with-consciousness
has passed all signs and
varieties
of intent to get
I-making,
my-making pleasure,
then this beggar should say to himself:

'developed by me
is not-self-in-pain-perception,
attained by me
is distinction between
before and after,
got by me
is the fruit of developing.'

Thus by that
he has set up self-awareness.

'Not-self-in-pain-perception, beggars,
developed,
made a big thing of,
has great fruit,
great profit,
slips into the deathless,
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

These then, beggars,
are the seven perceptions,
developed,
made a big thing of,
which have great fruit,
great profit,
slip into the deathless,
culminate in the deathless."

AN 7.46

There then, the brahman Janussoni
approached The Consummately Self-Awakened. and
drew near.

Having drawn near
he exchanged greetings together with The Consummately Self-Awakened.

Having exchanged greetings and
shared friendly talk
he took a seat to one side.

Seated to one side then,
the brahman Janussoni said this

to The Consummately Self-Awakened:

**"Does Gotama not also
profess to live the Brahma carriage?"**

**"Indeed, brahman,
he who would say,
speaking highly:**

**'Complete,
faultless,
spotless,
unblemished,
fulfilled,
clean clear through,
he carries on the Brahma carriage',
speaking highly,
would say so of me — for,
complete,
faultless,
spotless,
unblemished,
fulfilled,
clean clear through,
I carry the Brahma carriage."**

**"But what then, good Gotama
is the
incomplete,
faulty,
spotted,
blemished,
Brahma carriage?"**

**Here, brahman,
some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women,
nevertheless enjoys
being rubbed,
scrubbed,**

**bathed, and
shampooed by women.**

**He savours this,
craves this, and
becomes intoxicated by this.**

**This, then, brahman,
is an
incomplete,
faulty,
spotted,
blemished,
Brahma carriage.**

**Moreover, brahman,
I say this is an unclean
carrying on of the Brahma carriage,
yoked to the yoke of
intercourse
not set free from
birth,
aging and
death,
grief and lamentation
pain and misery,
and despair,
not set free from
pain,
say I.**

**Again, brahman, deeper than that,
here some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far
as to enjoy being
rubbed,
scrubbed,
bathed, and**

shampooed by women,
nevertheless enjoys
joking,
fooling around and
playing with women.

Again, brahman,
deeper than that,
here some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far
as to enjoy
being rubbed,
scrubbed,
bathed, and
shampooed by women,
not going so far
as to enjoy
joking,
fooling around and
playing with women,
nevertheless
eye-to-eye
intently gazes at women.

Again, brahman, deeper than that,
here some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far
as to enjoy being
rubbed,
scrubbed,
bathed, and
shampooed by women,

not going so far
as to enjoy joking,
fooling around and
playing with women,
not going so far
as to intently gaze at women
eye-to-eye,
nevertheless enjoys
hearing women
through the wall, or
over the fence,
as they laugh, or
talk, or
sing, or
cry.

Again, brahman, deeper than that,
here some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far
as to enjoy being
rubbed,
scrubbed,
bathed, and
shampooed by women,
not going so far
as to enjoy
joking,
fooling around and
playing with women,
not going so far
as to intently gaze at women
eye-to-eye,
not going so far
as to enjoy hearing women
through the wall, or
over the fence,

as they laugh, or
talk, or
sing, or
cry,
nevertheless enjoys
reminiscing about
such merriment,
talking and
playing around
as he previously had with women.

Again, brahman, deeper than that,
here some shaman or brahman
professes to live
the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far as
to enjoy being
rubbed,
scrubbed,
bathed, and
shampooed by women,
not going so far
as to enjoy
joking,
fooling around and
playing with women,
not going so far
as to intently gaze at women
eye-to-eye,
not going so far as
to enjoy hearing women
through the wall,
or over the fence,
as they laugh, or
talk, or
sing, or
cry,
not going so far

as to enjoy reminiscing
about such merriment,
talking and
playing around
as he previously had with women,
nevertheless
he is mentally overcome
seeing a housefather or
a housefather's son
given over to,
engrossed in
the five strands of pleasure.

Again, brahman, deeper than that,
here some shaman or brahman
professes to live the highest Brahma carriage, and
though not going so far
as to actually enter upon
duplicitous coupling with women
not going so far
as to enjoy
being rubbed,
scrubbed,
bathed, and
shampooed by women,
not going so far
as to enjoy
joking,
fooling around and
playing with women,
not going so far
as to intently gaze at women
eye-to-eye,
not going so far
as to enjoy hearing women
through the wall, or
over the fence,
as they laugh, or
talk, or
sing, or
cry,

not going so far
as to enjoy reminiscing
about such merriment,
talking and
playing around
as he previously had with women,
not going so far
as to be mentally overcome
seeing a housefather or
a housefather's son
given over to,
engrossed in
the five strands of pleasure,
nevertheless
he carries on the Brahma carriage
aspiring to a deva-body,
thinking:
'May I
by this ethical behavior,
practice,
penance and
Brahma-carriage,
become some god
or another.'

He savours this,
craves this,
and becomes intoxicated by this.

This, then, brahman,
is an incomplete,
faulty,
spotted,
blemished,
Brahma carriage.

Moreover, brahman,
I say this is
an unclean carrying on of
the Brahma carriage,
yoked to the yoke of intercourse
not set free from

**birth,
aging and death,
grief and lamentation
pain and misery,
and despair,
not set free from pain,
say I.**

**For so long, brahman,
as I observed of
these seven yokes to intercourse,
one or another of
these yokes to intercourse
not given up by myself,
I did not, brahman,
acknowledge awakening to
unsurpassed high-self-awakening
in this world
with its generations of
gods and men,
with its shamen and brahmans,
devas,
Māras, and
Brahmas.**

**But then when I, brahman,
observed of
these seven yokes to intercourse
not one or another of
these yokes to intercourse
not given up by myself,
I did, brahman,
acknowledge awakening to
unsurpassed high-self-awakening
in this world
with its generations of
gods and men,
with its shamen and brahmans,
devas,
Māras, and
Brahmas.**

**The knowing and seeing
then arose in me
that:**

**'Unshakable
is the release of my heart,
this is my final birth,
there is now no further existence.'**

**This said,
the brahman Janussoni said this
to The Consummately Self-Awakened:**

**"Enchanting good Gotama!
Enchanting good Gotama!**

**It's as though, good Gotama,
the upside-down
were set upright,
the covered-over
were opened,
someone held up an oil lamp
in the darkness
to show the way
for the lost
saying**

**"Those with eyes
will see shapes,"
even so has Gotama
in a multiplicity of permutations
made known the *Dhamma*.**

**Hold it, Gotama
that I have taken refuge and
am from this day forward
for as long as life shall last
a lay follower."**

AN 7.47

**"I will teach you, beggars,
a *Dhamma*-discourse
on self-yoking and
self-unyoking.**

Lend ear,

pay close attention,
I will speak!"

"Even so, bhante!" the beggars responded.

And The Consummately Self-Awakened said:

"And what, beggars,
is the *Dhamma*-discourse
on self-yoking and
self-unyoking?"

As regards her own sex, beggars,
a woman mentally studies
woman's forces:
woman's work,
woman's types,
woman's wishes,
woman's expressions,
woman's equipage.

She is fascinated by such,
over-indulges in such.

As regards the male sex,
fascinated,
over-indulging in such,
a woman mentally studies
man's forces:
man's work,
man's types,
man's wishes,
man's expressions,
man's equipage.

She is fascinated by such,
over-indulges in such.

She, fascinated,
over-indulging such,
longs to be yoked to
the external and
whatever pleasure and
mental ease
are the results of
such self-yoking,

**for that too
she longs.**

**Indulging in their
feminity, beggars,
beings yoke themselves to
masculinity.**

**In this way then, beggars,
woman escapes not
feminity.**

**As regards his own sex, beggars,
a man mentally studies
man's forces:
man's work,
man's types,
man's wishes,
man's expressions,
man's equipage.**

**He is fascinated by such,
over-indulges in such.**

**As regards the female sex,
fascinated,
over-indulging in such,
a man mentally studies
woman's forces:
woman's work,
woman's types,
woman's wishes,
woman's expressions,
woman's equipage.**

**He is fascinated by such,
over-indulges in such.**

**He,
fascinated,
over-indulging such,
longs to be yoked to
the external and
whatever pleasure and
mental ease**

are the results of
such self-yoking,
for that too
he longs.

Indulging in their masculinity, beggars,
beings yoke themselves to
femininity.

In this way then, beggars,
man escapes not
masculinity.

Such, beggars,
is self-yoking.

And how, beggars,
is there had
self-unyoking?

As regards her own sex, beggars,
a woman does not mentally study
woman's forces:
woman's work,
woman's types,
woman's wishes,
woman's expressions,
woman's equipage.

She is not fascinated by such,
does not over-indulge in such.

As regards the male sex,
not fascinated,
not over-indulging in such,
a woman does not mentally study
man's forces:
man's work,
man's types,
man's wishes,
man's expressions,
man's equipage.

She is not fascinated by such,
does not over-indulge in such.

She,

**not fascinated,
not over-indulging such,
does not long to be yoked to
the external and
whatever pleasure and
mental ease
would be the results of
such self-yoking,
for that too
she does not long.**

**Not indulging in their femininity, beggars,
beings do not yoke themselves to
masculinity.**

**In this way then, beggars,
woman escapes
femininity.**

**As regards his own sex, beggars,
a man does not mentally study
man's forces:
man's work,
man's types,
man's wishes,
man's expressions,
man's equipage.**

**He is not fascinated by such,
does not over-indulge in such.**

**As regards the female sex,
not fascinated,
not over-indulging in such,
a man does not mentally study
woman's forces:
woman's work,
woman's types,
woman's wishes,
woman's expressions,
woman's equipage.**

**He is not fascinated by such,
does not over-indulge in such.**

**He,
not fascinated,
not over-indulging such,
does not long to be yoked to
the external and
whatever pleasure and
mental ease
would be the results of
such self-yoking,
for that too
he does not long.**

**Not indulging in their masculinity, beggars,
beings do not yoke themselves to
femininity.**

**In this way then, beggars,
man escapes
masculinity.**

**Such, beggars,
is self-unyoking."**

AN 7.48

There a certain beggar drew near The Consummately Self-Awakened.

**Having drawn near
he took a seat to one side.**

**Having taken a seat
he said this to The Consummately Self-Awakened:**

**"Now how then, *bhante*,
does doubt not come to
the well-read student of the Aristocrats
regarding
what is not made explicit?"**

**"It is as a result of
view-eradication, beggar,
that doubt
regarding what is not made explicit
does not come to
the well-read student of
the Aristocrats.**

**'The Thathatgothat has
an after-death'
— such, beggar,
is view-gotten.**

**'The Thathatgothat has
no after-death'
— such, beggar,
is view-gotten.**

**'The Thathatgothat has and
has no after-death'
— such, beggar,
is view-gotten.**

**'The Thathatgothat
neither has
nor has no
after-death'
— such, beggar,
is view-gotten.**

**The unread,
common folk, beggar,
do not apprehend view,
do not apprehend the arising of view,
do not apprehend the eradication of view,
do not apprehend the way
that results in getting to
the eradication of view.**

**Thus with such,
view evolves.**

**Such are not thoroughly free of
birth,
aging
and death,
grief and lamentation,
pain and misery, and
despair,
not thoroughly free
from pain
Say I.**

**The well-read student of
the Aristocrats, beggar,
apprehends view,
apprehends the arising of view,
apprehends the eradication of view
apprehends the way
that results in getting to
the eradication of view.**

**Thus with such,
view dissolves.**

**Such are thoroughly free of
birth,
aging and
death,
grief and lamentation,
pain and misery, and
despair,
thoroughly free
from pain
Say I.**

**Thus apprehending, beggar,
the well-read student of the Aristocrats
thus sees:**

**'The Thathatgothat has
an after-death'
— such is not made explicit.**

**'The Thathatgothat has
no after-death'
— such is not made explicit.**

**'The Thathatgothat has and
has no after-death'
— such is not made explicit.**

**'The Thathatgothat neither has
nor has no after-death'
— such is not made explicit.**

**So apprehending, beggar,
the well-read student of the Aristocrats
thus sees things**

not made explicit as
not made explicit.

So apprehending, beggar,
the well-read student of the Aristocrats
thus sees
no being scared stiff,
no trembling,
no fainting,
no shaking,
no appearance of fear
concerning
the not made explicit.

'The Thathatgothat has
an after-death'
— such then, beggar,
is thirst-gotten,
perception-gotten,
imagination-gotten,
illusion-gotten,
bound-up-gotten,
is but regret.

'The Thathatgothat has
no after-death'
— such then, beggar,
is thirst-gotten,
perception-gotten,
imagination-gotten,
illusion-gotten,
bound-up-gotten,
is but regret.

'The Thathatgothat has and
has no after-death'
— such then, beggar,
is thirst-gotten,
perception-gotten,
imagination-gotten,
illusion-gotten,
bound-up-gotten,
is but regret.

**'The Thathatgothat neither has
nor has no after-death'
— such then, beggar,
is thirst-gotten,
perception-gotten,
imagination-gotten,
illusion-gotten,
bound-up-gotten,
is but regret.**

**The unread, common folk, beggar,
do not apprehend view,
do not apprehend the arising of view,
do not apprehend the eradication of view
do not apprehend the way
that results in getting to
the eradication of view.**

Thus with such, view evolves.

**Such are not thoroughly free of
birth,
aging and
death,
grief and lamentation,
pain and misery, and
despair,
not thoroughly free from pain
Say I.**

**The well-read,
student of the Aristocrats, beggar,
apprehends view,
apprehends the arising of view,
apprehends the eradication of view
apprehends the way that results in
getting to
the eradication of view.**

**Thus with such,
view dissolves.**

**Such are thoroughly free of
birth,
aging and**

death,
grief and lamentation,
pain and misery, and
despair,
thoroughly free from pain
Say I.

Thus apprehending, beggar,
the well-read student of the Aristocrats
thus sees:

'The Thathatgothat has
an after-death'
— such is not made explicit.

'The Thathatgothat has
no after-death'
— such is not made explicit.

'The Thathatgothat has and
has no after-death'
— such is not made explicit.

'The Thathatgothat neither has
nor has no after-death'
— such is not made explicit.

So apprehending, beggar,
the well-read student of the Aristocrats
thus sees things
not made explicit as
not made explicit.

So apprehending, beggar,
the well-read student of the Aristocrats
thus sees
no being scared stiff,
no trembling,
no fainting,
no shaking,
no appearance of fear
concerning
the not made explicit.

That then is how, beggar,
doubt does not come to

**the well-read student of the Aristocrats
regarding
what is not made explicit."**

AN 7.51

**"I will teach you, beggars,
of the seven gateways for man and
the unfueled thorough-*Nibbāna*.**

**Hear this well!
Study it in mind!
I will speak!"**

**"Even so, *bhante!*"
the beggars then responded.**

**The Consummately Self-Awakened said this
to them:**

**"And what, beggars,
are the seven gateways for men?**

**Here, beggars, a *bhikkhu*
having thus practiced:**

**'No being, and
no being mine:
not existence;
not existence mine,**

**Such as is,
such as exists,
that I void,'**

**gains detachment
as a result.**

**He is not excited
by existence.**

**He is not excited
by existence.**

**He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,**

wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He, having destroyed
the five yokes to
birth in the lower realms,
becomes mid-way-throughly cool.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out and
cools down.

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'
gains detachment
as a result.

He is not excited

by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency to pride
has not been
wholly completely
let go.

Nor has the tendency to
desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes to
birth in the lower realms,
becomes
mid-way-throughly cool.

Here again, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'
gains detachment

as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes to
birth in the lower realms,
becomes mid-way-throughly cool.

In just the same way, beggars,
as if
with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up and

cools down.

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'

gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,

having destroyed
the five yokes to
birth in the lower realms,
becomes mid-way-throughly cool.

Here again, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'

gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely

let go.

He, having destroyed
the five yokes to
birth in the lower realms,
becomes mid-way-throughly cool.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up, and
not stopped-short
by hitting the ground,
cools down.

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'

gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency to pride

has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
becomes mid-way-throughly cool.

Here again, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'
gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency to
blindness been
wholly completely let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
becomes stopped-short
thoroughly cool.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up, and
stopped-short by hitting the ground,
cools down.

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'
gains detachment
as a result.

**He is not excited
by existence.**

**He is not excited
by existence.**

**He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.**

**The tendency
to pride
has not been wholly completely let go.**

**Nor has the tendency
to desires to become been
wholly completely
let go.**

**Nor has the tendency
to blindness been
wholly completely
let go.**

**He,
having destroyed
the five yokes
to birth in the lower realms,
becomes stopped-short thoroughly cool.**

**Here again, beggars, a *bhikkhu*
having thus practiced:**

**'No being, and
no being mine:
not existence;
not existence mine,**

**Such as is,
such as exists,
that I void,'
gains detachment
as a result.**

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
becomes without own-making
thoroughly cool.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up, and
meets with an itty-bitty pile of

straw or
sticks —
it there
begets fire,
begets smoke,
having begotten fire,
having begotten smoke, and
thus consuming that
itty-bitty pile of straw or
pile of sticks
without food,
cools down —

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'

gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely

let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
becomes
without own-making thoroughly cool.

Here again, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'
gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
becomes
with own-making thoroughly cool.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up, and
meets with a substantial
pile of straw or
sticks —
it there
begets fire,
begets smoke,
having begotten fire,
having begotten smoke, and
thus consuming that great
pile of straw
or pile of sticks
without food,
cools down —

Even so, beggars, a *bhikkhu*

having thus practiced:

**'No being, and
no being mine:
not existence;
not existence mine,**

**Such as is,
such as exists,
that I void,'
gains detachment
as a result.**

**He is not excited
by existence.**

**He is not excited
by existence.**

**He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.**

**The tendency
to pride
has not been
wholly completely
let go.**

**Nor has the tendency
to desires to become been
wholly completely
let go.**

**Nor has the tendency
to blindness been
wholly completely
let go.**

**He,
having destroyed
the five yokes
to birth in the lower realms,**

becomes
with own-making thoroughly cool.

Here again, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,
that I void,'

gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been wholly completely let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed

the five yokes
to birth in the lower realms,
goes up-stream to
the Akanittha Realm.

In just the same way, beggars,
as if with an iron cauldron
fired all-day long,
when struck
a fragment breaks off,
veers out,
flairs up, and
meets with a great pile of straw
or sticks —
it there
begets fire,
begets smoke,
having begotten fire,
having begotten smoke,
consuming that great pile of straw or
pile of sticks
sets fire to shrub land
sets fire to woodland
having burnt up the shrub land
having burnt up the woodland
coming to an end
at a stretch of earth or
of pleasant green fields, or
of rocky land or
water,
without food,
cools down —

Even so, beggars, a *bhikkhu*
having thus practiced:

'No being, and
no being mine:
not existence;
not existence mine,

Such as is,
such as exists,

that I void,'
gains detachment
as a result.

He is not excited
by existence.

He is not excited
by existence.

He sees there is
a superior,
peaceful path
by way of consummate wisdom,
and yet that path has not been,
wholly completely
made real.

The tendency
to pride
has not been
wholly completely
let go.

Nor has the tendency
to desires to become been
wholly completely
let go.

Nor has the tendency
to blindness been
wholly completely
let go.

He,
having destroyed
the five yokes
to birth in the lower realms,
goes up-stream to
the Akanittha Realm.

These then, beggars,
are the seven gateways for man.

And what, beggars,
is the unfueled
thorough *Nibbāna*?

**Here, beggars, a *bhikkhu*
having thus practiced:**

**'No being, and
no being mine:
not existence;
not existence mine,**

**Such as is,
such as exists,
that I void,'
gains detachment
as a result.**

**He is not excited
by existence.**

**He is not excited
by existence.**

**He sees there is
a superior,
peaceful path
by way of consummate wisdom, and
that path has been
wholly completely
made real.**

**The tendency
to pride
has been
wholly completely
let go.**

**The tendency
to desires to become
has been
wholly completely
let go.**

**The tendency
to blindness
has been
wholly completely
let go.**

**He,
in this seen thing,
seeing with his own eyes,
by his own higher knowledge,
the corrupting influences destroyed,
without corrupting influences,
enters into and
abides in
liberated heart,
liberated wisdom.**

**This, beggars,
is what is called
the unfueled through *Nibbāna*.**

**These, then, beggars,
are the seven gateways for man and
the unfueled thorough *Nibbāna*."**

AN 7.52

**"There are, beggars, four
unguardeds
of the *Tathāgata*,
and three
unassailables.**

What four unguardeds?

**Impeccable in bodily conduct, beggars,
is the *Tathāgata*.**

**There is no
foul bodily conduct of
the *Tathāgata*
which the *Tathāgata*
would guard,
thinking:**

**'Let this not be known
beyond myself.'**

**Impeccable in verbal conduct, beggars,
is the *Tathāgata*.**

**There is no
foul verbal conduct of**

the *Tathāgata*
which the *Tathāgata*
would guard,
thinking:

'Let this not be known
beyond myself.'

Impeccable in mental conduct, beggars,
is the *Tathāgata*.

There is no
foul mental conduct of
the *Tathāgata*
which the *Tathāgata*
would guard,
thinking:

'Let this not be known
beyond myself.'

Impeccable in lifestyle, beggars,
is the *Tathāgata*.

There is no
misguided lifestyle of
the *Tathāgata*
which the *Tathāgata*
would guard,
thinking:

'Let this not be known
beyond myself.'

These are the four unguardeds of
the *Tathāgata*.

What are the three
unassailables?

Well taught is *Dhamma*, beggars,
by the *Tathāgata*.

As to this,
that a shaman, or
brahman, or
god, or
Māra , or

**Brahmā, or
anyone in the world
could,
according to *Dhamma*,
make the criticism:**

**'Just so is this *Dhamma*
not well elucidated.'**

**Of such an mark, beggars,
there is no perceiving.**

**Perceiving no such mark as this, beggars,
I live having attained peace,
having attained fearlessness,
having attained self-confidence.**

**On the contrary, beggars,
well pointed out by beggars,
is the path following which
one who listens
gains *Nibbāna*.**

**Such a path-following listener of mine,
destroying the corrupting influences,
without corrupting influences,
liberated in heart,
liberated in wisdom,
sees for themselves,
arises in and
lives,
in this seen thing,
in higher knowledge.**

**As to this,
that a shaman, or
brahman, or
god, or
Māra, or
Brahmā, or
anyone in the world
could,
according to *Dhamma*,
make the criticism:**

'Just so is it
that not well pointed out
is the path
following which
one who listens gains *Nibbāna*
such that such a path-following listener of
the *Tathāgata*,
destroying the corrupting influences,
without corrupting influences,
liberated in heart,
liberated in wisdom,
sees for themselves,
arises in and
lives,
in this seen thing,
in higher knowledge.'

Of such an mark, beggars,
there is no perceiving.

Perceiving no such mark as this, beggars,
I live having attained peace,
having attained fearlessness,
having attained self-confidence.

Then, too, beggars,
not just one hundred,
are the persons
who have listened,
who have destroyed the corrupting influences, and
without corrupting influences,
liberated in heart,
liberated in wisdom,
having seen for themselves,
have arisen in and live
in this seen thing,
in higher knowledge.

As to this,
that a shaman, or
brahman, or
god, or
Māra, or

**Brahmā, or
anyone in the world
could,
according to *Dhamma*,
make the criticism:**

**'Just so is it
that not hundreds are the persons
who have listened,
who have destroyed the corrupting influences, and
without corrupting influences,
liberated in heart,
liberated in wisdom,
having seen for themselves,
have arisen in and live
in this seen thing,
in higher knowledge.'**

**Of such an mark, beggars,
there is no perceiving.**

**Perceiving no such mark as this, beggars,
I live having attained peace,
having attained fearlessness,
having attained self-confidence.**

**These are the three
unassailables.**

**These then, beggars
are the four
unguardeds and
the three
unassailables."**

AN 7.55

**Once upon a time The Consummately Self-Awakened
Bhagga-land revisiting,
Mount Crocodile,
Deer Park.**

**Meanwhile Old Man Moggallāna the Great,
Magadha,
Kallavālamutta Village,
was sitting nodding off.**

**Then The Consummately Self-Awakened saw,
with the divine eye
clarified beyond that of man,
Old Man Moggallāna the Great,
Magadha,
Kallavālamutta Village,
sitting nodding off.**

**So seeing,
in the same way as a strong man
could bend back his out-stretched arm,
or stretch out his bent back arm,
even so The Consummately Self-Awakened stepped
between Bhagga-land,
Mount Crocodile,
Deer Park and
appeared before Old Man Moggallāna the Great,
Kallavālamutta Village
Magadha.**

**There The Consummately Self-Awakened. sat down on
the seat indicated.**

**When so seated
The Consummately Self-Awakened said this
to Old Man Moggallāna the Great:**

**"Are you nodding off,
Moggallāna?**

**Are you nodding off,
Moggallāna?"**

"Even so, *bhante*."

**"So therefore, Moggallāna,
to clear up
that occurrence of sluggishness,
whatsoever is your perception,
pay no mind to
that perception,
do not make much of
that perception.**

**Doing this,
it may be seen,**

that that sluggishness will pass.

**But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
review in mind
whatsoever *Dhamma* you have heard,
have thoroughly retained,
thought about,
worked over in mind.**

**Doing this,
it may be seen,
that that sluggishness will pass.**

**But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
compose a detailed recitation
of whatsoever *Dhamma* you have heard
have thoroughly retained.**

**Doing this,
it may be seen,
that that sluggishness will pass.**

**But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
pull both earlobes,
massage the limbs with the hands.**

**Doing this,
it may be seen,
that that sluggishness will pass.**

**But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
get up and
rub the eyes with water,**

look in the ten directions,
look up at the light of
the stars at night.

Doing this,
it may be seen,
that that sluggishness will pass.

But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
studiously examine
the perception of light,
attend to perception of light
— as by day so by night;
as by night so by day —
thus open and
unencumber the heart and
make the mind become radiant.

Doing this,
it may be seen,
that that sluggishness will pass.

But if doing so,
that sluggishness
does not pass,
then, Moggallāna,
pace the place-to-pace
focused on before- and after-perception,
faculties turned inward,
mind not gone to the external.

Doing this,
it may be seen,
that that sluggishness will pass.

But if doing so,
that sluggishness does not pass,
then, Moggallāna,
lying down on the right side,
lion-like,
fitting foot under foot,
mindful,

self-possessed,
direct the mind
to the perception of getting up.

And at re-awakening, Moggallāna,
quickly get up again,
thinking:

'Not for reclining's pleasures,
not for pleasures,
not for groggy pleasures
shall I live!'

Such is the way, Moggallāna,
you should train yourself.

Additionally, Moggallāna,
you should train yourself this way:

'Not with my pride on display
will I draw near to families.'

Such is the way, Moggallana,
you should train yourself.

For, Moggallāna,
a beggar drawing near to families
with his pride on display
— there are in families
many chores, and
men may not notice
the arrival of a *bhikkhu* —
might have the thought:

'Who is it then
that now goes among the families
spreading disruption,
making men to show me disrespect?'

Then,
getting nothing,
there is existence upset.

Being upset
there is existence disturbed.

Being disturbed,
there is loosing self-control.

Loosing self-control,
far is one
from being serene in mind.

Additionally, Moggallāna,
train yourself this way:

'No argumentative speech
shall I speak.'

Even in this way, Moggallāna
should you train yourself.

With argumentative speech, Moggallāna,
there is much contentious talk.

With much such talk,
there is existence upset.

Being upset
there is existence disturbed.

Being disturbed,
there is loosing self-control.

Loosing self-control,
far is one
from being serene in mind.

I do not, Moggallāna,
speak highly
of all conjunction
nor, Moggallāna, do I
speak highly of letting go
of all conjunction.

Of conjunction
with groups and
wanderers, Moggallāna,
I do not speak highly.

But that bed-seat place
which has little noise,
little shouting,
is unpopulated,
a man's sleep-alone bed,
an adequate retreat,
of such-suitable bed-seats

I do speak highly."

**This having been said,
Old Man Mahā Moggallāno said this
to The Consummately Self-Awakened:**

**"In brief then, *bhante*,
to what extent has a beggar
freedom from
own-made thirst,
reached a basis for
the finish,
reached the end of
yokes,
reached the conclusion of
the best of lives,
reached
the end of the end,
best of gods and men?"**

**"Here, Moggallāna,
a beggar has heard:**

'All things are inadequate refuges.'

**If, Moggallāna,
a *bhikkhu* has heard:**

**'All things are inadequate refuges',
he knows all things,
he understands all things,
comprehends all things,
apprehends all things,
and whatsoever sense-experiences
he experiences,
whether pleasant or
painful or
neither painful nor pleasant
he lives observing
their changing,
he lives observing
dispassion for them,
he lives observing
their ending,
he lives observing**

their thorough abandonment.

**Living observing
change,
living observing
dispassion,
living observing
ending,
living observing
thorough abandonment,
he is bound up
in nothing at all in the world.**

**Not bound up,
he wants not.**

**Not wanting,
he, of himself,
has become all-round-extinguished
and he knows:**

**'Left behind is rebirth,
lived is the best of lives,
done is duty's doing,
no more it'n-n-at'n' for me.'**

**It is to this extent, Moggallāna,
that a beggar
has got freedom from
own-made thirst,
reached a basis
for the finish,
reached the end of
yokes,
reached the conclusion of
the best of lives,
reached
the end of the end,
best of gods and men."**

AN 7.58

**Once upon a time The Consummately Self-Awakened
Sāvatti-town revisiting,
The Consummately Self-Awakened said this**

to the Beggars there:

**"There being no shame-n-blame, beggars,
one's failure to produce shame-n-blame
cuts off
the basis of
restraint of one's forces.**

**There being no
restraint of the forces, beggars,
one's failure to produce
restraint of the forces
cuts off
the basis of
one's ethical conduct.**

**There being no ethical conduct, beggars,
one's failure to produce
ethical conduct
cuts off the basis of
one's consummate serenity.**

**There being no consummate serenity, beggars,
one's failure to produce
consummate serenity
cuts off the basis of
one's knowing and
seeing life such as it is.**

**There being no
knowing and
seeing life such as it is, beggars,
one's failure to produce
knowing and
seeing life such as it is
cuts off the basis of
one's weariness and
dispassion.**

**There being no weariness and
dispassion, beggars,
one's failure to produce
weariness and
dispassion
cuts off the basis of**

one's knowing and
seeing freedom.

In just the same way, beggars,
as when a tree
fails to produce
branch and
foliage
even its young shoots
do not reach fulfillment,
let alone its bark
let alone its soft wood
and so its heart wood
does not reach fulfillment.

Even so
there being no shame-n-blame, beggars,
one's failure to produce
shame-n-blame
cuts off the basis of
restraint of one's forces;
there being no restraint of
the forces, beggars,
one's failure to produce
restraint of the forces
cuts off the basis of
one's ethical conduct;
there being no ethical conduct, beggars,
the failure to produce
ethical conduct
cuts off the basis of
one's consummate serenity;
there being no consummate serenity, beggars,
one's failure to produce
consummate serenity
cuts off the basis of
one's knowing and
seeing life
such as it is;
there being no knowing and
seeing life
such as it is, beggars,

one's failure to produce
knowing and
seeing life
such as it is
cuts off the basis of
one's weariness and
dispassion;
there being no weariness and
dispassion, beggars,
one's failure to produce
weariness and
dispassion
cuts off the basis of
one's knowing and
seeing freedom.

There being shame-n-blame, beggars,
one's successful production of
shame-n-blame
supplies the basis for
restraint of one's forces.

There being restraint of
the forces, beggars,
one's successful production of
restraint of the forces
supplies the basis for
one's ethical conduct.

There being ethical conduct, beggars,
one's successful production of
ethical conduct
supplies the basis for
one's consummate serenity.

There being consummate serenity, beggars,
one's successful production of
consummate serenity
supplies the basis for
one's knowing and
seeing life
such as it is.

There being knowing and

seeing life
such as it is, beggars,
one's successful production of
knowing and
seeing life
such as it is
supplies the basis for
one's weariness and dispassion.

There being weariness and
dispassion, beggars,
one's successful production of
weariness and
dispassion
supplies the basis for
one's knowing and
seeing freedom.

In just the same way, beggars,
as when a tree
succeeds in producing
branch and
foliage
its young shoots
reach fulfillment,
and so also its bark
and so also its soft wood and so
its heart wood too
reaches fulfillment.

Even so there being shame-n-blame, beggars,
one's successful production of
shame-n-blame
supplies the basis for
restraint of one's forces;
there being restraint of the forces, beggars,
one's successful production of
restraint of the forces
supplies the basis for
one's ethical conduct;
there being ethical conduct, beggars,
one's successful production of

**ethical conduct
supplies the basis for
one's consummate serenity;
there being consummate serenity, beggars,
one's successful production of
consummate serenity
supplies the basis for
one's knowing and
seeing life
such as it is;
there being knowing and
seeing life
such as it is, beggars,
one's successful production of
knowing and
seeing life
such as it is
supplies the basis for
one's weariness and
dispassion;
there being weariness and
dispassion, beggars,
one's successful production of
weariness and
dispassion
supplies the basis for
one's knowing and
seeing freedom."**

AN 7.61

**Once upon a time
The Consummately Self-Awakened,
walk'n bout Kosala-land
on 'es Begga's rouns
with a huge company of beggars,
when he spots a great bonfire.**

**At that,
he steps off the HighWay
and sits down
at the root of a tree**

on a seat made ready.

Then,
to the beggars gathered round
he said:

"See that bonfire there,
a great burning,
blazing,
mass of flame?

What do you think, beggars,
which would be better:
to sit or lie down
embracing that great burning,
blazing,
mass of flame
or to sit or lie down
embracing the fairest lass in the land,
one whose hands and feet
were soft and smooth,
a lady of high birth and
great refinement?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better for a bad man,
a man of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,

to sit or lie down
embracing that great burning,
blazing
mass of flame.

How come?

Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death
find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to sit or lie down
embracing
the fairest lass in the land,
one whose hands and feet
were soft and smooth,
a lady of high birth and

great refinement,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

That's how come!

What do you think, beggars,
which would be better:
To have the executioner
bind one's legs
with a thick rope,
insert a stick and twist
cutting through the skin,
cutting through the subdura,
cutting through the flesh,
cutting through the tendons,
cutting through the bones
and pressing on to the marrow, or
that one should enjoy
the respect and
deference
of those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better
for a bad man,

a man of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner
bind his legs
with a thick rope,
insert a stick and twist
cutting through the skin,
cutting through the subdura,
cutting through the flesh,
cutting through the tendons,
cutting through the bones
and pressing on to the marrow.

How come?

Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death
find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

But beggars,
if that bad man

of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the respect and
deference
of those of position,
power and
wealth,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

That's how come!

What do you think, beggars,
which would be better:
To have the executioner,
with newly oiled and
sharpened sword,
gleaming,
glistening,
stab one through the chest,
or that one should enjoy

the respect and
deference
of those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better for a bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner,
with newly oiled and
sharpened sword,
gleaming,
glistening,
stab him through the chest.

How come?

Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death

find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the respect and
deference
of those of position,
power and
wealth,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

That's how come!

What do you think, beggars,

which would be better:
To have the executioner
wrap one round
with iron plates,
red hot,
glowing,
blazing,
or that one should enjoy
the soft robes
given out of belief
in the great fruit of
good deeds
by those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better for a bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner
wrap him round
with iron plates,
red hot,
glowing,
blazing.

How come?

**Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death
find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.**

**But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the soft robes
given out of belief
in the great fruit of good deeds
by those of position,
power and
wealth,
he would do so
to his own detriment
and to the detriment of others,
to his pain and misery**

for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

That's how come!

What do you think, beggars,
which would be better:
To have the executioner
pry open one's mouth
witha iron j-Jack, and
jam down one's throat
a coppa ball,
red hot,
glowing,
blazing,
so that it burned pastha lips,
burned over one's tongue,
burned past the old Adam's apple,
burned down through the belly
and on out
dragging intestines and
bowels with-a,
or that one should enjoy
the tasty almsfood,
given out of belief
in the great fruit of good deeds
of those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better for a bad man

of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner
pry open his mouth
with an iron jack and
jam down his throat
a copper ball,
red hot,
glowing,
blazing,
so that it burned past his lips,
burned over his tongue,
burned past his throat,
burned down through his belly
and on out
dragging intestines and
bowels withall.

How come?

Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death
find consciousness again
down the drain,
the way of woe,

the Agha,
Niraya Hell.

**But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the tasty almsfood,
given out of belief
in the great fruit of good deeds
of those of position,
power and
wealth,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the Agha,
*Niraya Hell.***

That's how come!

**What do you think, beggars,
which would be better:
To have the executioner**

take one by the head
or shoulders and
force one to sit
or lie down
on an iron bed,
red hot
glowing,
blazing
or that one should enjoy
the comfort
of a soft bed
given out of belief
in the great fruit of good deeds
of those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

I swear to you,
it would be better for a bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner
take him by the head
or shoulders and
force him to sit
or lie down

on an iron bed,
red hot,
glowing,
blazing.

How come?

Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death
find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the comfort of a soft bed
given out of belief
in the great fruit of good deeds
of those of position,
power and

wealth,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.

That's how come!

What do you think, beggars,
which would be better:
To have the executioner
bind one up,
up end down, and
toss one into an iron cauldron,
red hot,
glowing,
blazing,
so that one sank down and
rose up and
was whirled
round and round and round and round
witha *scum*, or
that one should enjoy
the surroundings
of a lodging
given out of belief
in the great fruit of good deeds
of those of position,
power and
wealth?"

"For sure, *Venerable*,
it would be the latter!"

"Not so, beggars!

Not so!

**I swear to you,
it would be better
for a bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
to have the executioner
bind him up,
up end down, and
toss him into
an iron cauldron,
red hot,
glowing,
blazing,
so that he sank down and
rose up and
was whirled
round and round and round and round
with the scum.**

How come?

**Because, beggars,
although that man
might experience death
or excruciating,
deadly pains
as a consequence of this,
he would not
because of this,
at the breaking up of the elements at death**

**find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.**

**But beggars,
if that bad man
of low,
suspect intentions,
impure and
secretive in conduct,
no *bhikkhu*
although claiming to be such,
no celibate
although claiming to be celibate,
rotten to the core,
full of lust,
a no-good,
evil man,
were to enjoy
the surroundings
of a lodging
given out of belief
in the great fruit of good deeds
of those of position,
power and
wealth,
he would do so
to his own detriment and
to the detriment of others,
to his pain and misery
for many a long day,
because
on the breaking up of the elements at death
he will find consciousness again
down the drain,
the way of woe,
the *Agha*,
Niraya Hell.**

That's how come!

**Therefore, beggars,
train yourselves this way:**

**'Let those who give us gifts
of food,
clothing,
bedding,
medicines and
shelter
enjoy great fruit,
great profit
from their good deeds!**

**Let our leaving home
for the homeless life
not be an empty habit,
but one of great profit,
one of great fruit!'**

This is the way to train yourselves, beggars.

Beggars!

**Thinking of your own best interests,
to strive energetically
is worth the effort.**

Beggars!

**Thinking of the best interests of others,
to strive energetically
is worth the effort.**

Beggars!

**Thinking of both your own best interests and
the best interests of others,
to strive energetically
is worth the effort."**

**That's what The Consummately Self-Awakened said,
so I hear.**

**I also heard that at that time
some sixty *bhikkhus* threw up hot blood and died,
sixty more gave up orders and returned to the lower life
saying:**

**"Too hard!
Too hard!**

Is life under The Consummately Self-Awakened.!";

And sixty more

were freed without attachment

and destroyed the corrupting influences.

AN 7.68

Anguttara Nikāya
Aṭṭhaka-Nipātā

The Book of Eights

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

Once upon a time,
Sāvatti Town,
Anāthapiṇḍika Park,
Jeta Grove,
The Consummately Self-Awakened came a revisiting.

There, to the beggars gathered round,
he said:

Eight, beggars,
are the worldly conditions
that obsess the worldly;
the world revolves around
these eight worldly conditions.

What eight?

Gain and loss
honor and dishonor
praise and blame
pleasure and pain

Such are the eight
worldly conditions, beggars,
that obsess the worldly;
the eight worldly conditions
around which

the world revolves.

**Gain and loss,
honor and dishonor,
Praise and blame,
pleasure and pain;
Impermanent, human conditions ...
ending things;
things vulnerable to reversal!**

**Recognizing and reflecting,
the wise consider these:
things vulnerable to reversal!**

**By the pleasant not stirred up in heart,
nor by unpleasantries repulsed,
Tranquilized, gone past all that,
neither collaborating nor resisting,
Walking the path free of lust, sorrowless,
knowing the highest knowing
passed beyond.**

AN 8.5

**Eight, beggars,
are the worldly conditions
that obsess the worldly,
the world revolves around
these eight worldly conditions.**

What eight?

**Gain and loss
honor and dishonor
praise and blame
pleasure and pain**

**Such are the eight
worldly conditions, beggars,
that obsess the worldly;
the eight worldly conditions
around which
the world revolves.**

Beggars!

**To the uneducated common man
come gain and loss,
honor and dishonor,
praise and blame,
pleasure and pain.**

**And, beggars,
to the well educated
student of the Aristocrats
come gain and loss,
honor and dishonor,
praise and blame,
pleasure and pain.**

**So then,
this being the case,
what distinguishes
the path of the well educated
student of the Aristocrats
from that of
the uneducated common man?"**

**"For us," said those beggars,
"The Consummately Self-Awakened is
the source of *Dhamma*,
our guide,
our protector.**

**It would clearly be
for our good, Venerable,
if The Consummately Self-Awakened were to
explain the meaning of this;
when the beggars hear this
from The Consummately Self-Awakened
they will retain it in mind."**

**"Very well, then, beggars!
Pay Attention!
Give Ear!
I will speak!"**

**And those beggars responding:
"Venerable!"**

The Consummately Self-Awakened said this:

**'In this case, beggars,
gain comes to
the uneducated common man
unaccompanied by the reflection:**

**'This gain is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Loss comes to
the uneducated common man
unaccompanied by the reflection:**

**'This loss is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Honor comes to
the uneducated common man
unaccompanied by the reflection:**

**'This honor is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Dishonor comes to
the uneducated common man
unaccompanied by the reflection:**

**'This dishonor is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Praise comes to
the uneducated common man
unaccompanied by the reflection:**

**'This praise is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Blame comes to
the uneducated common man
unaccompanied by the reflection:**

**'This blame is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Pleasure comes to
the uneducated common man
unaccompanied by the reflection:**

**'This pleasure is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**Pain comes to
the uneducated common man
unaccompanied by the reflection:**

**'This pain is impermanent,
inherently painful,
a thing subject to reversal.'**

**This is a thing
they really do not understand.**

**They let gain
take a lasting hold
on their hearts.**

**They let loss
take a lasting hold
on their hearts.**

**They let honor
take a lasting hold**

on their hearts.

**They let dishonor
take a lasting hold
on their hearts.**

**They let praise
take a lasting hold
on their hearts.**

**They let blame
take a lasting hold
on their hearts.**

**They let pleasure
take a lasting hold
on their hearts.**

**They let pain
take a lasting hold
on their hearts.**

**They are excited by
the gains that arise.**

**They are repulsed by
the losses that arise.**

**They are excited by
the honors that arise.**

**They are repulsed by
the dishonors that arise.**

**They are excited by
the praise that arises.**

**They are repulsed by
the blame that arises.**

**They are excited by
the pleasure that arises.**

**They are repulsed by
the pain that arises.**

**Thus they collaborate and
resist and
are in no way released from
birth,
aging,**

**sickness and death,
grief and lamentation,
pain and misery,
and despair,
so I say.**

**But here, beggars,
gain comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This gain is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Loss comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This loss is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Honor comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This honor is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Dishonor comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This dishonor is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Praise comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This praise is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Blame comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This blame is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Pleasure comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This pleasure is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Pain comes to
the well educated student of the Aristocrats
accompanied by the reflection:**

**'This pain is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**They do not let gain
take a lasting hold
on their hearts.**

**They do not let loss
take a lasting hold
on their hearts.**

**They do not let honor
take a lasting hold
on their hearts.**

**They do not let dishonor
take a lasting hold
on their hearts.**

**They do not let praise
take a lasting hold
on their hearts.**

**They do not let blame
take a lasting hold
on their hearts.**

**They do not let pleasure
take a lasting hold
on their hearts.**

**They do not let pain
take a lasting hold
on their hearts.**

**They are not excited by
the gains that arise.**

**They are not repulsed by
the losses that arise.**

**They are not excited by
the honors that arise.**

**They are not repulsed by
the dishonors that arise.**

**They are not excited by
the praise that arises.**

**They are not repulsed by
the blame that arises.**

**They are not excited by
the pleasure that arises.**

**They are not repulsed by
the pain that arises.**

**Thus they do not collaborate or
resist and
are released from
birth,
aging,
sickness and death,
grief and lamentation,
pain and misery,
and despair,**

so I say.

**This, beggars
is what distinguishes the path of
the well educated student of the Aristocrats
from that of
the uneducated common man."**

**Gain and Loss, honor and dishonor,
Praise and blame, pleasure and pain;
Impermanent, human conditions ... ending things;
things vulnerable to reversal!
Recognizing and reflecting, the wise consider these:
things vulnerable to reversal!**

**By the pleasant not stirred up in heart,
nor by unpleasantries repulsed,
Tranquilized, gone past all that,
neither collaborating nor resisting,
Walking the path free of lust, sorrowless,
knowing the highest knowing
passed beyond.**

AN 8.6

**Eight, beggars,
are the wiles
with which women,
men begile.**

What Eight?

**By shape, beggars,
women, men begile,
by laughter, beggars,
women, men begile,
by fascinating speech, beggars,
women, men begile,
by enchanting song, beggars,
women, men begile,
by running tears, beggars,
women, men begile,
by bedazzling ornament, beggars,**

women, men begile,
by potions of jungle herb, beggars,
women, men begile
by touch, beggars,
women, men begile.

These, beggars,
are the eight wiles
with which women,
men begile.

And, beggars,
beings so ensnared,
are snared indeed.

AN 8.17

Eight, beggars,
are the works
with which man
enraptures women.

What Eight?

By appearances, beggars,
man enraptures women,
by a good sense of humor, beggars,
man enraptures women,
by spellbinding speech, beggars,
man enraptures women,
by raptures, beggars,
man enraptures women,
by bringing them to tears, beggars,
man enraptures women,
by gifts of bedazzling ornament, beggars,
man enraptures women,
by potions of jungle herb, beggars,
man enraptures women
by touch, beggars,
man enraptures women.

These beggars
are the eight works
with which man
enraptures women.

And, beggars,



beings so ensnared,
are snared indeed.

AN 8.18

Once upon a time The Consummately Self-Awakened,
Āḷavi-town,
Aggālave shrine revisiting.

There then Hatthaka Āḷavaka
surrounded by *Upāsakas*,
some five-hundred by count,
approached The Consummately Self-Awakened.

Having approached and
given salutation,
they took seats to one side.

When they were seated to one side then
The Consummately Self-Awakened said this to
Hatthaka Āḷavaka:

"Great, indeed, Hatthaka,
is your company!

How, Hatthaka,
did you gather together
this great company of yours?"

"It is, *bhante*,
by way of
these four gathering-tactics
taught by The Consummately Self-Awakened
that I have gathered this company:

I, *bhante*, knowing:

'This one,
gifts will gather in,'
— he by gifts
I gather in.

Knowing such:

'This one,
kind words will gather in,'
— he by kind words
I gather in.

Knowing such:

**'This one,
helpfulness will gather in,'
— he by my being helpful
I gather in.**

Knowing such:

**'This one,
impartiality will gather in,'
— he by impartiality
I gather in.**

**Then again, *bhante*,
there is immense wealth
found in my family
no one thinks to listen
to one impoverished."**

**"Well-said,
well-said, Hatthaka!**

**This is the very way to begin,
Hatthaka,
the gathering of a great company.**

**Whomsoever, Hatthaka,
during the past,
gathered a company
all such did so
with these same four gathering-tactics
for gathering a great company.**

**Whomsoever, Hatthaka,
during the future,
will gather a company
all such will do so
with these same four gathering-tactics
for gathering a great company.**

**Whomsoever, Hatthaka,
presently,
gathers a company
all such do so
with these same four gathering-tactics
for gathering a great company."**

**There then Hatthaka Ālavaka,
instructed,
made enthusiastic,
aroused,
convinced
by *Dhamma*-talk from
The Consummately Self-Awakened,
rose from his seat,
saluted, and
keeping The Consummately Self-Awakened to his right,
departed.**

**There then The Consummately Self-Awakened
not long after the departure of
Hatthaka Ālavaka
addressed the beggars:**

**"Bear in mind, beggars,
these eight wonderful and
marvelous things
possessed by Hatthaka Ālavaka.**

What eight?

**Convinced, beggars,
is Hatthaka Ālavaka,
virtuous, beggars,
is Hatthaka Ālavaka,
possessed of a sense of shame, beggars,
is Hatthaka Ālavaka,
possessed of fear of blame, beggars,
is Hatthaka Ālavaka,
well-read, beggars,
is Hatthaka Ālavaka,
generous, beggars,
is Hatthaka Ālavaka,
wise, beggars,
is Hatthaka Ālavaka,
modest, beggars,
is Hatthaka Ālavaka.**

**These are, beggars,
the eight wonderful and
marvelous things**

possessed by Hatthaka Ālavaka
which should be born in mind."

AN 8.24

Cast in Sāvatti:

"Eight, beggars,
are tools.

What eight?

Crying, beggars,
is the tool of children;
anger,
the tool of mother-folk;
weaponry,
the tool of crooks;
might,
the tool of kings;
outrage,
the tool of fools;
understanding,
the tool of the wise;
reflection,
the tool of the learned;
forbearance,
the tool of the shaman and brāhman.

These, beggars,
are the eight tools."

AN 8.27

**Once upon a time, The Consummately Self-Awakened
Sāvatti Town revisiting,
Anāthapiṇḍika Park,
Jeta Grove.**

**There then Old-Man Sāriputta
came upon The Consummately Self-Awakened and
approached.**

**Having approached The Consummately Self-Awakened,
saluting,
he took a seat to one side.**

**Then with Old-Man Sāriputta
sitting to one side,
The Consummately Self-Awakened said this:**

**"How many then, Sāriputta,
are the corrupting-influence-rid beggar's
tools,
possessed of which tools
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:**

'Rid are my corrupting-influences!''?

**"Eight, elder,
are the corrupting-influence-rid beggar's
tools,
possessed of which tools
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:**

'Rid are my corrupting-influences!'

What are the eight?

**Here elder,
in the corrupting-influence-rid beggar,
instability
in all which is own-made
has been well-seen
through consummate wisdom.**

**Since, *bhante*,
when in the corrupting-influence-rid beggar,
instability
in all which is own-made
has been well-seen
through consummate wisdom,
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,**

**the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:**

'Rid are my corrupting-influences!'

**And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the similarity to burning charcoal,
of whatsoever sense pleasures there are,
has been well-seen
through consummate wisdom.**

**Since, *bhante*,
when in the corrupting-influence-rid beggar,
the similarity to burning charcoal,
of whatsoever sense pleasures there are,
has been well-seen
through consummate wisdom,
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:**

'Rid are my corrupting-influences!'

**And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the heart
has sunk into solitude,
is prone to solitude,
inclines to solitude,
withdraws from,
delights in retiring from,
comes to the end of,
all things achieved through
the corrupting-influences.**

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the heart
has sunk into solitude,
is prone to solitude,
inclines to solitude,
withdraws from,
delights in retiring from,
comes to the end of,
all things achieved through
the corrupting-influences
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:

'Rid are my corrupting-influences!'

And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the four mind-pastures
have been developed,
well-developed.

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the four mind-pastures
have been developed,
well-developed
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:

'Rid are my corrupting-influences!'

And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the four power-paths
have been developed,
well-developed.

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the four power-paths
have been developed,
well-developed
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:

'Rid are my corrupting-influences!'

And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the five forces
have been developed,
well-developed.

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the five forces
have been developed,
well-developed
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences

saying:

'Rid are my corrupting-influences!'

And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the seven dimensions of awakening
have been developed,
well-developed.

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the seven dimensions of awakening
have been developed,
well-developed
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of
the corrupting-influences
saying:

'Rid are my corrupting-influences!'

And again, *bhante*,
deeper than that,
in the corrupting-influence-rid beggar,
the aristocratic multi-dimensional high way
has been developed,
well-developed.

Since, *bhante*,
when in the corrupting-influence-rid beggar,
the aristocratic multi-dimensional high way
has been developed,
well-developed
such certainly *bhante*,
is a corrupting-influence-rid beggar's
tool,
possessed of which tool,
the corrupting-influence-rid beggar
declares the riddance of

the corrupting-influences

saying:

'Rid are my corrupting-influences!'

These then, *bhante*,

are the eight

corrupting-influence-rid beggar's

tools,

possessed of which tools

the corrupting-influence-rid beggar

declares the riddance of

the corrupting-influences

saying:

'Rid are my corrupting-influences!'''

AN 8.28

Once upon a time The Consummately Self-Awakened,

Bhagga-land revisiting,

Crock-mount,

the Deer-Park of Medicine-man's-woods

while also at that time

the Elder Anuruddha was residing

among the Cetis,

in Eastern Bamboo Woods.

There then

in the private reflections of Elder Anuruddho

there arose in his heart

these thoughts:

"A thing for

those who are of small wishes,

this is,

not a thing for

those of great wishes.

A thing for

those who are contented,

this is,

not a thing for

those with discontentment.

A thing for

those who are retiring,
this is,
not a thing for
those who take pleasure in community.

A thing for
those who seize at energy,
this is,
not a thing for
those who are cozy.

A thing for
those who have set up mind,
this is,
not a thing for
those who are absent-minded.

A thing for
those who are serene,
this is,
not a thing for
those who are not serene.

A thing for
the wise,
this is,
not a thing for
the stupid.'

There then The Consummately Self-Awakened,
knowing by his heart
the thoughts in the heart of
the elder Anuruddha,
like a strong man
stretching out his bent arm, or
bending back his outstretched arm,
vanishing from Bhagga-land,
Crock-mount,
the Deer-Park of
Medicine-man's-woods,
reappearing in
Ceti-land,
Eastern Bamboo Woods
facing the elder Anuruddha,

sat down on the appointed seat.

**And then the Elder Anuruddha
saluted and
took a seat to one side.**

**Then The Consummately Self-Awakened said this
to the elder Anuruddha
seated to one side:**

"Well done Anuruddha!

**Well have you,
Anuruddha,
thought
the seven thoughts of
the great man:**

**A thing for
those who are of small wishes,
this is,
not a thing for
those of great wishes.**

**A thing for
those who are contented,
this is,
not a thing for
those with discontentment.**

**A thing for
those who are retiring,
this is,
not a thing for
those who take pleasure in community.**

**A thing for
those who seize at energy,
this is,
not a thing for
those who are cozy.**

**A thing for
those who have set up mind,
this is,
not a thing for
those who are absent-minded.**

**A thing for
those who are serene,
this is,
not a thing for
those who are not serene.**

**A thing for
the wise,
this is,
not a thing for
the stupid.**

**From there, Anuruddha,
think over this
eighth thought of a great man:**

**A thing for
the undistracted,
this is,
for one loving the undistracted,
not a thing for
the distracted,
for one loving distractions.**

**From, Anuruddha,
your thinking over these
eight thoughts of the great man,
proceed, Anuruddha,
as long as you are
thus without doubt —
thus separated from sensual pleasures,
isolating yourself from unskillful things,
with thinking,
with pondering isolation-born
enthusiastic pleasure —
to enter into and habituate
the first burning knowledge.**

**From, Anuruddha,
your thinking over
these eight thoughts of
the great man,
proceed, Anuruddha,
as long as you are thus without doubt —**

thinking and pondering fading away
internally composed,
whole-heartedly single-minded,
without thinking
without pondering serenity-born
enthusiastic pleasure —
to enter into and habituate
the second burning knowledge.

From, Anuruddha,
your thinking over these
eight thoughts of the great man,
proceed, Anuruddha,
as long as you are thus without doubt —
enthusiasm fading away
living detached,
mindful, and
self-aware,
experiencing
in the body
that pleasure which the Aristocrats describe as:
'The mind's detached sweet-abiding'
to enter into and habituate
the third burning knowledge.

From, Anuruddha,
your thinking over these
eight thoughts of the great man,
proceed, Anuruddha,
as long as you are thus without doubt —
letting go pleasure,
letting go pain,
thus settling down earlier
ease and discomfort
without pain or pleasure,
the detached mind
thoroughly purified,
to enter into and habituate
the fourth burning knowledge.

From, Anuruddha,
your thinking over these

eight thoughts of the great man, and
these four
completely heart-felt
burning knowledges,
abidings in pleasure
in this seen thing,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha,
that in the same way
as a householder
or householder's son
with his garment-chest
full of multi-colored garments,
abides pleasantly,
even so
your dust-rag cast-off robe
will appear to be
as liked,
for non-discomfort,
for comfortable living,
for entering *Nibbāna*.

From, Anuruddha,
your thinking over these eight
thoughts of the great man, and
these four
completely heart-felt
burning knowledges,
abidings in pleasure
in this seen thing,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son
with his many-sauced,
many condimented,

black-grains-removed
fine milk-rice
abides pleasantly,
even so
your doled-out food-lumps
will appear to be
as liked,
for non-discomfort,
for comfortable living,
for entering *Nibbāna*.

From, Anuruddha,
your thinking over these eight
thoughts of the great man, and
these four completely heart-felt
burning knowledges,
abidings in pleasure
in this seen thing,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son
with his plastered inside and out,
draft-free,
bolted-doored,
closable-windowed,
peaked-roof house,
abides pleasantly,
even so
your tree-root-sleep-and-sitting place
will appear to be
as liked,
for non-discomfort,
for comfortable living,
for entering *Nibbāna*.

From, Anuruddha,
your thinking over these eight
thoughts of the great man, and

these four completely heart-felt
burning knowledges,
abidings in pleasure
in this seen thing,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son
with his leather-covered,
woollen,
excellently-made
antelope-coverlet-covered
both-ends-red-pillowed
canopy-covered bed-seat
abides pleasantly
even so
your horned-oat
sleep-and-sitting mat
will appear to be
as liked,
for non-discomfort,
for comfortable living,
for entering *Nibbāna*.

From, Anuruddha,
your thinking over these eight
thoughts of the great man, and
these four completely heart-felt
burning knowledges,
abidings in pleasure
in this seen thing,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son

with his various medicines,
such as:
ghee,
butter,
sesame oil,
honey,
raw sugar;
abides pleasantly
even so your medicine of
fermented-urine
will appear to be
as liked,
for non-discomfort,
for comfortable living,
for entering *Nibbāna*.

This indeed being so, Anuruddha,
you should reside
just this coming rainy-season
here among the Cetis,
in Eastern Bamboo Woods."

"Even so *bhante*"
replied the elder Anuruddha
to The Consummately Self-Awakened.

There then The Consummately Self-Awakened,
like a strong man
stretching out his bent arm, or
bending back his outstretched arm,
vanishing from Ceti-land,
Eastern Bamboo Woods,
reappearing in
Bhagga-land,
Crock-mount,
the Deer-Park of Medicine-man's-woods
sat down on the appointed seat.

So seated then,
The Consummately Self-Awakened addressed the beggars:
"I will teach you, beggars,
the eight thoughts of a great man.
Give ear!

**Give your mind over
to studious attention!**

I will speak!"

And the beggars responding:

"Even so, *bhante!*"

The Consummately Self-Awakened said:

**"And what, beggars,
are the eight thoughts of a great man?"**

**A thing
for those who are of small wishes,
this is,
not a thing
for those of great wishes.**

**A thing
for those who are contented,
this is,
not a thing
for those with discontentment.**

**A thing
for those who are retiring,
this is,
not a thing
for those who take pleasure in community.**

**A thing
for those who seize at energy,
this is,
not a thing
for those who are cozy.**

**A thing
for those who have set up mind,
this is,
not a thing
for those who are absent-minded.**

**A thing
for those who are serene,
this is,
not a thing
for those who are not serene.**

**A thing
for the wise,
this is,
not a thing
for the stupid.**

**A thing
for the undistracted,
this is,
for one loving the undistracted,
not a thing
for the distracted,
for one loving distractions.**

**'A thing
for those who are of small wishes,
this is,
not a thing
for those of great wishes.'**

This then is the saying.

**And what is the elaboration
of this saying?**

**Here, beggars, a beggar
being of small wishes,
does not wish:**

**'Let it be said of me
"He is of small wishes,"'**

**being contented,
does not wish:**

**'Let it be said of me
"He is contented,"'**

**being retiring,
does not wish:**

**'Let it be said of me
"He is retiring,"'**

**being one who seizes at energy,
does not wish:**

**'Let it be said of me
"He is one who seizes at energy,"'**

being present-minded,
does not wish:

'Let it be said of me
"He is present-minded,"'

being serene,
does not wish:

'Let it be said of me
"He is serene,"'

being wise,
does not wish:

'Let it be said of me
"He is wise,"'

being undistracted,
does not wish:

'Let it be said of me
"He is undistracted."'

'A thing
for those who are of small wishes,
this is,
not a thing
for those of great wishes.'

This is the saying.

This is the elaboration
of the saying.

'A thing
for those who are contented,
this is,
not a thing
for those of discontentment.'

This then is the saying.

And what is the elaboration
of this saying?

Here, beggars, a beggar
is contented
with whatever is essential
of robes,

dole-food,
residence,
medicines for illness.

'A thing
for those who are contented,
this is,
not a thing
for those with discontentment.'

This is the saying.

This is the elaboration
of the saying.

'A thing
for those who are retiring,
this is,
not a thing
for those who take pleasure in community.'

This then is the saying.

And what is the elaboration
of this saying?

Here beggars, a beggar
who has become
one who lives secluded
is visited by beggars,
female beggars,
laymen,
laywomen,
kings,
king's ministers,
gurus,
guru's disciples.

Thereat, a beggar,
with his heart set on
bringing on seclusion,
sloping towards seclusion,
inclining towards seclusion,
established in seclusion,
fond of renunciation
speaks exclusively of enjoyment of

that connected to which
results in inspiration.

'A thing
for those who are retiring,
this is,
not a thing
for those who take pleasure in community.'

This is the saying.

This is the elaboration
of the saying.

'A thing
for those who seize at energy,
this is,
not a thing
for those who are cozy.'

This then is the saying.

And what is the elaboration
of this saying?

Here beggars, a beggar
lives seizing energy,
letting go unskillful things,
taking up skillful things,
making his own way,
steadfast,
strong in energy,
not giving up,
but enduring
in skillful things.

'A thing
for those who seize at energy,
this is,
not a thing for those who are cozy.'

This is the saying

This is the elaboration of the saying.

'A thing
for those who have set up mind,
this is,

**not a thing
for those who are absent-minded.'**

This then is the saying.

**And what is the elaboration
of this saying?**

**Here beggars, a beggar
has supreme mind-mastery
of mind
able to track down the recollection
of a long-past deed,
of a long-past saying.**

**'A thing
for those who have set up mind,
this is,
not a thing
for those who are absent-minded.'**

This is the saying.

**This is the elaboration
of the saying.**

**'A thing
for those who are serene,
this is,
not a thing
for those who are not serene.'**

This then is the saying.

**And what is the elaboration
of this saying?**

**Here beggars a beggar
separating from sense-pleasures,
separating from unskillful things,
with thinking
with pondering isolation-born
pleasurable enthusiasm,
enters into and habituates
the first burning knowledge;**

**Thinking and pondering fading,
internally self-composed,**

whole-heartedly single-minded,
without thinking,
without pondering isolation-born
pleasurable enthusiasm,
enters into and habituates
the second burning knowledge;

Enthusiasm fading and
habituating detachment, and
minding and
self-aware,
experiencing in the body
that pleasure
which the Aristocrats describe as:

'The mind's detached sweet-abiding'
enters into and
habituates
the third burning knowledge;

Letting go pleasure,
letting go pain,
thus settling down earlier
ease and discomfort,
without pain or pleasure,
the detached mind
thoroughly purified —
enters into and habituate
the fourth burning knowledge.

'A thing
for those who are serene,
this is,
not a thing
for those who are not serene.'

This is the saying.

This is the elaboration
of the saying.

'A thing for the wise,
this is,
not a thing
for the stupid.'

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar
has wisdom,
is wise as to final out-comes
possessed of Aristocratic penetration
into the ultimate departure
of the whole body of pain.**

**'A thing for the wise,
this is,
not a thing
for the stupid.'**

This is the saying.

**This is the elaboration
of the saying.**

**'A thing for the undistracted,
this is,
for one loving the undistracted,
not a thing
for the distracted,
for one loving distractions.'**

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar's
heart
leaps up,
brightens up,
frees up
at distraction's-ending.**

**'A thing
for the undistracted,
this is,
for one loving the undistracted,
not a thing
for the distracted,
for one loving distractions.'**

This is the saying.

**This is the elaboration
of the saying."**

**There then
the elder Anuruddha,
spent the rains
among the Cetis,
in Eastern Bamboo Woods.**

**And the elder, Anuruddha,
living alone,
secluded,
careful,
ardent,
taking a stand,
not long thence,
entered into and
abided in
that higher knowledge
for which clans' sons,
and rightly so,
depart the household life
for homelessness,
and in this seen thing,
seeing for himself,
with higher knowledge knew:**

**'Left behind is birth,
lived is the best of lives,
duty's doings done,
no further it'n-n-at'n' for me!'**

**And the elder, Anuruddho,
became another of the Arahants.**

**There then, the elder, Anuruddho,
shortly after attaining arahantship,
uttered these verses:**

**"My own good knowing,
the world's Master unsurpassed,
to me by magic mind-made body did appear
As, from my own-good,**

to add thereto the thought:
'For he who loves the undistracted,
the Buddha undistracted taught.'
And in this loved instruction,
I abided, comprehending, 'till
three-vision fueled,
I'd the Buddha's teaching's done."

AN 8.30

Once upon a time The Consummately Self-Awakened
Sāvattthī-town residing,
Jeta Grove,
Anāthapiṇḍika's Park.

There The Consummately Self-Awakened said this
to the beggars:

"Beggars!"

"*Bhante!*" they replied, and The Consummately Self-Awakened said:

"There are these eight givings.

What eight?

Giving gifts
at opportunity's knock.

Giving gifts
in fear.

Giving gifts
thinking:

'He gave to me.'

Giving gifts
thinking:

'He will give to me.'

Giving gifts
thinking:

'It is well to give.'

Giving gifts
thinking:

'I cook,
these do not cook,

**ignoble of me,
who cooks,
it would be,
not to give to
those who do not cook.'**

**Giving gifts
thinking:**

**'This my giving gifts,
will give rise to
a useful sound repute.'**

**Giving gifts
because it is part of
everything that belongs to
beautification of the heart.**

**These then, beggars,
are the eight givings."**

AN 8.31

**Faith, shame, skill and giving
these things the good man's way;
this the highway divine they say
to the getting of godly living.**

AN 8.32

**"There are, beggars,
eight habits of giving.**

What eight?

**Giving gifts
wanting.**

**Giving gifts
angry.**

**Giving gifts
stupefied.**

**Giving gifts
fearful.**

**Giving gifts
thinking:**

**'My ancestors previously gave,
previously served,
ignoble of me it would be,
to abandon ancient family tradition.'**

**Giving gifts
thinking:**

**'Having given gifts,
when the body breaks up after death
one arises in
a pleasant heavenly world.'**

**Giving gifts
thinking:**

**'This my giving of gifts
pacifies the heart,
uplifts the mind and
gives rise to mental ease.'**

**Giving gifts
because it is part of
everything that belongs to
beautification of the heart.**

**These then, beggars,
are the eight
habits of giving."**

AN 8.33

**Once upon a time The Consummately Self-Awakened,
Bhagga-land,
Crocodile Hill,
Bhesakala Forest Deer Park revisiting.**

**"The destruction of life, beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in**

the garb of ghosts.

**What is an altogether
trivial result of
the destruction of life
for a being that is human
is having landed one's self
a short life.**

**Taking the ungiven beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
taking the ungiven
for a being that is human
is having landed one's self
bad luck with money.**

**Misbehavior in lusts beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
misbehavior in lusts
for a being that is human
is having landed one's self
hatred and enmity.**

**Deceptive speech beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
deceptive speech
for a being that is human
is having landed one's self
untrue information.**

**Malicious gossip beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
malicious gossip
for a being that is human
is having landed one's self
friendship breaking enmity.**

**Cutting speech beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in**

**the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
cutting speech
for a being that is human
is having landed one's self
unpleasant words.**

**Idle lip-flapping beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of
idle lip-flapping
for a being that is human
is having landed one's self
mindless yakking.**

**Drinking alcoholic drinks, beggars,
practiced,
developed,
made a big thing of,
lands one's self in
hell,
lands one's self in
the womb of annals,
lands one's self in
the garb of ghosts.**

**What is an altogether
trivial result of drinking alcoholic drinks
for a being that is human
is having landed one's self**

in madness."

AN 8.40

**Once upon a time The Consummately Self-Awakened,
Sāvatti Town,
Anāthapiṇḍika Park,
Jeta Grove came-a revisiting.**

**There, to the beggars gathered round
he said:**

"Beggars!"

**And, "Venerable!"
they responded.**

**"Beggars,
upholding the eight-dimensional
day of preparation
is very fruitful,
a thing casting a great,
widespread radiance.**

**And how, beggars,
does one uphold the
eight-dimensional
day of preparation
so that it is very fruitful,
a thing casting a great,
widespread radiance?**

**Here, beggars,
the student of the Aristocrats
reflects to himself:**

**'All life long,
the Arahants let go of, and
live
abstaining from harm to
breathing things;
repelled by harm to
breathing things,
ashamed,
they put down stick and sword and
live in friendliness,**

**for the benefit of
all beings.**

**This night and day, then,
I too will let go of and
live abstaining from harm to
breathing things;
repelled by harm to
breathing things,
ashamed,
I will put down stick and sword and
live in friendliness
for the benefit of
all beings.**

**In this way
I will follow the example of
the Arahants and
keep the day of preparation.'**

**This is the way, beggars,
one upholds
the first dimension
of the day of preparation.**

**And again, beggars,
he reflects:**

**'All life long
the Arahants let go of, and
live abstaining from
taking that which is not given;
repelled by theft,
they put down
taking the ungiven,
depending on the given
they live clean-handed.**

**This night and day, then,
I too will live abstaining from
taking that which is not given;
repelled by theft,
putting down
taking the ungiven,
depending on the given,**

I will live clean-handed.

In this way too

**I will follow the example of
the Arahants and
keep the day of preparation.'**

**This is the way, beggars,
one upholds
the second dimension
of the day of preparation.**

**And again, beggars,
he reflects:**

**'All life long
the Arahants let go of, and
live abstaining from
ungodlike conduct,
carrying themselves like gods,
they abstain from
sex and
family life.**

**This night and day, then,
I too will let go of and
live abstaining from
un-godlike conduct,
carrying myself like god,
I will abstain from
sex and
family life.**

In this way too

**I will follow the example of
the Arahants and
keep the day of preparation.'**

**This is the way, beggars,
one upholds
the third dimension
of the day of preparation.**

**And again, beggars,
he reflects:**

'All life long

**the Arahants let go of, and
live abstaining from
deceitful speech,
repelled by
deceitful speech,
truthful,
they stick to the truth,
they rely on the truth,
they keep their word
to the world.**

**This night and day, then,
I too will live abstaining from
deceitful speech,
repelled by
deceitful speech,
truthful,
I will stick to the truth,
rely on the truth,
keep my word
to the world.**

**In this way too
I will follow the example of
the Arahants and
keep the day of preparation.'**

**This is the way, beggars,
one upholds
the fourth dimension
of the day of preparation.**

**And again, beggars,
he reflects:**

**'All life long the Arahants
let go of, and
live abstaining from
the carelessness caused by
narcotic drinks,
repelled by the carelessness
caused by narcotic drinks
they abstain from
the carelessness**

caused by narcotic drinks.

This night and day, then,
I too will let go of, and
live abstaining from
the carelessness
caused by narcotic drinks,
repelled by the carelessness
caused by narcotic drinks
I will abstain from
the carelessness
caused by narcotic drinks.

In this way too
I will follow the example of
the Arahants and
keep the day of preparation.'

This is the way, beggars,
one upholds
the fifth dimension
of the day of preparation.

And again, beggars,
he reflects:

'All life long
the Arahants
eat one-meal a day,
not eating at night
abstaining from
eating at the wrong time.

This night and day, then,
I too will eat
only one meal,
not eating at night,
abstaining from
eating at the wrong time.

In this way too
I will follow the example of
the Arahants and
keep the day of preparation.'

This is the way, beggars,

one upholds
the sixth dimension
of the day of preparation.

And again, beggars,
he reflects:

'All life long
the Arahants abstain from
indulging in dancing,
singing, and
playing music;
looking at shows;
wearing garlands or
adorning and ornamenting themselves
with garlands,
ointments and
perfumes;
repelled by such things,
they abstain from such things.

This night and day, then,
I too will abstain from indulging in
dancing,
singing, and
playing music;
looking at shows;
wearing garlands or
adorning and ornamenting myself with
garlands,
ointments and
perfumes;
repelled by such things,
I will abstain from such things.

In this way too
I will follow the example of
the Arahants and
keep the day of preparation.'

This is the way, beggars,
one upholds
the seventh dimension
of the day of preparation.

**And again, beggars,
he reflects:**

**'All life long
the Arahants abstain from using
high and broad beds,
repelled by
high and broad beds,
they lie down on
low beds,
proper beds,
such as
a grass mat.**

**This night and day, then,
I too will abstain from using
a high and broad bed,
repelled by
high and broad beds,
I will lie down on
a low bed,
a proper bed,
such as
a grass mat.**

**In this way too
I will follow the example of
the Arahants and
keep the day of preparation.'**

**This is the way, beggars,
one upholds
the eighth dimension
of the day of preparation.**

**"Beggars, upholding
the eight-dimensional day of preparation
in this way
is very fruitful,
a thing casting a great,
widespread radiance."**

AN 8.41

'''Fear', beggars,

is a deeper way of
speaking of sensuality;
'pain', beggars,
is a deeper way of
speaking of sensuality;
'sickness', beggars,
is a deeper way of
speaking of sensuality;
'disease', beggars,
is a deeper way of
speaking of sensuality;
'a stab-like painful injury', beggars,
is a deeper way of
speaking of sensuality;
'relations', beggars,
is a deeper way of
speaking of sensuality;
'a mire', beggars,
is a deeper way of
speaking of sensuality;
'a womb', beggars,
is a deeper way of
speaking of sensuality.

And why, beggars,
is 'fear'
a deeper way of
speaking of sensuality?

Whoever is
impassioned by lust for
sensuality,
bound by
lustful wishing,
is not even released from
fear in this visible thing,
is certainly not released from
fear in his future states.

Therefore is 'fear'
a deeper way of
speaking of sensuality.

**And why, beggars,
is 'pain'
a deeper way of
speaking of sensuality?**

**Whoever is
impassioned by lust for
sensuality,
bound by
lustful wishing,
is not even released from
pain in this visible thing,
is certainly not released from
pain in his future states.**

**Therefore is 'pain'
a deeper way of
speaking of sensuality.**

**And why, beggars,
is 'sickness'
a deeper way of
speaking of sensuality?**

**Whoever is
impassioned by lust for
sensuality,
bound by
lustful wishing,
is not even released from
sickness in this visible thing,
is certainly not released from
sickness in his future states.**

**Therefore is 'sickness'
a deeper way of
speaking of sensuality.**

**And why, beggars,
is 'disease'
a deeper way of
speaking of sensuality?**

**Whoever is
impassioned by lust for**

sensuality,
bound by
lustful wishing,
is not even released from
disease in this visible thing,
is certainly not released from
disease in his future states.

Therefore is 'disease'
a deeper way of
speaking of sensuality.

And why, beggars,
is 'a stab-like painful injury'
a deeper way of
speaking of sensuality?

Whoever is impassioned
by lust for sensuality,
bound by
lustful wishing,
is not even released from
stab-like painful injury in this visible thing,
is certainly not released from
stab-like painful injury in his future states.

Therefore is 'a stab-like painful injury'
a deeper way of
speaking of sensuality.

And why, beggars,
is 'relations'
a deeper way of
speaking of sensuality?

Whoever is impassioned
by lust for sensuality,
bound by
lustful wishing,
is not even released from
relations in this visible thing,
is certainly not released from
relations in his future states.

Therefore is 'relations'

**a deeper way of
speaking of sensuality.**

**And why, beggars,
is 'the mire'
a deeper way of
speaking of sensuality?**

**Whoever is impassioned
by lust for sensuality,
bound by
lustful wishing,
is not even released from
the mire in this visible thing,
is certainly not released from
the mire in his future states.**

**Therefore is 'the mire'
a deeper way of
speaking of sensuality.**

**And why, beggars,
is 'the womb'
a deeper way of
speaking of sensuality?**

**Whoever is impassioned
by lust for sensuality,
bound by
lustful wishing,
is not even released from
the womb in this visible thing,
is certainly not released from
the womb in his future states.**

**Therefore is 'the womb'
a deeper way of
speaking of sensuality.'**

**Fear, pain, sickness,
disease and stab-like injuries,
relations, a mire and a womb — each
'sensuality' are called —
as common people**

beset by forms delightful,
further wombs beget.
But when a beggar, ardent,
self-awareness not neglecting,
this painful mired-path surpasses,
a people quaking at birth and aging
is what he sees there.

AN 8.56

There then a *bhikkhu*
drew near The Consummately Self-Awakened.
Having drawn near The Consummately Self-Awakened, and
given salutation,
he took a seat to one side.
Seated to one side, then,
this *bhikkhu*
addressed The Consummately Self-Awakened:
"It would be well for me, *bhante*,
if the *Venerable*, would teach me
a condensed *Dhamma*,
such that having heard *Venerable's Dhamma*,
I could live alone,
apart,
careful,
ardent,
intent on striving."
"... and even so are there some confused persons
who neither come to my *Dhamma* talks,
nor think they should follow me."
"Let, *Venerable*, teach me a condensed *Dhamma*
teach me, Well-gone,
a condensed *Dhamma!*
It may be such
that even I
might come to understand
the goal
spoken of by *Venerable*;
it may be such that

even I
might become one
to receive
what the The Consummately Self-Awakened says."

"In that case then, *bhikkhu*,
train yourself this way:

'Let my heart,
having become well-composed
within,
be still, and
not give rise
to bad,
unskillful things
that,
persisting,
overwhelm the heart.'

This is how, *bhikkhu*,
to train yourself.

When, *bhikkhu*,
your heart
having become well-composed
within,
is still, and
does not give rise
to bad,
unskillful things
that,
persisting,
overwhelm the heart,
then, *bhikkhu*,
you must train yourself thus:

'Let freedom of heart
through friendliness
be made-become,
made a big thing,
made a vehicle,
made a reality,
come to greatness,
well-set going.'

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with
thinking along with
pondering.**

**Become without
thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without
enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Let freedom of heart
through sympathy
be made-become,
made a big thing,**

**made a vehicle,
made a reality,
come to greatness,
well-set going.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Let freedom of heart
through empathy
be made-become,**

**made a big thing,
made a vehicle,
made a reality,
come to greatness,
well-set going.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Let freedom of heart
through detachment**

**be made-become,
made a big thing,
made a vehicle,
made a reality,
come to greatness,
well-set going.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

'Living in a body,

**I will oversee the body,
ardent,
self-aware,
minding,
having settled down
worldly coveting and
depression.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Living in sense-experience,
I will oversee sense-experience,
ardent,
self-aware,
minding,
having settled down
worldly coveting and
depression.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,**

with this serenity:

**'Living in the heart,
I will oversee the heart,
ardent,
self-aware,
minding,
having settled down
worldly coveting and
depression.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,**

**proceed thus, *bhikkhu*,
with this serenity:**

**'Living in the *Dhamma*,
I will oversee the *Dhamma*,
ardent,
self-aware,
minding,
having settled down
worldly coveting and
depression.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become this way,
made a big thing,
proceed thus, *bhikkhu*,
with this serenity:**

**'Become with thinking
along with pondering.**

**Become without thinking,
but with pondering.**

**Become completely
without thinking,
without pondering.**

Become with enthusiasm.

**Become completely
without enthusiasm.**

**Become accompanied
just with the agreeable.**

**Become accompanied
just with detachment.'**

**This is how, *bhikkhu*,
to train yourself.**

**When, *bhikkhu*,
this serene state
has been made become**

well developed this way,
proceeding thus, *bhikkhu* —

Approaching,
whatever is thus approached,
is approached in comfort;

whenever,
however,
standing,
the standing is comfortable,
whenever, however seated,
the seat is comfortable,

whenever,
however
the place for lying down
be made,
the place for lying down
that is made
is comfortable."

There then,
this *bhikkhu*,
having been so instructed
with this instruction,
living alone,
apart,
careful,
ardent,
intent on striving
in no long time
clearly understood,
incorporated, and
achieved
that goal
that unsurpassable living of
the godly life
for which sons of good families
leave home for homelessness
seeing it for himself
in this visible thing.

And he knew:

**"Left behind is re-birth;
lived is the godly life,
done is duty's doing,
no further is there it'n-n-at'n."**

**And this *bhikkhu*
became another of the Arahants.**

AN 8.63

**"There are, beggars,
these eight spheres of
mastery.**

What eight?

**When perceiving
personal form,
one sees external forms
tiny,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —**

**This the first
sphere of mastery.**

**When perceiving
personal form,
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —**

**This the second
sphere of mastery.**

**When perceiving
personal formlessness
one sees external forms,
tiny,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —
This the third
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —
This the fourth
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
blue,
of a blue color,
blue in all directions
radiantly blue,
there is the perception:**

**'Mastery
is known and seen': —
This the fifth
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
yellow,
of a yellow color,
yellow in all directions
radiantly yellow,
there is the perception:**

**'Mastery
is known and seen': —
This the sixth**

sphere of mastery.

**When perceiving
personal formlessness
one sees external forms,
red,
of a red color,
red in all directions
radiantly red,
there is the perception:**

**'Mastery
is known and seen': —**

**This the seventh
sphere of mastery.**

**When perceiving
personal formlessness
one sees external forms,
white,
of a white color,
white in all directions
radiantly white,
there is the perception:**

**'Mastery
is known and seen': —**

**This the eighth
sphere of mastery.**

**These then, beggars,
are the eight
spheres of mastery."**

AN 8.65

**"There are, beggars,
these eight releases.**

What eight?

Seeing the formed nature of the formed.

This is the first release.

**Perceiving personal formlessness
one sees external forms.**

This is the second release.

**Thinking 'How pure!'
he is intent on that.**

This is the third release.

**Elevating himself
above all perceptions of form,
allowing perceptions of
form to subside,
not scrutinizing perceptions of
diversity,
thinking:**

'Un-ending is space.'

**he enters into and
makes a habitat of
the Dimension of Space.**

This is the fourth release.

**Elevating himself
completely above
the Dimension of Space,
thinking:**

'Unending is consciousness.'

**he enters into and
makes a habitat of
the Dimension of Consciousness.**

This is the fifth release.

**Elevating himself
completely above
the Dimension of Consciousness,
thinking:**

'There is nothing to be had there.'

**he enters into and
makes a habitat of
the Dimension of Nothing's Had There.**

This is the sixth release.

**Elevating himself
completely above**

**the Dimension of Nothing's Had There
he enters into and
makes a habitat of
the Dimension of Neither-perception-nor-non-perception.**

This is the seventh release.

**Elevating himself
completely above
the Dimension of Neither-perception-nor-non-perception,
he enters into and
makes a habitat of
the ending of sense-perception.**

This is the eighth release."

AN 8.66

**"If, beggars,
wanderers of other positions thus ask:**

**'What roots, friend,
all things,
what conceives
all things,
what self-supports
all things,
what merges into
all things,
what surfaces
all things,
what controls
all things,
what delivers
all things,
what excels all things?'**

**Thus asked of you, beggars,
by wanderers of other positions;
how then would you approach this?"**

**"We, *bhante*,
are rooted in The Consummately Self-Awakened
guided in things by The Consummately Self-Awakened,
take The Consummately Self-Awakened as refuge.**

Well-gained, *bhante*,
would be The Consummately Self-Awakened's response
to this saying.

Hearing The Consummately Self-Awakened,
the *bhikkhus* will bear it in memory."

"In that case, beggars,
listen up!
well examine in mind,
I will speak!"

"Even so, *bhante*,
the beggars then said to The Consummately Self-Awakened
in response.

The Consummately Self-Awakened said this:

"If, beggars,
wanderers of other positions
hus ask:

'What roots, friend,
all things,
what conceives
all things,
what self-supports
all things,
what merges into
all things,
what surfaces
all things,
what controls
all things,
what delivers
all things,
what excels
all things?'

Thus asked of you, beggars,
by wanderers of other positions,
thus should you approach this:

'Wishing, friends,
roots all things,
mental study

**conceives all things,
touch
by itself supports all things,
sensation
is involved with all things,
serenity
is at the interface of all things,
memory
controls all things,
wisdom
delivers all things,
freedom
excels all things.'**

**Thus asked of you, beggars,
by wanderers of other positions;
thus should you approach this."**

AN 8.83

**"Beggars,
for the complete understanding of
passion
eight things must be developed.**

What eight?

**When perceiving personal form,
one sees external forms
tiny,
beautiful or ugly,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal form,
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'The mastery of passion
is known and seen.'**

When perceiving personal formlessness

**one sees external forms,
tiny,
beautiful or ugly,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal formlessness
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal formlessness
one sees external forms,
blue,
of a blue color,
blue in all directions
radiantly blue,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal formlessness
one sees external forms,
yellow,
of a yellow color,
yellow in all directions
radiantly yellow,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal formlessness
one sees external forms,
red,
of a red color,
red in all directions
radiantly red,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**When perceiving personal formlessness
one sees external forms,
white,
of a white color,
white in all directions
radiantly white,
there is the perception:**

**'The mastery of passion
is known and seen.'**

**"Beggars,
for the complete understanding of passion
these eight things
must be developed."**

AN 8.92

**"Beggars,
for the complete understanding of
passion
eight things
must be developed.**

What eight?

**Seeing the formed nature of
the formed.**

**Perceiving personal formlessness
one sees external forms.**

**Thinking 'How pure!'
he is intent on that.**

**Elevating himself above
all perceptions of form,
allowing perceptions of form
to subside,
not scrutinizing perceptions of
diversity,
thinking:**

'Un-ending is space.'

he enters into and

**makes a habitat of
the Dimension of Space.**

**Elevating himself completely
above the Dimension of Space,
thinking:**

'Unending is consciousness.'

**he enters into and
makes a habitat of
the Dimension of Consciousness.**

**Elevating himself completely
above the Dimension of Consciousness,
thinking:**

'There is nothing to own there.'

**he enters into and
makes a habitat of
the Dimension of No Things to Be Had There.**

**Elevating himself completely
above the Dimension of No Things to Be Had There**

**he enters into and
makes a habitat of
the Dimension of Neither-perception-nor-non-perception.**

**Elevating himself completely
above the Dimension of Neither-perception-nor-non-perception,
he enters into and
makes a habitat of
the ending of
perception of sense-experience.**

**"Beggars,
for the complete understanding of
passion
these eight things
must be developed."**

Anguttara Nikāya
Navaka-Nipātā

The Book of Nines

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:



Once upon a time, The
Consummately Self-Awakened,
Rājagaha revisiting,
Vulture's-head rock.

There then Sutava the Wanderer
approached The Consummately
Self-Awakened. and
drew near.

Having drawn near
he exchanged greetings together

with The Consummately Self-Awakened.

Having exchanged greetings and
shared friendly talk
he took a seat to one side.

Seated to one side then,
Sutava the Wanderer said this
to The Consummately Self-Awakened:

"There was once, Bhante,
a time when The Consummately Self-Awakened,
this very Rājagaha revisiting,
Vulture Head.

There, Bhante,

**I heard this
from the mouth,
received this
from the mouth of
The Consummately Self-Awakened:**

**'The beggar, Sutava,
who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these five manners of
carrying on:**

**A corruptions-eliminated beggar
cannot behave with
the purpose of cutting off
breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.'**

**I hope, bhante,
I well-heard,
well-grasped,
well-meditated on,
well set up
what The Consummately Self-Awakened said?"**

"That you have, Sutava!

**That you have
well-heard
well-grasped
well-meditated on
well set up!**

**Previously I have, and
currently I say thus,
Sutava:**

**'The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on.**

**A corruptions-eliminated beggar
cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
wishes.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
repugnance.**

**A corruptions-eliminated beggar
cannot behave
such as to act
stupidly.**

**A corruptions-eliminated beggar
cannot behave
such as to act
in fear.'**

**Previously I have,
and currently I say thus,
Sutava.**

**The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave**

**in these nine manners
of carrying on."**

AN 9.7

**There then Sajjha the Wanderer
approached The Consummately Self-Awakened. and
drew near.**

**Having drawn near
he exchanged greetings
together with The Consummately Self-Awakened.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

**Seated to one side then,
Sajjha the Wanderer said this
to The Consummately Self-Awakened:**

**"There was once, Bhante,
a time
when The Consummately Self-Awakened,
this very Rājagaha revisiting,
Vulture Head.**

**There, Bhante,
I heard this from the mouth,
received this from the mouth of
The Consummately Self-Awakened:**

**'The beggar, Sajjha,
who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these five
manners of carrying on:**

A corruptions-eliminated beggar

**cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.'**

**I hope, bhante,
I well-heard,
well-grasped,
well-meditated on,
well set up
what The Consummately Self-Awakened said?"**

"That you have, Sutava!

**That you have
well-heard
well-grasped
well-meditated on
well set up!**

**Previously I have, and
currently I say thus,
Sajjha:**

**'The beggar who is arahant,
corruptions eliminated,**

**unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on.**

**A corruptions-eliminated beggar
cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage
in things related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
wishes.**

**A corruptions-eliminated beggar
cannot behave
such as to act**

stupidly.

**A corruptions-eliminated beggar
cannot behave
such as to act
in fear.'**

**Previously I have, and
currently I say thus,
Sajjha.**

**The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on."**

AN 9.8

**Once Upon a Time, The Consummately Self-Awakened,
Sāvattthī-town revisiting.**

**There, to the Beggars gathered round,
he said:**

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

**"Nine, beggars,
are men found to exist in the world.**

What nine?

**Arahants,
those reaching for
arahantship;**

**non-returners,
those reaching for
the experience of non-returning;**

once-returners,
those reaching for
the experience of once-returning;
stream-winners,
those reaching for
the experience of stream-winning;
commoners.

These then, beggars
are the nine men
found to exist in the world."

AN 9.9

Once upon a time, The Consummately Self-Awakened,
Sāvatti-town revisiting,
Anāthapiṇḍika's Pleasure Grove.

There then, the Venerable Sāriputta,
having arisen earlier,
taking up bowl and robes
entered Sāvatti
on his begging round.

But then the Venerable Sāriputta
said to himself:

"It's too early now
to go around in Sāvatti
for handouts,
how about if I visit
the park of
wanderers of other views?"

Then the Venerable Sāriputta
approached the park of
the wanderers of other views.

Having approached
the wanderers of other views,
he exchanged greetings and
shared friendly talk
and took a seat to one side.

Meanwhile
this was the topic of the talk

**the wanderers of other views
had been sharing
amongst themselves:**

**"Is it always the case, friend,
that whoever still holds on,
on serving their time,
is not absolutely safe from
Niraya,
not absolutely safe from
animal birth,
not absolutely safe from
the ghostly garb,
not absolutely safe from
the abyss,
going bad, and
ruin?"**

**Then the venerable Sāriputta
spoke neither approval
nor belittlement of
the wanderers of other views
but rising from his seat
departed,
without approving
without belittling,
thinking:**

**"I will get my understanding of
this talk
in the presence of The Consummately Self-Awakened."**

**Then the Venerable Sāriputta,
after entering Sāvatti and
making his begging rounds,
having returned from
his food-gathering and
eaten his meal,
approached The Consummately Self-Awakened and
drew near.**

**Having drawn near The Consummately Self-Awakened and
exchanged greetings,
he took a seat to one side.**

Seated to one side, then,
the Venerable Sāriputta said this
to The Consummately Self-Awakened.:

'I, bhante,
having arisen earlier,
taking up bowl and robes,
entered Sāvatti on my begging round.

But then I said to myself:

'It's too early now
to go around in Sāvatti
to beg
how about if I visit
the park
of wanderers of other views?'

Then I approached
the park of
the wanderers of other views.

Having approached
the wanderers of other views,
I exchanged greetings and
shared friendly talk
and took a seat to one side.

Meanwhile this was
the topic of the talk
the wanderers of other views
had been sharing
amongst themselves:

'Is it always the case, friend,
that whoever still holds on,
on serving their time,
is not absolutely safe from

Niraya,

not absolutely safe from
animal birth,
not absolutely safe from
the ghostly garb,
not absolutely safe from
the abyss,

going bad, and
ruin?'

Then I spoke neither approval
nor belittlement of
the wanderers of other views
but rising from my seat
departed,
without approving
without belittling,
thinking:

'I will get my understanding of
this talk
in the presence of The Consummately Self-Awakened.'"

"Some wanderers of other views, Sariputta,
are fools who cannot tell,
but some will know of
one with holding-on
'he holds-on,' and
will know of
one without holding-on
'he is without holding-on'.

'Nine, Sāriputta,
are the persons that
dying while still holding-on,
are absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.'

What nine?

Here Sāriputta,
some person
has brought ethical culture
to fulfillment,

has brought serenity
to fulfillment, but
has not brought wisdom
to fulfillment.

Thoroughly breaking
the five yokes
to lower rebirths
he becomes
midway-thoroughly-cool.

This is, Sāriputta,
the first person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad
and ruin.

Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment,
but has not brought
wisdom
to fulfillment.

Thoroughly breaking
the five yokes
to lower rebirths
he becomes

stopped-foreshortened-thoroughly-cool.

**This is, Sāriputta,
the second person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he becomes
without-own-making-thoroughly-cool.**

**This is, Sāriputta,
the third person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from**

**animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he becomes
with-own-making-thoroughly-cool.**

**This is, Sāriputta,
the fourth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

Again Sāriputta,

**and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he goes upstream to
Akaniṭṭha.**

**This is, Sāriputta,
the fifth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
but has not brought
serenity
to fulfillment, and**

**has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the three yokes-to-rebirth
diminishing lust,
anger and
stupidity,
he becomes
a once-more-goer —
coming only once more to
this world
he makes
an end of pain.**

**This is, Sāriputta,
the sixth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
but has not brought
serenity
to fulfillment, and
has not brought
wisdom**

to fulfillment.

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a one-seeder —
just once reappearing
among men
he makes an end of pain.**

**This is, Sāriputta,
the seventh person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has a measure of
serenity,
and has a measure of
wisdom.**

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a clan-to-claner
two or three times
transmigrating around
in good families**

he makes an end of pain.

**This is, Sāriputta,
the eighth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has a measure of
serenity, and has
a measure of
wisdom.**

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a seven-more-at-most
seven more times
at most
transmigrating around
as god or man
he makes an end to pain.**

**This is, Sāriputta,
the ninth person
that dying
while still holding-on,
is absolutely safe from**

Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.

Some wanderers of
other views, Sariputta,
are fools
who cannot tell,
but some will know of
one with holding-on
'he holds-on,' and
will know of
one without holding-on
'he is without holding-on.'

These are, Sāriputta,
the nine persons
that dying
while still holding-on,
are absolutely safe from

Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.

AN 9.12

Once upon a time, The Consummately Self-Awakened,
Sāvatti-town revisiting,
Anāthapiṇḍika's
Jeta Pleasure Grove.

**There then the Venerable Mahā-Koṭṭhita
approached the Venerable Sāriputta and
drew near.**

**Having drawn near
he exchanged greetings
together with the Venerable Sāriputta.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

**Seated to one side then,
the Venerable Mahā-Koṭṭhita
had this dialog
with the Venerable Sāriputta:**

"How now then, friend Sāriputta:

**'Let *kamma*
to be experienced in this seen thing
be *kamma*
to be experienced
in some future state.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced in some future state
be *kamma*
to be experienced in this seen thing.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma*
to be experienced
as pleasant,
be *kamma***

**to be experienced
as unpleasant.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced
as unpleasant,
be *kamma*
to be experienced as pleasant.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma*
that is to be experienced
as thoroughly ripe
be *kamma*
to be experienced as
not thoroughly ripe.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced
as not thoroughly ripe
be *kamma*
to be experienced
as thoroughly ripe.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

'Let *kamma*

that is to be experienced

as a big thing

be *kamma*

to be experienced

as a little thing.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma*

that is to be experienced

as a little thing

be *kamma*

to be experienced

as a big thing.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"How now then, friend Sāriputta:

'Let *kamma*

to be experienced

be *kamma*

not to be experienced.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma*

not to be experienced

be *kamma*

to be experienced.'

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

"Let *kamma*

to be experienced

in this seen thing

be *kamma*

to be experienced

in some future state."

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

Such being asked,

'Not for that, friend'

you have responded.

What then, friend Sāriputta:

"Let *kamma*

to be experienced

in some future state

be *kamma*

to be experienced

in this seen thing."

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

Such being asked,

'Not for that, friend'

you have responded.

How now then, friend Sāriputta:

"Let *kamma*

to be experienced

as pleasant,

be *kamma*

to be experienced

as unpleasant."

Is it aspiring to this

**that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as unpleasant,
be *kamma*
to be experienced
as pleasant.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.'**

How now then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as thoroughly ripe
be *kamma*
to be experienced
as not thoroughly ripe.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.'**

What then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as not thoroughly ripe
be *kamma*
to be experienced
as thoroughly ripe.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

How now then, friend Sāriputta:

**""Let *kamma*
to be experienced
as a big thing
be *kamma*
to be experienced
as a little thing."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**""Let *kamma*
to be experienced
as a little thing
be *kamma*
to be experienced
as a big thing."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

How now then, friend Sāriputta:

**""Let *kamma*
to be experienced
be *kamma*
not to be experienced."**

Is it aspiring to this

**that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**"Let *kamma*
not to be experienced
be *kamma*
to be experienced."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

**But to what then, friend,
does one aspire
in leading the holy life
under The Consummately Self-Awakened?''**

**"Of that, friend,
which is
unknown,
unseen,
unattained,
unrealized,
unmastered,
it is for the knowing,
seeing,
attaining,
realizing,
mastering of that
for which the holy life
under The Consummately Self-Awakened
is lead."**

**What then, friend,
is that which is
unknown,**

unseen,
unattained,
unrealized,
unmastered,
for the knowing,
seeing,
attaining,
realizing,
mastering of which
the holy life
under The Consummately Self-Awakened
is lead?

'This is Pain,'

This, friend, is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.

It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.

'This is the source
of pain.'

This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.

It is for the knowing,
seeing,
attaining,

**realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**'This is the eradication
of pain.'**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.**

**It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**'This is the walk to walk
to go to the end of pain.'**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.**

**It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered,
for the knowing,
seeing,
attaining,
realizing,
mastering of which
the holy life
under The Consummately Self-Awakened
is lead."**

AN 9.13

**Once upon a time, The Consummately Self-Awakened,
Sāvatti-town revisiting.**

**There then the Ancient Samiddhi
approached the Ancient Sāriputto and
drew near.**

**Having drawn near
he exchanged greetings
together with the Ancient Sāriputto.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

**Then, seated together there,
the Ancient Sāriputto said this
to the Ancient Samiddhi:**

**"What basis is there, Samiddhi,
for the coming of
principled-thinkings
to a man?"**

**"Named form
is the basis, *bhante*."**

"But then, Samiddhi,

**from whence get they
diversity?"**

"Through data, *bhante*."

**"But then, Samiddhi,
what is their
origin?"**

**"They originate with
touch, *bhante*."**

**"But then, Samiddhi,
to what are they
joined?"**

**"They are joined to
sensation, *bhante*."**

**"But then, Samiddhi,
what is at their
interface?"**

**"Serenity
is at their
interface, *bhante*."**

**"But then, Samiddhi,
what
rules them?"**

**"Mind
rules them, *bhante*."**

**"But then, Samiddhi,
what is their
uttermost?"**

**"Wisdom is their
uttermost, *bhante*."**

**"But then, Samiddhi,
what is their
essence?"**

**"Freedom is their
essence, *bhante*."**

**"But then, Samiddhi,
what is their
culmination?"**

**"They culminate in
the deathless, *bhante*."**

**"What basis is there, Samiddhi,
for the coming of
principled-thinkings
to a man?"**

**It is this
you were asked.**

**'Named form is the
basis, *bhante*.'**
was what you said.

**'But then, Samiddhi,
from whence get they
diversity?'**

**It is this
you were asked.**

'Through data, *bhante*'
was what you said.

**'But then, Samiddhi,
what is their
origin?'**

**It is this
you were asked.**

**'They originate with
touch, *bhante*'**
was what you said.

**'But then, Samiddhi,
to what are they
joined?'**

**It is this
you were asked.**

**'They are joined to
sensation, *bhante*.'**
was what you said.

**'But then, Samiddhi,
what is at their
interface?'**

**It is this
you were asked.**

**'Serenity is at their
interface, *bhante*'
was what you said.**

**'But then, Samiddhi,
what rules them?'**

**It is this
you were asked.**

**'Mind
rules them, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
uttermost?'**

**It is this
you were asked.**

**'Wisdom is their
uttermost, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
essence?'**

**It is this
you were asked.**

**'Freedom is their
essence, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
culmination?'**

**It is this
you were asked.**

**'They culminate in
the deathless, *bhante*'
was what you said.**

Well done!

Well done, Samiddhi!

**Well indeed, Samiddhi,
have you answered
the questions asked!**

**But don't let it
go to your head!"**

AN 9.14

**There, to the beggars gathered round,
The Consummately Self-Awakened said this:**

**"There are these nine
perceptions, beggars,
which,
made a big thing of,
have great fruit
are of great advantage;
lead on to the deathless,
culminate in the deathless.**

What nine?

**Perception of
the ugly,
perception of
death,
perception of
the revolting nature of food,
perception of
non-indulgence in all worlds,
perception of
change,
perception of
pain in change,
perception of
not-self in the painful,
perception of
letting go,
perception of
dispassion.**

These are those nine

perceptions, beggars,
which,
made a big thing of,
have great fruit
are of great advantage;
lead on to the deathless,
culminate in the deathless."

AN 9.16

Once upon a time The Consummately Self-Awakened, Sāvatti-town
residing,
Jeta Grove,
Anāthapiṇḍika's Park.

There then he addressed the beggars:

"Beggars!"

"*Bhante!*" the beggars responded.

The Consummately Self-Awakened said this:

"Nine, beggars,
follow from earlier-endings.

What nine?

From the ending of
sensual-perception,
the first knowing commences.

From the ending of
thinking and pondering,
the second knowing commences.

From the ending of
enthusiasm,
the third knowing commences.

From the ending of
exhalation and inhalation
the fourth knowing commences.

From the ending of
perception of form
the Sphere of Space commences.

From the ending of
the Sphere of Space,

the Sphere of Consciousness commences.

**From the ending of
the Sphere of Consciousness
the Sphere of Nothing's To Be Had Here commences.**

**From the ending of
the Sphere of Nothing's To Be Had Here
the Sphere of Neither-Perception-nor-Non-perception commences.**

**From the ending of
the Sphere of Neither-Perception-nor-Non-perception
the sphere of the ending of perception of sense-experience commences.**

**These then, beggars,
are the nine that
follow from earlier-endings."**

AN 9.31

**Once upon a time The Ancient Ānanda,
Kosambī revisiting,
Ghosita park.**

**There then, The Ancient Ānanda
said this to the beggars:**

"Friends, Beggars!"

**Then, "Friend!"
said the beggars to The Ancient Ānanda
in response.**

**The Ancient Ānanda
said this:**



**"How snappy, friends!
How striking, friends!
That is,
in so far as that
The Consummately Self-
Awakened,
knower,
seer,
arahant,
highest-self-awakened one,
awoke to this excellent**

opportunity for

**beings to get away from
their ensnarement,
overcome
grief and lamentation,
dissolve
pain and misery,
master
the method for
seeing *Nibbāna*
for one's self,
where eye
will be such that
of the sphere of forms
there will be no
resultant
personal experience;
where ear
will be such that
of the sphere of sounds
there will be no
resultant
personal experience;
where nose
will be such that
of the sphere of scents
there will be no
resultant
personal experience;
where tongue
will be such that
of the sphere of tastes
there will be no
resultant
personal experience;
where body
will be such that
of the sphere of touches
there will be no**

resultant
personal experience."

This said,
The Ancient Udayi said this
to the Ancient Ānanda:

"Is there perceiving,
then, friend Ānanda,
in a sphere
where there is no
resultant
personal experience, or
is there no perceiving?"

"There is perceiving, friend,
in a sphere
where there is no
resultant
personal experience,
not no perceiving."

"What perceiving
is there then, friend,
in a sphere
where there is no
resultant
personal experience?"

"Here, friend, a beggar
rising above
all perception of
forms,
putting away
perception of
reaction,
not attending in mind to
perception of
diversity,
thinking,
'Endless space'
arises in and
inhabits
the Sphere of Space.

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

**Again,
deeper than that, friend,
a beggar,
rising above
the whole
Sphere of Space,
thinking,
'Endless consciousness'
arises in and
inhabits
the Sphere of Consciousness.**

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

**Again,
deeper than that, friend,
a beggar,
rising above
the whole Sphere of Consciousness,
thinking,
'There is nothing to be had here'
arises in and
inhabits
the Sphere Where Nothing's to be Had.**

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

Once upon a time, friends,
I was Sakate-land residing,
Deer Park,
Anjana Forest.

There then, friends,
Jatilagahiya *bhikkhuni*
approached and
drew near.

Having drawn near
she gave greeting and
stood to one side:

Standing to one side, then, friends,
the *bhikkhuni* Jatilagahiya
said this to me:

'That serenity,
bhante Ānanda,
which is not bent on
nor bent away,
not with own-made-restraint
held in restraint,
on its freedom standing,
on its stand content,
on its contentment unafraid,
of this serenity,
bhante Ānanda,
what is the fruit
spoken of by The Consummately Self-Awakened?'

When, friends,
the *bhikkhuni* Jatilagahiya
had thus spoken,
I said this:

'That serenity, sister,
which is not bent on
nor bent away,
not with own-made-restraint
held in restraint,
on its freedom standing,
on its stand content,
on its contentment unafraid,

of this serenity, sister,
answer-knowing omniscience
is the fruit
spoken of by The Consummately Self-Awakened.'

Thus then, friends,
there is perceiving
but of that sphere
there is no
resultant
personal experience."

AN 9.37

Once upon a time The Consummately Self-Awakened,
revisiting Malla-land,
the market-town named Sandy-bank-propper.

There then The Consummately Self-Awakened,
having arisen previously,
taking bowl and robes,
entered Uruvelakappa
on his begging round.

Having gone his rounds
in Sandy-bank-propper,
having eaten and
returned,
he addressed elder Ānanda saying:

"Stay right here, Ānanda,
while I abide
plunging into Great Woods
for the afternoon sitting."

"Even so, *bhante*,"
responded Ānanda to
The Consummately Self-Awakened.

There then The Consummately Self-Awakened
plunged into Great Woods,
to abide the day
sitting at the root of
a certain tree.

There then Tapusso, the housefather,

approached elder Ānanda and
drew near.

Having drawn near
elder Ānanda and
exchanged greetings,
he took a seat to one side.

Seated to one side then,
Tapusso, the householder,
addressed elder Ānanda
saying this to him:

"We householders,
venerable Ānanda,
amass
sensual pleasures,
find joy in
sensual pleasures,
are intent on
sensual pleasures,
delight in
sensual pleasures.

To us householders, venerable,
amassing
sensual pleasures,
finding joy in
sensual pleasures,
intent on
sensual pleasures,
delighting in
sensual pleasures,
this appears like a cliff,
that is to say:
abandoning.

I have heard this, *bhante*:

'In this *Dhamma-Vinaya*,
young,
very young
bhikkhus
hearts leap up,
brighten up,

stand independent,
freed,
seeing:

"This is tranquility".

Surely here, *bhante*,
with this *Dhamma-Vinaya*,
bhikkhus are
differentiated from
the great mass of people
that is to say
in the matter of
abandoning."

"Now this, householder,
is a talk
we should see The Consummately Self-Awakened about.

Let us draw near and
approaching The Consummately Self-Awakened
relate this matter to him.

However The Consummately Self-Awakened explains it,
that is how we should
bear it in mind."

"Even so *bhante!*"
said Tapusso, the householder
to Ānanda in response.

There then the elder Ānanda
together with Tapussa, the householder,
drew near The Consummately Self-Awakened.

Drawing near and
giving salutation,
they took seats to one side.

Seated to one side then,
Ānanda said this
to The Consummately Self-Awakened:

"Just now, *bhante*,
Tapusso, the Householder,
said this to me:

'We householders, venerable Ānanda,
amass

sensual pleasures,
find joy in
sensual pleasures,
are intent on
sensual pleasures,
delight in
sensual pleasures.

To us householders, venerable,
amassing
sensual pleasures,
finding joy in
sensual pleasures,
intent on
sensual pleasures,
delighting in
sensual pleasures,
this appears like a cliff,
that is to say:
abandoning.

I have heard this, *bhante*:

"In this *Dhamma-Vinaya*, young,
very young *bhikkhus*
hearts leap up,
brighten up,
stand independent,
freed,
seeing:

'This is tranquility'".

Surely here, *bhante*,
with this *Dhamma-Vinaya*,
bhikkhus are
differentiated
from the great mass of people
that is to say
in the matter of
abandoning.'"

"So it is, Ānanda!

So it is!

Even I, Ānanda,
before my self-awakening,
self-awakening
not yet achieved,
still just an awakening being,
thinking to myself:

'It is a good thing,
this abandoning.'

Yet my heart, Ānanda,

at this abandoning,
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'What is the driving force,
what is it that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing

"This is tranquillity"?

Then, Ānanda,

I thinking to myself:

'I have not seen
the disadvantage of
sensuality, and
thus have not made
a big thing of that,
the advantage of
abandoning
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom in this
abandoning,
seeing

"This is tranquillity."

Then, Ānanda,

I thinking to myself:

'Suppose then

**I examine the disadvantages of
sensuality**

**make a big thing of that,
achieving the advantage of
abandoning,**

I would to appreciate it.

In that way

my heart,

should leap up,

should become clear,

should find self-assurance,

should find freedom,

in this abandoning,

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

isolating myself from

sense pleasures,

isolating myself from

unskillful things,

with thinking,

with re-examination

isolation-born pleasureable-enthusiasm

I entered into and

abode in

the first knowing.

Then, Ānanda,

after a time,

**examining the disadvantages of
sensuality,**

making a big thing of that,

achieving the advantage of

abandoning,

appreciating that,

my heart

leaped up,

became clear,
found self-assurance,
found freedom,
in this
abandoning,
seeing
'This is tranquillity.'

Then, Ānanda,
after a time,
isolated from
sensuality,
isolating myself from
unskillful things,
with thinking,
with re-examination,
appreciation of
the peace
born of solitude,
gave rise to
inhabiting the first knowing.

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying sensuality
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying sensuality
arose in me, and

**this was for me,
affliction.**

**Then, Ānanda,
I thinking to myself:**

**'It is a good thing,
this being distant from
sensuality,
being distant from
unskillful things,
yet my heart,
at this being distant from
sensuality,
this being distant from
unskillful things,
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing**

"This is tranquillity."

**Then, Ānanda,
I thinking to myself:**

**'What is the driving force,
what is it
that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing**

"This is tranquillity"?'

**Then, Ānanda,
I thinking to myself:**

**'I have not seen the
disadvantage of
sensuality, and
thus have not made
a big thing of that,**

the advantage of
abandoning
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this abandoning,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:

'Suppose then
I examine the
disadvantages of
sensuality
make a big thing of that,
achieving the advantage of
abandoning,
I would to appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this abandoning,
seeing
"This is tranquillity."

Then, Ānanda,
after a time,
examining the
disadvantages of
sensuality,
making a big thing of that,
achieving the

advantage of
abandoning,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this abandoning,
seeing
'This is tranquillity.'

Then, Ānanda,
after a time,
resolving
thinking and
re-examination
internally self-possessed
whole-heartedly single-minded
without thinking
without re-examination
appreciation of the peace
born of serenity
gave rise to
inhabiting the second knowing.

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying thinking
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and

mental studies
accompanying thinking
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this resolving of thinking,
yet my heart,
at this resolving of thinking
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing

"This is tranquillity."

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing

"This is tranquillity"?'

Then, Ānanda,
I thinking to myself:

'I have not seen the
disadvantage of thinking, and
thus have not made
a big thing of that,
the advantage of resolving thinking
has not been achieved and
thus has not been
appreciated.

**That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this abandoning,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then I examine
the disadvantages of thinking
make a big thing of that,
achieving the advantage of
resolving thinking,
I would to appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this resolving of thinking,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,
examining the disadvantages of
thinking,
making a big thing of that,
achieving the
advantage of resolving thinking,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this abandoning,
seeing**

'This is tranquillity.'

**Then, Ānanda,
I thinking to myself:**

**'How about if I,
without desire for ease,
living detached,
recollected and
self-possessed,
experiencing for myself
that bodily pleasure of which
the Aristocrats say:**

"Recollected, detached - that's a sweet life!"

**rise up into and
inhabit the third knowing?'**

**And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying desire for
ease
arose in me, and
this was for me,
affliction.**

**In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying desire for
ease
arose in me,
and this was for me,
affliction.**

Then, Ānanda,

I thinking to myself:

**'It is a good thing,
this being without
desire for ease,
yet my heart,
at this being without desire for
ease
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'**

Then, Ānanda,

I thinking to myself:

**'What is the driving force,
what is it
that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''**

Then, Ānanda,

I thinking to myself:

**'I have not seen
the disadvantage of
the pleasures of
detachment, and
thus have not made
a big thing of that,
the advantage of
being without desire for
ease
has not been achieved and
thus has not been
appreciated.'**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
pleasures of detachment
make a big thing of that,
achieving the advantage of
being without desire for
ease,
I would to appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,
examining the disadvantages of
pleasures of detachment,
making a big thing of that,
achieving the advantage of
being without desire for
ease,
appreciating that,**

my heart
leaped up,
became clear,
found self-assurance,
found freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:
'How about if I,
letting go of pleasures,
letting go of pains,
settling down
the preceding
mental ease and mental pain,
being without
pain and pleasure,
detached,
recollected,
surpassingly pure
rise up into and
inhabit
the fourth knowing?'

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying detachment
arose in me,
and this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me

as I inhabited this habitat,
perceptions and
mental studies
accompanying detachment
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without
pain and pleasure,
yet my heart,
at this being without
pain and pleasure
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantages of
the pleasures of detachment, and
thus have not made

**a big thing of that,
the advantages of
being without
pain and pleasure
has not been achieved and
thus has not been
appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without
pain and pleasure,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages
accompanying detachment
make a big thing of that,
achieving the advantages of
being without
pain and pleasure,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without
pain and pleasure,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,**

examining the disadvantages of
the pleasures of detachment,
making a big thing of that,
achieving the advantage of
being without
pain and pleasure,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without
pain and pleasure,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:
'How about if I,
passing beyond
all perception of form
settling down perception of
difference,
thinking:
"Endless Space!"
were to rise up into and inhabit
The Sphere of Space?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
forms
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,

even so,
for me
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
forms
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without
perception of forms,
yet my heart,
at this being without
perception of forms
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantage of

the perception of forms, and
thus have not made
a big thing of that,
the advantage of being without
perception of forms
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without
perception of shapes,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:
'Suppose then I examine
the disadvantages of
perception of forms
make a big thing of that,
achieving the advantage of
being without
perception of forms,
I would appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without
perception of forms,
seeing
"This is tranquillity."

Then, Ānanda,
after a time,

examining the disadvantages of
perception of forms,
making a big thing of that,
achieving the advantage of
being without
perception of forms,
appreciating that,
my heart
leaped up,
became clear,
found self-assurance,
found freedom,
in this being without
perception of forms,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:

'How about if I,
settling down
the whole of
the Sphere of Space,
thinking:

"Endless Consciousness!"
were to rise up into and inhabit
The Sphere of Consciousness?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Space arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me

**as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Space arose in me,
and this was for me,
affliction.**

**Then, Ānanda,
I thinking to myself:**

**'It is a good thing,
this being without perception of
the Sphere of Space,
yet my heart,
at this being without perception of
the Sphere of Space
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing**

"This is tranquillity."'

**Then, Ānanda,
I thinking to myself:**

**'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing**

"This is tranquillity"?''

**Then, Ānanda,
I thinking to myself:**

**'I have not seen
the disadvantage of
the perception of
the Sphere of Space, and
thus have not made**

**a big thing of that,
the advantage
of being without perception of
the Sphere of Space
has not been achieved and
thus has not been
appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
the Sphere of Space,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
perception of the Sphere of Space
make a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Space,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being
without perception of
the Sphere of Space,
seeing
"This is tranquillity."**

Then, Ānanda,

after a time,
examining the disadvantages of
perception of
the Sphere of Space,
making a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Space,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without perception of
the Sphere of Space,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:

'How about if I,
settling down the whole of
the Sphere of Consciousness,
thinking:

"There is Nothing to be Had Here"
rise up into and inhabit
The Sphere Where Nothing Is to be Had?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Consciousness
arose in me,
and this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,

for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
the Sphere of Consciousness
arose in me,
and this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
the Sphere of Consciousness,
yet my heart,
at this being without perception of
the Sphere of Consciousness
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantage of

the perception of
the Sphere of Consciousness, and
thus have not made
a big thing of that,
the advantage of
being without perception of
the Sphere of Consciousness
has not been achieved and
thus has not been
appreciated.

That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
the Sphere of Consciousness,
seeing

"This is tranquillity."

Then, Ānanda,
I thinking to myself:

'Suppose then
I examine the disadvantages of
perception of
the Sphere of Consciousness
make a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Consciousness,
I would appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without perception of
the Sphere of Consciousness,

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

examining the disadvantages of
perception of

the Sphere of Consciousness,

making a big thing of that,

achieving the advantage of

being without perception of

the Sphere of Consciousness,

appreciating that,

my heart leaped up,

became clear,

found self-assurance,

found freedom,

in this being without perception of

the Sphere of Consciousness,

seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'How about if I,

settling down

the whole of The Sphere Where Nothing Is to be Had,

rise up into and

inhabit

the Sphere Where There Is Neither-perception-nor-non-perception?

And, Ānanda,

as I inhabited this habitat,

perceptions and

mental studies

accompanying perception of

The Sphere Where Nothing Is to be Had

arose in me,

and this was for me,

affliction.

In the same way, Ānanda,

as for some happy person,

should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
The Sphere Where Nothing Is to be Had
arose in me,
and this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
The Sphere Where Nothing Is to be Had,
yet my heart,
at this being without perception of
The Sphere Where Nothing Is to be Had
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,

I thinking to myself:

**'I have not seen the disadvantage of
the perception of
The Sphere Where Nothing Is to be Had, and
thus have not made
a big thing of that,
the advantage of being without perception of
The Sphere Where Nothing Is to be Had
has not been achieved and
thus has not been appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
The Sphere Where Nothing Is to be Had,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
perception of
The Sphere Where Nothing Is to be Had
make a big thing of that,
achieving the advantage of
being without perception of
The Sphere Where Nothing Is to be Had,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without perception of
The Sphere Where Nothing Is to be Had,**

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

examining the disadvantages of
perception of

The Sphere Where Nothing Is to be Had,

making a big thing of that,

achieving the advantage of

being without perception of

The Sphere Where Nothing Is to be Had,

appreciating that,

my heart

leaped up,

became clear,

found self-assurance,

found freedom,

in this being without perception of

The Sphere Where Nothing Is to be Had,

seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'How about if I,

settling down the whole of

the Sphere Where There Is Neither-perception-nor-non-perception,

were to rise up into and

inhabit

the Ending of Perception of Sense-experience?

And, Ānanda,

as I inhabited this habitat,

perceptions and

mental studies

accompanying perception of

the Sphere Where There Is Neither-perception-nor-non-perception

arose in me,

and this was for me,

affliction.

In the same way, Ānanda,

as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
the Sphere Where There Is Neither-perception-nor-non-perception
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception,
yet my heart,
at this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,

I thinking to myself:

**'I have not seen the disadvantage of
the perception of
the Sphere Where There Is Neither-perception-nor-non-perception, and
thus have not made
a big thing of that,
the advantage of
being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception
has not been achieved and
thus has not been appreciated.**

That is why

my heart,

does not leap up,

does not become clear,

does not find self-assurance,

does not find freedom,

in this being without perception of

**the Sphere Where There Is Neither-perception-nor-non-perception,
seeing**

"This is tranquillity."

Then, Ānanda,

I thinking to myself:

'Suppose then

**I examine the disadvantages of
perception of**

**the Sphere Where There Is Neither-perception-nor-non-perception
make a big thing of that,**

achieving the advantage of

being without perception of

**the Sphere Where There Is Neither-perception-nor-non-perception,
I would to appreciate it.**

In that way

my heart,

should leap up,

should become clear,

should find self-assurance,

should find freedom,

**in this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,
settling down the whole of
the Sphere Where There Is Neither-perception-nor-non-perception,
I rose up into and
inhabited
the Ending of Perception and Sense-experience and
with wisdom saw:
the corrupting influences
are thoroughly eradicated in me.**

**And as long, Ānanda,
as I had not
entered into and
emerged from
these nine following-upon-earlier-beginning-state attainments,
in both forward and
reverse order,
neither did I profess
in the world
with its gods,
with its Māras,
with its Brahma
with its Shamen and Brahmins
with its devas and humans
an unsurpasable
highest
self-awakening,
consummate
self-awakening.**

**But, Ānanda,
when I had
entered into and
emerged from
these nine 'following-upon-each-precursor'-state-attainments,
in both forward and**

reverse order,
I did profess
in the world
with its gods,
with its Māras,
with its Brahma
with its Shamen and Brahmins
with its devas and humans
an unsurpasable
highest
self-awakening,
consummate
self-awakening.

And then,
deeper than that,
knowing and
vision arose,
and I knew:

'Unshakable is my heart's release!
this is my final life
there is now no further existence.'"

AN 9.41

Once upon a time The Ancient Ānanda,
Kosambī revisiting,
Ghosita park.

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

"'Bodily realization,
bodily realization'
it is said, friend,
to what extent then, friend,
does The Consummately Self-Awakened
speak of bodily realization?'"

**"Here, friend,
in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas he
habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
resolving thinking and re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of serenity,
there arises and abides
the second knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts**

with body.

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and
indifferent to enthusiasm
recollected and
self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected,
taking it easy.'**

**there arises and abides
the third knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,**

without pain
but without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.

To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
the sphere of space,
thinking:**

**'Endless consciousness'
there arises and abides
the sphere of consciousness.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
the sphere of consciousness,
thinking:**

**'There is nothing to be had here.'
there arises and abides
the sphere of nothing to be had.**

**And whatsoever
whatever**

**is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself
entirely above
the sphere of nothing to be had,
there arises and abides
the sphere of neither-perception-nor-non-perception.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself
entirely above
the sphere of neither-perception-nor-non-perception,
there arises and abides
the sphere where
perception of sense-experience end.**

**And whatsoever
whatever**

is its sphere of influence,
suchis suchas
he habitually contacts
with body.

To just this extent
bodily realization
is spoken of
by The Consummately Self-Awakened as
without compass."

To this extent, friend,
does The Consummately Self-Awakened
speak of
'bodily realization'."

AN 9.43

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

"'Wisdom-freed,
wisdom-freed'
it is said, friend,
to what extent then, friend,
does The Consummately Self-Awakened
speak of being 'wisdom-freed'?"

"Here, friend, in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and
with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing and

this is understood wisely.

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend, in a *bhikkhu*
resolving thinking and
re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of serenity,
there arises and abides
the second knowing and
this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and
indifferent to enthusiasm
recollected and
self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected, taking it easy.'
there arises and abides
the third knowing and
this is understood wisely.**

To just this extent,

being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,
without pain but
without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space
and this is understood wisely.

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of space,
thinking:**

**'Endless consciousness'
there arises and abides
the sphere of consciousness
and this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend, in a *bhikkhu*
raising himself entirely above
the sphere of consciousness,
thinking:**

**'There is nothing to be had here.'
there arises and abides
the sphere of nothing to be had and
this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above**

the sphere of unreality,
there arises and abides
the sphere of neither-perception-nor-non-perception and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above
the sphere of neither-perception-nor-non-perception,
there arises and abides
the sphere where
perception of sense-experience ends, and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'without compass.'

To this extent, friend,
does The Consummately Self-Awakened
speak of being
'wisdom-freed'."

AN 9.4

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

""Two measure-freed,
two measure-freed'
it is said, friend,

to what extent then, friend,
does The Consummately Self-Awakened
speak of being
'two measure-freed'?"

"Here, friend,
in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and
with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
resolving thinking and
re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of knowing,

**there arises and abides
the second knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and indifferent to
enthusiasm
recollected and self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected, taking it easy.'**

**there arises and abides
the third knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,**

in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,
without pain but
without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space.

And whatsoever

**whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body
and this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of space,
thinking:**

**'Endless consciousness'
there arises and abides
the sphere of consciousness.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of consciousness,
thinking:**

'There is nothing to be had here..'

**there arises and abides
the sphere of nothing to be had.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above
the sphere of nothing to be had,
there arises and abides
the sphere of neither-perception-nor-non-perception.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above**

the sphere of neither-perception-nor-non-perception,
there arises and abides
in the sphere where
perception of sense-experience ends.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as being
'without compass.'

To this extent, friend,
does The Consummately Self-Awakened
speak of being
'by two-measures-freed'."

AN 9.45

There the venerable Udāyin
visited The Ancient Ānanda and,
after exchanging greetings and salutations,
sat down at one side.

Seated to one side then,
he said this
to The Ancient Ānanda:

"*Nibbāna* in this seen thing!
Nibbāna in this seen thing!', friend,
so it is said.

To what extent then, friend,
has The Consummately Self-Awakened spoken of
Nibbāna in this seen thing?"

"Here, friend, a *bhikkhu*
separating himself from
sense pleasures,

separating himself from
unskillful things,
with thinking,
with re-examination
isolation-born pleasurable-enthusiasm
rises up into and makes a habitat of
the first knowing.

And whatever is whatever
of that sphere
that is such as
that which he lives
touching with body and
understanding with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.

Again, friend,
deeper than that,
a beggar,
dissolving thinking and re-examination,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without re-examination,
rises up into and makes a habitat of
the second knowing.

And whatever is whatever
of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of
by The Consummately Self-Awakened.

Again, friend,

deeper than that,
a beggar,
with the vanishing of enthusiasm,
and living detached,
minding,
self-aware,
and pleased,
experiencing in his own body
that of which the Aristocrats speak
when they say:

'Detached, minding, he lives pleasantly'
rises up into and makes a habitat of
the third knowing.

And whatever is
whatever
of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.

Again, friend,
deeper than that, a beggar,
letting go of pleasures,
letting go of pains,
settling down
the antecedent mental ease and
mental pain,
without pain,
but without pleasure,
detached,
recollected,
surpassingly pure
rises up into and
makes a habitat of
the fourth knowing.

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
passing beyond all
perception of form,
settling down perception of
difference,
thinking:
'Endless Space'
he rises up into and
makes a habitat of
the sphere of space.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend, deeper than that, a beggar,
settling down the whole of
the sphere of Space,
thinking:
'Endless Consciousness'
he rises up into and
makes a habitat of**

the sphere of consciousness.

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of consciousness,
thinking:**

**'There is nothing to be had here'
he rises up into and makes a habitat of
the sphere of nothing's had there.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of nothing's had there,
he rises up into and
makes a habitat of
the sphere of neither-perception-nor-non-perception.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of neither-perception-nor-non-perception,
he rises up into and
makes a habitat of
the ending of perception of sense-experience.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
seeing with wisdom.**

**There he sees
that he has thoroughly
eradicated
the corrupting influences.**

**To just this extent then friend,
is a non-circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened."**

Anguttara Nikāya
Dasaka-Nipātā

The Book of Tens

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

Once upon a time The Consummately Self-Awakened,
Sāvatti,
Jeta Grove,
Anāthapiṇḍika's Park revisiting.

There Old Man Ānanda approached The Consummately Self-Awakened.
Having approached The Consummately Self-Awakened
he took a seat to one side.

Having taken a seat to one side
Old Man Ānanda said this
to The Consummately Self-Awakened:

"What is the point, *bhante*,
of skillful ethical conduct,
what is the advantage?"

"Freedom from remorse
is the point, Ānanda,
of skillful ethical conduct,
freedom from remorse
is the advantage."

"And freedom from remorse, *bhante*,
what is the point of that,
what is the advantage?"

"Freedom from remorse, Ānanda,

**has joy as its point,
joy as its advantage."**

**"And joy, *bhante*,
what is the point of that,
what is the advantage?"**

**"Joy, Ānanda,
has enthusiasmas its point,
enthusiasm as its advantage."**

**"And enthusiasm, *bhante*,
what is the point of that,
what is the advantage?"**

**"Enthusiasm, Ānanda,
has impassivity as its point,
impassivity as its advantage."**

**"And impassivity, *bhante*,
what is the point of that,
what is the advantage?"**

**"Impassivity, Ānanda,
has pleasure as its point,
pleasure as its advantage."**

**"And pleasure, *bhante*,
what is the point of that,
what is the advantage?"**

**"Pleasure, Ānanda,
has serenity as its point,
serenity as its advantage."**

**"And serenity, *bhante*,
what is the point of that,
what is the advantage?"**

**"Serenity, Ānanda,
has knowing and seeing
such as exists
as its point,
knowing and seeing
such as exists
as its advantage."**

"Knowing and seeing

such as exists, *bhante*,
what is the point of that,
what is the advantage?"

"Knowing and seeing
such as exists, Ānanda,
has world weariness and
dispassion
as its point,
world weariness and
dispassion
as its advantage."

"World weariness and
dispassion, *bhante*,
what is the point of that,
what is the advantage?"

"World weariness and
dispassion, Ānanda,
has knowing and seeing freedom
as its point,
knowing and seeing freedom
as its advantage.

Thus Ānanda
skillful ethical conduct
has freedom from remorse
as the point,
has freedom from remorse
as the advantage,
freedom from remorse
has joy as the point,
has joy as the advantage,
joy
has enthusiasm as the point,
has enthusiasm as the advantage,
enthusiasm
has impassivity as the point,
has impassivity as the advantage,
impassivity
has pleasure as the point,

has pleasure as the advantage,
pleasure
has serenity as the point,
has serenity as the advantage,
serenity
has knowing and seeing
such as exists
as the point,
knowing and seeing
such as exists
as the advantage,
knowing and seeing
such as exists
has world weariness and
dispassion
as the point,
world weariness and
dispassion
as the advantage
world weariness and
dispassion
has knowing and seeing freedom
as the point,
knowing and seeing freedom
as the advantage.

Thus Ānanda
skillful ethical conduct
is directly followed after
by the topmost."

AN 10.1

Once Upon a Time, The Consummately Self-Awakened,
Sāvattḥī-town
came-a revisiting.

There, to the Beggars gathered round,
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

**"For the ethical, beggars,
being thoroughly ethical,
there is no need to
form the thought:**

**'Let freedom from remorse
arise in me!'**

**Such are things, beggars,
that for the ethical,
being thoroughly ethical,
freedom from remorse
arises.**

**For the free from remorse, beggars,
there is no need to
form the thought:**

'Let joy arise!'

**Such are things, beggars,
that for the free from remorse,
joy arises.**

**For the joyful, beggars,
there is no need to
form the thought:**

'Let enthusiasm arise!'

**Such are things, beggars,
that for the joyful,
enthusiasm arises.**

**For the enthusiastic in mind, beggars
there is no need to
form the thought:**

'Let my body become impassive!'

**Such are things, beggars,
that for the mentally enthusiastic,
the body becomes impassive.**

**For the impassive in body, beggars,
there is no need to
form the thought:**

'I experience pleasure!'

**Such are things, beggars,
that for the impassive in body,
the pleasant is experienced.**

**For the pleased, beggars,
there is no need to
form the thought:**

'Let my heart be serene!'

**Such are things, beggars,
that for the pleased,
the heart is serene.**

**For the serene, beggars,
there is no need to
form the thought:**

**'I know and see things
as they are.'**

**Such are things, beggars,
that for the serene,
things are known and seen
as they are.**

**Things being known and seen
as they are, beggars,
there is no need to
form the thought:**

**'I feel satisfaction,
dispassion.'**

**Such are things, beggars,
that knowing and seeing things
as they are
there is satisfaction,
dispassion.**

**There being satisfaction, beggars,
dispassion
there is no need to
form the thought:**

**'I witness
the knowing and seeing of**

freedom.'

Such are things, beggars,
satisfied,
dispassionate,
there is witnessing
knowing and seeing
freedom.

Thus it is then, beggars,
that knowing and seeing
freedom
is the point,
the benefit
of satisfaction and
dispassion;
satisfaction and
dispassion
is the point,
the benefit
of knowing and seeing things
as they are;
knowing and seeing things
as they are
is the point,
the benefit
of serenity;
serenity of heart
is the point,
the benefit
of experiencing pleasure;
experiencing pleasure
is the point,
the benefit
of existence bodily impassive;
existence bodily impassive
is the point,
the benefit
of enthusiasm;
enthusiasm

is the point,
the benefit
of joy;
joy
is the point,
the benefit
of freedom from remorse;
freedom from remorse
is the point,
the benefit
of being thoroughly ethical.

Thus it is then, beggars,
that one thing leads to another,
one thing builds up another
in the journey from
the not-beyond to
the beyond."

AN 10.2

There Old Man Ānanda
came into the presence of The Consummately Self-Awakened.

Having come into the presence of The Consummately Self-Awakened,
he took a seat to one side.

Having taken a seat to one side,
Old Man Ānanda said this
to The Consummately Self-Awakened:

"Is it, then, *bhante*,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there

'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

"Indeed, Ānanda,
it is the case
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,

**nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception.'**

**"But how is it so, *bhante*,
that a *bhikkhu's* serenity
can result in such a state as,**

neither is there

**'of earth',
earth-perception,**

nor is there

**'of water',
water-perception,**

nor is there

**'of fire',
fire-perception,**

nor is there

**'of wind',
wind-perception,**

nor is there

**'of the sphere of space'
sphere-of-space-perception,**

nor is there,

**'of the sphere of consciousness'
sphere-of-consciousness-perception,**

nor is there

**'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,**

**nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"**

**"Here Ānanda,
a *bhikkhu* has perception thus:**

**'This is the resolution,
this is the conclusion,
that is:
the calming of all own-making,
the release of all that has arisen,
dispassion,
ending,
Nibbāna.'**

**Thus it is, Ānanda,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,**

'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception."

AN 10.6

Once upon a time The Consummately Self-Awakened,
Savatthi-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.

Then there Old Man Ananda
came to Old Man Sariputta.

Having come to Old Man Sariputta and
exchanging greetings and salutations,
he took a seat to one side.

Seated to one side then,
Old Man Ananda said this
to Old Man Sāriputta:

"Is it, then, friend,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there

'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

"Indeed, Ānanda, it is the case
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there

'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception.'

"But how is it so, friend,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there

'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

Once upon a time, friend Ānanda,
I was living here in Sāvaṭṭhi,
Blind-man's Woods and
at that time
such was my serenity that
neither was there
'of earth',
earth-perception,
nor was there
'of water',
water-perception,
nor was there
'of fire',
fire-perception,
nor was there
'of wind',
wind-perception,
nor was there
'of the sphere of space'
sphere-of-space-perception,
nor was there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor was there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor was there
'of the sphere of neither-perception-nor-non-perception'

**sphere-of-neither-perception-nor-non-perception-perception,
nor was there
'of this world'
this-world-perception,
nor was there
'of the after-world'
after-world-perception,
and yet there was perception."**

**"What, friend Sāriputta,
was that perception
that remained?"**

**""The end of existence
is *Nibbāna*,
the end of existence
is *Nibbāna*,"**

**As one such perception arose,
another such perception faded away.**

**In the same way, friend,
as with sparks from a burning fire,
as one such spark arises,
another such spark fades away
even so, friend:**

**'The end of existence
is *Nibbāna*,
the end of existence
is *Nibbāna*,'**

**As one such perception arose,
another such perception faded away.**

**The end of existence
is *Nibbāna*
but still
I had perception."**

AN 10.7

**"Whatsoever beings, beggars
— footless,
two-footed,
four-footed,**

many-footed,
visible or
invisible,
with perception or
without perception or
neither-perceiving-nor-not-perceiving —
of these,
the *Tathāgata*,
arahant,
Number-one-self-awakened-one,
is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
of all the characteristics of
feet of
those that walk on feet
are found
in the elephant's foot, and
of footprints
the elephant's is declared
the topmost,
that is,
in terms of size.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
in peaked-roof buildings
all roof-beams converge
at the peak,

**incline towards
the peak,
are found together at
the peak and
the peak is declared
the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of root-scents,
black sandalwood
is declared the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of heartwood scents,
the scent of the red sandalwood
is declared the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of flower scents,
the scent of the jasmine flower
is declared the topmost.**

**In the same way, beggars,
all skillful things**

are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
all paper-kings
are subject to
a Wheel-turning king, and
of kings,
the Wheel-turning king is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
the light of
whatever starry bodies there are
is not a sixteenth part of
the light of the moon, and
the light of the moon is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
in the clear,
cloudless days of autumn
the sun
rising up in the darkness of space
shines forth,
blazes up, and
lights the sky.

In the same way, beggars,

**all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
whatsoever great rivers there be,
that is:**

**The Ganges,
The Yamuna,
The Aciravati,
The Sarabhu,
The Mahi,
incline towards the sea,
tend towards the sea,
head towards the sea, and
the great sea is declared
the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost."**

AN 10.15

**Once The Consummately Self-Awakened addressed the *bhikkhus*.
saying:**

"Beggars!"

And "*bhante*," they replied

Then The Consummately Self-Awakened said this to them:

**"There are, beggars,
ten *kaṣiṇa* deployments.**

What ten?

**One projects perception of
the earth-*kaṣiṇa*
above,
below,**

**across,
united,
immeasurable.**

**One projects perception of
the water-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the firelight-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the wind-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the blue-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the yellow-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

One projects perception of

the red-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.

One projects perception of
the white-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.

One projects perception of
the space-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.

One projects perception of
the consciousness-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.

These then, beggars,
are the ten *kaṣiṇa*
deployments."

AN 10.25

One time The Consummately Self-Awakened addressed the beggars,
saying:

"As far as the Kosalān Kāsis, beggars,
extends the territory
ruled by Pasenadi of Kosala,
there Raja Pasenadi of Kosala
is seen to be

the foremost king.

**Yet even for Raja Pasenadi of Kosala, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost,
let alone for the lower.**

**As far, beggars,
as the moon and sun
revolve in their orbits,
their radiance illuminating
the ten directions
so far extends
the thousand-fold world.**

**In this thousand-fold world,
a thousand moons,
a thousand suns,
a thousand Sineru-king-of-Mountains,
a thousand Rose-apple-peninsulas,
a thousand Aparagoyānānaṃ,
a thousand Uttara-Kurūnaṃ,
a thousand Pubba-vidhānaṃ,
a thousand four great bodies of water,
a thousand four great kings,
a thousand Tāvatisa Realms,
a thousand Yāmā Realms,
a thousand Nimmāṇarātī Realms,
a thousand Paranimmita-vasavattī Realms,
a thousand Brahma Worlds.**

**As far, beggars,
as the thousand-fold world
is evident,
so far is the realm of
Mahā-Brahmā said to extend.**

**Yet even for Mahā-Brahmā, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There comes a time, beggars,
when this world
rolls up into itself.**

**When, beggars,
this world has rolled up,
beings, for the most part,
roll on to the Ābhassara Realm,
there they are mind-made,
rapture-fed,
self-radiant,
sky-walkers,
supported by well-being,
lasting there a long long time.**

**When the world devolves, beggars,
it is the gods of
the Ābhassarā Realm
that are considered
the topmost.**

**Yet even for the Ābhassarā Devas, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There are, beggars,
these deployments
of the ten concentration-devices.**

What ten?

**One projects perception of the earth-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the water-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the firelight-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the wind-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the blue-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the yellow-device
as above,
below,
across,**

**undivided,
immeasurable.**

**One projects perception of the blood-red-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the white-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the space-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,
undivided,
immeasurable.**

**These then, beggars,
are the ten devices.**

**Of these ten device-deployments beggars,
this is the topmost,
that is to say:**

**projecting perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,
undivided,
immeasurable.**

There are, beggars,

beings with just such
perception projection as this.

Yet even for beings
with just such perception projection
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars, these eight spheres of mastery.

What eight?

Perceiving internal form,
one sees external forms
as discrete,
beautiful or ugly.

Mastering such,
he thus perceives:

'I know, I see'

This is the first
sphere of mastery.

Perceiving internal form,
one sees external forms
as measureless,
beautiful or ugly.

Mastering such,
he thus perceives:

'I know, I see'

This is the second
sphere of mastery.

Perceiving no internal form
one sees external forms
as discrete,

beautiful or ugly.

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the third
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as measureless,
beautiful or ugly.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the fourth
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as blue,
blue in color,
seen as blue,
shimmering blue.**

**In the same way
as the flax-flower
is blue
blue in color,
seen as blue,
shimmering blue.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is blue
blue in color,
seen as blue,
shimmering blue.**



**Even so,
perceiving no internal form
one sees external forms**

as blue,
blue in color,
seen as blue,
shimmering blue.

Mastering such,
he thus perceives:

'I know, I see'

This is the fifth sphere of mastery.

Perceiving no internal form
one sees external forms
as yellow,
yellow in color,
seen as yellow,
shimmering yellow.

In the same way
as *pterospermum acerifolium*
is yellow
yellow in color,
seen as yellow,
shimmering yellow.

Further, in the same way
as Benares muslin
smoothed on both sides
is yellow
yellow in color,
seen as yellow,
shimmering yellow.

Even so,
perceiving no internal form
one sees external forms
as yellow,
yellow in color,
seen as yellow,
shimmering yellow.

Mastering such,
he thus perceives:

'I know, I see'

This is the sixth



sphere of mastery.

**Perceiving no internal form
one sees external forms
as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**In the same way as *pentapetes_phoenicea*
is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**



**Even so,
perceiving no internal form
one sees external forms
as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the seventh
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as white,
white in color,
seen as white,
shimmering white.**

In the same way

**as the medicine-star
is white
white in color,
seen as white,
shimmering white.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is white
white in color,
seen as white,
shimmering white.**



**Even so,
perceiving no internal form
one sees external forms
as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the eighth
sphere of mastery.**

**Of these eight
spheres of mastery beggars,
this is the topmost,
that is to say:
perceiving no internal form
seeing external forms
as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

There are, beggars,

beings with just such perception
as this.

Yet even for beings
with just such perception
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars,
four Walking-the-Walk's.

What four?

Painful walking-the-walk
with sluggish understanding,
painful walking-the-walk
with swift understanding,
pleasant walking-the-walk
with sluggish understanding,
pleasant walking-the-walk
with swift understanding.

These then, beggars,
are those four
walking-the-walks.

Of these four
walking-the-walks, beggars,
this is the topmost,
that is to say:
pleasant walking-the-walk
with swift understanding.

There are, beggars,
beings with just such
walking-the-walk
as this.

**Yet even for beings
with just such
walking-the-walk
as this, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There are, beggars,
these four perceptions.**

What four?

**One identifies the discrete,
one identifies the wide-spread,
one identifies the immeasurable,
thinking:
'There is nothing whatever', one identifies
The Sphere of No Things to be Had There.**

**These, beggars,
are these four perceptions.**

**Of these four perceptions, beggars,
this is the topmost,
that is to say:
thinking:**

**'There is nothing to be Had there',
one identifies
The Realm of No Things to Be Had.**

**There are, beggars,
beings with just such perception
as this.**

**Yet even for beings
with just such perception
as this, beggars,
there is alteration,**

there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

This, beggars
is the topmost view
of views
attained by outsiders,
that is to say:

'If there were
no I
There would be no
My
Not existence
Me
There will be
no existence
My'

With such a view, beggars
it is to be expected
that the thought:

'Existence is not repellant'

will not become for him;
that the thought:

'The end of existence is repellant'

will not become for him.

There are, beggars,
beings with just such views as this.

Yet even for beings
with just such views
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars,
some shaman and Brahmins
who hold purification
as the highest good.

Of those who hold purification
as the highest good, beggars,
the topmost
is he who
passing entirely past the Realm of Nothing's Had,
rises up into and
abides in
The Sphere of
Neither-perception-nor-non-perception.

Having seen such
for themselves
with higher intuition,
they teach this
as *Dhamma*.

There are, beggars,
beings with just such experience
as this.

Yet even for beings
with just such experience
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest

**in the topmost
let alone for the lower.**

**There are, beggars,
some shaman and Brahmins
who hold the greatest good
to be**

Nibbāna in this seen thing.

**These assert
full realization of
the highest good in
Nibbāna in this seen thing.**

**The topmost
full realization of
the highest good in
Nibbāna in this seen thing, beggars,
is seeing as it really is the
self-arising,
settling down,
satisfaction in,
wretchedness of, and
finding release without grasping from
the six realms of contact.**

**I, beggars,
am one who so holds,
who so declares.**

**Yet some ingenuous,
vain,
misguided,
unreasonable
shaman and Brahmin
having become intractable,
say:**

**'The Samaṇo Gotamo
does not teach
the full comprehension of
sensual desire,
the full comprehension of
form,
the full comprehension of**

sense experience.'

**But, beggars,
it is just
the full comprehension of
sensual desire,
the full comprehension of
form,
the full comprehension of
sense experience
that I, beggars,
in this seen thing
being stilled,
quenched,
become cool,
fully comprehending
thorough-*Nibbāna* without grasping,
do teach."**

AN 10.29

**"Ten, beggars,
are things
on which one who has gone forth
should repeatedly reflect.**

What ten?

'Castless have I now become'.

**One who has gone forth
should repeatedly reflect on this.**

**'Bound up in
the reactions of others
is my life'.**

**One who has gone forth
should repeatedly reflect on this.**

**'What is proper
for me to do
is now different.'**

**One who has gone forth
should repeatedly reflect on this.**

'Is there now in me

**any ethical position
for which the self
would blame me?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Is there now in me
any ethical position
for which discerning fellows
in the godly life
would blame me?'**

**One who has gone forth
should repeatedly reflect on this.**

**'All that I love and
find pleasurable
will become alien,
become not so.'**

**One who has gone forth
should repeatedly reflect on this.**

**'*Kamma* is now
my inheritance,
kamma
my lot,
kamma
my starting point,
whatsoever intent I form
fair or foul
of such I become
the remainderman.'**

**One who has gone forth
should repeatedly reflect on this.**

**'In what way
do I live
as night and day fly by?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Now then,
am I highly delighted
with my empty hut?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Now then,
is there in me
any super-human thing,
any sufficiently extraordinary attainment
of aristocratic-knowledge-and-vision
such that no trouble will beset me
if questioned
at the last moment
by those of the godly life?'**

**One who has gone forth
should repeatedly reflect on this.**

**These, beggars,
are the ten things
on which one who has gone forth
should repeatedly reflect."**

AN 10.48

**"These ten, beggars,
are things of
this bone-supported-corpse.**

What ten?

**Being cold,
being hot,
hunger,
thirst,
excretion,
urination,
restraint of body,
restraint of speech,
restraint of lifestyle,
the existence
following the own-making of
existence.**

**These then, beggars,
are the ten things of
this bone-supported-corpse."**

AN 10.49

**Once upon a time The Consummately Self-Awakened,
at Sāvatti.**

**There then, The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

And "Venerable!"

the beggars answered *Venerable*.

**"These ten perceptions, beggars,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness.**

What ten?

**Perception of the inauspicious,
perception of death,
perception of disinclination for food,
perception of displeasure with all the world,
perception of discontinuity,
perception of the pain of discontinuity,
perception of non-self in pain,
perception of letting go,
perception of dispassion,
perception of ending.**

**These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."**

AN 10.56

**"These ten perceptions, beggars,
which made become
made a big thing of,**

**have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness.**

What ten?

**Perception of change,
perception of non-self,
perception of death,
perception of disinclination for food,
perception of displeasure with all the world,
perception of bones,
perception of larva,
perception of mal-coloration,
perception of spongiformity,
perception of swelling.**

**These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."**

AN 10.57

**"What would you say, beggars,
if questioned like this by seekers:**

**'What, friend,
is the root of
all *Dhammas*?**

**What
brings all *Dhammas*
to life?**

**What is
the support of
all *Dhammas*?**

**What is
the confluence
of all *Dhammas*?**

**What is
at the interface of
all *Dhammas*?**

**Ruled over
by what are
all *Dhammas*?**

**Directed
at what are
all *Dhammas*?**

**What is
at the heart of
all *Dhammas*?**

**What is
the pitfall of
all *Dhammas*?**

**What is
the end of
all *Dhammas*?**

**Thus questioned by seekers, beggars,
what would you answer,
what explanation
would you make of this?"**

**"The Consummately Self-Awakened is the root of things for us, broke-
tooth;**

**the The Consummately Self-Awakened is the resource;
the The Consummately Self-Awakened is the recourse.**

**Good for us, broke-tooth,
if that response
which was well said
occurred to the *Venerable*.**

**Hearing it from the The Consummately Self-Awakened
the beggars will retain it in mind."**

**"In that case, beggars,
pay attention,
give ear,
I will speak!"**

"Even so, broke-tooth!"

**And this is what the The Consummately Self-Awakened
said to them: —**

**"This is what you should say, beggars,
if questioned thus by seekers:
if questioned like this by seekers:**

**'What, friend,
is the root of
all *Dhammas*?**

**What
brings all *Dhammas*
to life?**

**What is
the support of
all *Dhammas*?**

**What is
the confluence
of all *Dhammas***

**What is
at the interface of
all *Dhammas*?**

**Ruled over
by what are
all *Dhammas*?**

**Directed
at what are
all *Dhammas*?**

**What is
at the heart of
all *Dhammas*?**

**What is
the pitfall of
all *Dhammas*?**

**What is
the end of
all *Dhammas*?'**

**Wanting
is the root of**

all *Dhammas*, friend.

**Work of mind
brings all *Dhammas* to life.**

**Contact
supports all *Dhammas*.**

**All things converge in
sense experience.**

**Serenity
is at the interface
of all *Dhammas*.**

**Ruled over by memory
are all *Dhammas*.**

**Directed at wisdom
are all *Dhammas*.**

**Freedom
is at the heart
of all *Dhammas*.**

**Falling into the deathless
are all *Dhammas*.**

**Ending in *Nibbāna*
are all *Dhammas*.**

**Thus questioned
by seekers, beggars,
thus should you answer,
thus should you explain this."**

AN 10.58

There then, The Consummately Self-Awakened said:

**"Whomsoever, beggars,
takes a stand on me,
all these have
attained to 'view'
for themselves.**

**Of those who have
attained to view
for themselves,
five of these**

**take their stand
here,
five of these
take their stand
after departing from
here.**

**Which five
take their stand
here?**

**He who comes to
existence again
a maximum of seven times;
the clan-to-claner;
the one-seeder;
the Once-returner; and
he who becomes an arahant
in this seen thing.**

**These are the five
that take their stand
here.**

**Which five
take their stand
after departing from
here?**

**The in-between-thoroughly-cooled;
the cut-short-thoroughly-cooled;
the without-own-making-thoroughly-cooled;
the with-own-making-thoroughly cooled;
the up-stream to Akaniṭṭha-goer.**

**It is these five
that take their stand
after departing from
here.**

**Whomsoever, beggars,
takes a stand on me,
all these**

**have attained to 'view'
for themselves.**

**Of those who
have attained to view
for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from
here."**

AN 10.63

**There then,
The Consummately Self-Awakened said:**

**"Whomsoever, beggars,
takes a stand on me,
all these
have attained to
'Stream-entry'
for themselves.**

**Of those
who have attained to
Stream-entry for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from here.**

**Which five
take their stand
here?**

**He who comes to
existence again
a maximum of seven times;
the clan-to-claner;**

**the one-seeder;
the Once-returner; and
he who becomes an arahant
in this seen thing.**

**These are the five
that take their stand
here.**

**Which five
take their stand
after departing from
here?**

**The in-between-thoroughly-cooled;
the cut-short-thoroughly-cooled;
the without-own-making-thoroughly-cooled;
the with-own-making-thoroughly cooled;
the up-stream to Akaniṭṭha-goer.**

**It is these five
that take their stand
after departing from
here.**

**Whomsoever, beggars,
takes a stand on me,
all these
have attained to 'Stream-entry'
for themselves.**

**Of those who
have attained to Stream-entry for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from
here."**

AN 10.64

Then at that time

a large number of beggars
after eating their meal
having returned from
their beggar's rounds,
having gathered together and
taken seats
in the meeting-hall
were abiding
given over to
various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and
thieves,
the horrors of war and
battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about

creation,
existence or
non-existence.

There then
rising up at evening time
The Consummately Self-Awakened approached
the meeting hall and
drew near.

Having drawn near
he sat down on
the designated seat.

So seated then
The Consummately Self-Awakened said this
to the beggars:

"Now what was it, beggars,
that was the jist of
the current talk
of this body
gathered together here?

What then the talk
that has been ended
interrupted?"

"Here, *bhante*,
after eating our meal
having returned from
our beggar's rounds,
having gathered together and
taken seats
in the meeting-hall
we were abiding
given over to making
various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and
thieves,
the horrors of war and

**battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about
creation,
existence or
non-existence."**

**It does not, beggars,
reflect the form of
such as you,
sons of good families,
gone from home
into homelessness
out of faith,
for you to live
engaging in various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and**

**thieves,
the horrors of war and
battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about
creation,
existence or
non-existence.**

**There are, beggars,
these ten topics of talk.**

What ten?

**Talk about
wanting little,
talk about
contentment,
talk about
impassivity,
talk about
living in solitude,**

**talk about
putting forth energy,
talk about
ethical conduct,
talk about
serenity,
talk about
wisdom,
talk about
freedom,
talk about
the knowledge and
vision of freedom.**

**These, beggars,
are the ten
topics of talk.**

**Should you, beggars,
take up
taking up
only talking
talk
about these ten
topics of talk —
even these,
the moon and sun,
so powerful,
become so great,
would you out-shine,
whatsoever the shine thereof,
not to speak of
wanderers holding other positions."**

AN 10.69

**Once upon a time The Consummately Self-Awakened,
round-about
Campā
bank of Gaggarā Lotus-pond.**

**There then Old Man Bāhuno
approached The Consummately Self-Awakened.**

**Having approached and
paid respects,
he took a seat to one side.**

**Seated to one side
Old Man Bāhuno said this
to The Consummately Self-Awakened:**

**"How many things, *bhante*
has the *Tathāgata*
put away,
separated from,
shaken off,
so as to live
with a heart
made boundless?"**

**"There are these ten things, Bāhuno,
that a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

What ten?

**Form,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

**Sense-experience,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

Perception,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Own-making,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Consciousness,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Birth,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Aging,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart

made boundless.

Dying,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

Pain,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

Slime,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

In the same way, Bāhuno,

as the blue lotus, or

the red lotus, or

the white lotus,

born in the water,

growing up in the water,

rises above the water,

stands in the water,

but is not wet by the water,

even so, Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

these ten things

**and lives
with a heart
made boundless."**

AN 10.81

**Once upon a time The Consummately Self-Awakened,
Sāvatti-town residing.**

**There then,
Old Man Ānanda approached The Consummately Self-Awakened and
drew near.**

**Having drawn near and
exchanged greetings,
he took a seat to one side.**

**With Ānanda seated to one side, then,
The Consummately Self-Awakened said this to him:**

**"Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is faithless
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is unethical
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of little learning
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,**

**a beggar that is abusive
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is a bad friend
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is inattentive
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is forgetful
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is discontented
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of evil wishes
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of misguided views
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has
these ten things
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has faith
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is ethical
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of much learning
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

'In this teaching and discipline,

**a beggar that is well-spoken
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is a good friend
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is attentive
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of retentive memory
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is contented
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of few wishes
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of consummate views
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has
these ten things
comes to growth,
grows up and
matures'**

will stand examination.

AN 10.82

**"There are three
perceptions of the seeker
which
if made become,
made a big thing of,
fulfil seven things.**

What three?

**'I have come to
the state of
the outcast;
my life
has been reduced to
complete dependence;
what is proper for me
is now different.'**

**These three
perceptions of the seeker,
if made become,
made a big thing of,
fulfil seven things.**

What seven?

**Ethical conduct
that is uninterrupted,
that is made
in an unbroken stretch,
that evolves into
an unbroken stretch;
having no covetousness;
having no deviousness;
disinclination to arrogance;
delight in training;
thinking
'This is the purpose!'
with regard to
the essentials of
life; and
living charged with energy.**

**These are
the seven things
which are fulfilled
when the three
perceptions of the seeker
are made become,
made a big thing of.**

**These are the three
perceptions of the seeker
which if made become,
made a big thing of,
fulfil seven things."**

AN 10.101

**"The misguided, beggars,
has dissatisfaction
as outcome,
not satisfaction.**

**And how, beggars,
does the misguided
have dissatisfaction
as outcome,
not satisfaction?**

**From misguided view, beggars,
follows misguided principles;
from misguided principles
follows misguided speech;
from misguided speech
follows misguided works;
from misguided works
follows misguided lifestyle;
from misguided lifestyle
follows misguided self-control;
from misguided self-control
follows misguided mind;
from misguided mind follows
misguided serenity;
from misguided serenity
follows misguided knowledge;
from misguided knowledge
follows misguided freedom.**

**Even so, beggars,
does the misguided
have dissatisfaction
as outcome,
not satisfaction.**

**"The consummate, beggars,
has satisfaction
as outcome,
not dissatisfaction.**

**And how, beggars,
does the consummate
have satisfaction
as outcome,
not dissatisfaction?**

**From consummate view, beggars,
follows consummate principles;
from consummate principles
follows consummate speech;
from consummate speech
follows consummate works;
from consummate works**

**follows consummate lifestyle;
from consummate lifestyle
follows consummate self-control;
from consummate self-control
follows consummate mind;
from consummate mind
follows consummate serenity;
from consummate serenity
follows consummate knowledge;
from consummate knowledge
follows consummate freedom.**

**Even so, beggars,
does the consummate
have satisfaction
as outcome,
not dissatisfaction."**

AN 10.103

**Once Upon a Time, The Consummately Self-Awakened,
Rajagaha revisiting.**

**There then the wanderer Ajito
approached The Consummately Self-Awakened and
drew near.**

**Having drawn near
he exchanged greetings.**

**Having drawn near and
exchanged greetings,
he took a seat to one side.**

**Seated to one side then,
the wanderer Ajito said this
to The Consummately Self-Awakened:**

**"We have, good Gotama,
a fellow liver of the holy life
a so-called a wise-man,
who has thought out
five-hundred mental states
whereby those who hold differently
thereby know 'we are undone!'"**

**Thereupon The Consummately Self-Awakened
addressed the beggars:**

**"Do you not remember, beggars,
the various guises of wisemen?"**

"Now is the time *Venerable!*

Now is the time Well-gone!

**When the *bhikkhus* have heard this
from the *Venerable*,
they will bear it in mind."**

"Then listen up beggars!

Pay careful attention!

I will speak!"

"Even so *bhante!*"

replied those beggars to The Consummately Self-Awakened.

The Consummately Self-Awakened then said:

**"Here, beggars,
someone closely presses,
refutes,
badly-formed doctrine,
with badly-formed doctrine.**

**And this,
exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
well-formed doctrine,
with badly-formed doctrine.**

And this,

**exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
well-formed doctrine and
badly-formed doctrine
with badly-formed doctrine.**

**And this,
exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
badly-formed doctrine,
with *Dhamma* doctrine.**

**And this,
exciting a well-formed retinue,
this well-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

For sure

this fellow is a wiseman!'

**in a strong voice,
a great voice.**

**Not-*Dhamma*, beggars,
should be known, and
Dhamma,
not-goal should be known, and
goal.**

**Knowing *Dhamma* and
not-*Dhamma*,
knowing goal and
not-goal,
what should be followed
is whatsoever is
Dhamma,
whatsoever is
goal.**

**And what, friends,
is not-*Dhamma*,
what is *Dhamma*,
what is not-goal,
what is goal?**

**Misguided view, friend,
is not-*Dhamma*,
consummate-view
is *Dhamma*, and
whatever results
come to one
from misguided view,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate view,
— numerous skilful things —
these are
goal.**

**Misguided principles, friend,
are not-*Dhamma*,
consummate-principles
are *Dhamma*, and
whatever results
come to one
from misguided principles,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate principles,
— numerous skilful things —
these are
goal.**

**Misguided speech, friend,
is not-*Dhamma*,
consummate-speech is
Dhamma, and
whatever results
come to one
from misguided speech,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate speech,
— numerous skilful things —
these are
goal.**

**Misguided works, friend,
are not-*Dhamma*,
consummate-works
are *Dhamma*, and
whatever results
come to one**

from misguided works,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate works,
— numerous skilful things —
these are
goal.

Misguided lifestyle, friend,
is *not-Dhamma*,
consummate-lifestyle
is *Dhamma*, and
whatever results
come to one
from misguided lifestyle,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate lifestyle,
— numerous skilful things —
these are
goal.

Misguided self-control, friend,
is *not-Dhamma*,
consummate-self-control
is *Dhamma*, and
whatever results
come to one
from misguided self-control,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,

come to fulfillment
through consummate self-control,
— numerous skilful things —
these are
goal.

Misguided mind, friend,
is not-*Dhamma*,
consummate-mind
is *Dhamma*, and
whatever results
come to one
from misguided mind,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate mind,
— numerous skilful things —
these are
goal.

Misguided serenity, friend,
is not-*Dhamma*,
consummate-serenity
is *Dhamma*, and
whatever results
come to one
from misguided serenity,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate serenity,
— numerous skilful things —
these are
goal.

**Misguided knowledge, friend,
is not-*Dhamma*,
consummate-knowledge
is *Dhamma*, and
whatever results
come to one
from misguided knowledge,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate knowledge,
— numerous skilful things —
these are
goal.**

**Misguided freedom, friend,
is not-*Dhamma*,
consummate-freedom
is *Dhamma*, and
whatever results
come to one
from misguided freedom,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate freedom,
— numerous skilful things —
these are
goal.**

**'Not-*Dhamma*, beggars,
should be known, and
Dhamma,
not-goal should be known, and
goal.**

**Knowing *Dhamma* and
not-*Dhamma*,
knowing goal and
not-goal,
what should be followed is
whatsoever is *Dhamma*,
whatsoever is goal.'**

**This is what was said,
this is the point of that saying."**

AN 10.116

**"Cutting down the living, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Taking the ungiven, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Lustful misguided behavior, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Telling lies, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Taking the ungiven, beggars,
is essentially three-fold
say I:
driven sometimes by lust;**

**driven sometimes by hate;
driven sometimes by stupidity.**

**"Slander, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Unkind speech, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Idle lip-flapping, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Unkind speech, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Covetousness, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Deviousness, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Misguided view, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**Now then beggars
lust comes to be bound-up
in intentional-action,
hate comes to be bound-up
in intentional-action,
stupidity comes to be bound-up
in intentional-action,
lust is ended
ending
the intentional-action
in which it is bound-up,
hate is ended
ending
the intentional-action
in which it is bound-up,
stupidity is ended
ending
the intentional-action
in which it is bound-up."**

AN 10.174

**"I do not say, beggars,
that intentional acts
done,
piled up,
are brought to non-existence,
without knowing the result, and
that, then,
in this seen thing, or
up-coming birth, or
in whatever curriculum it follows.**

**Nor is it that I say
there is making an end
of pain**

without knowing the result of
intentional acts
done,
piled up.

Once, beggars,
the student of the Aristocrats,
is devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective, and
he abides pervading
the first direction
with heart united
in friendliness, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in friendliness,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:
'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,

whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed liberation of
heart
through friendliness,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain then
have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced
bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through friendliness, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars, or
man,
this mortal body
is between-thought,
it is not taken along, beggars,

when moving on.

Thus he has
the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them
not to come to
development subsequently.'

Thus developed, beggars,
liberation of heart
through friendliness
leads the beggar here
who was wise to
non-returning,
a superior freedom
not being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,
abides pervading
the first direction
with heart
united in sympathy, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading

the entire world,
with heart
united in sympathy,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,
whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed
liberation of heart
through sympathy,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain
then have touched him?"

"Not, indeed,
in such a case as this, *bhante* —

indeed,
not having produced
bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through sympathy, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body
is between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be understood
here,
for them not to
come to development subsequently.'

Thus developed, beggars,
liberation of heart
through sympathy
leads the beggar here
who was wise to non-returning,
a superior freedom
c sa cnot being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,

abides pervading
the first direction
with heart
united in empathy, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in empathy,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,
whatever deeds of
any measure
that were not mastered
there,
do not stand still there.'

What do you think, beggars:

If he,
from youth up,
had developed
liberation of heart

through empathy,
would this young man then
have done any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain
then have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through empathy, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body
is between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be
understood here,
for them not to come to
development subsequently.'

Thus developed, beggars,
liberation of heart
through empathy

leads the beggar here
who was wise to non-returning,
a superior freedom
not being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,
abides pervading
the first direction
with heart
united in detachment, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in detachment,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,

whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed
liberation of heart
through detachment,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain then
have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through detachment, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body is
between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

**'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be
understood here,
for them not to come to
development subsequently.'**

**Thus developed, beggars,
liberation of heart
through detachment
leads the beggar here
who was wise to non-returning,
a superior freedom
not being envisioned."**

AN 10.208

**Anguttara Nikāya
Ekā-Dasaka-Nipātā**

The Book of Elevens

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

**Once upon a time, The Consummately Self-Awakened,
Sāvattthī-town residing,
Jeta Woods,
Anāthapiṇḍika's Park.**

**Then Old-man Ānanda
came to The Consummately Self-Awakened,
drawing near.**

**Drawing near and
giving salutation,
he took a seat to one side.**

**Having taken a seat to one side
he asked this of**

The Consummately Self-Awakened:

**"Now is it, then, bhante,
that a beggar acquires
such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,
nor in the midst of firelight,**

percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm Space,
percipient of The Realm Space,
nor in the midst of The Realm Consciousness,
percipient of The Realm Consciousness,
nor in the midst of The Realm No-Things-To-Be-Had-There,
percipient of The Realm No-Things-To-Be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of This world,
percipient of This world,
nor in the midst of The World Beyond,
percipient of The World Beyond,
nor in the midst of The Seen,
Heard,
Sensed,
Known,
percipient of The Seen,
Heard,
Sensed,
Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception and
yet he is perceiving?"

"It is, Ānanda,
that a beggar acquires
such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,

**nor in the midst of firelight,
percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm Space,
percipient of The Realm Space,
nor in the midst of The Realm Consciousness,
percipient of The Realm Consciousness,
nor in the midst of The Realm No-Things-To-Be-Had-There,
percipient of The Realm No-Things-To-Be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of This world,
percipient of This world,
nor in the midst of The World Beyond,
percipient of The World Beyond,
nor in the midst of The Seen,
Heard,
Sensed,
Known,
percipient of The Seen,
Heard,
Sensed,
Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception and
yet he is perceiving."**

**"But just how, bhante,
is it
that a beggar acquires
such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,**

**in the midst of water,
percipient of water,
nor in the midst of firelight,
percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm Space,
percipient of The Realm Space,
nor in the midst of The Realm Consciousness,
percipient of The Realm Consciousness,
nor in the midst of The Realm No-Things-To-Be-Had-There,
percipient of The Realm No-Things-To-Be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of This world,
percipient of This world,
nor in the midst of The World Beyond,
percipient of The World Beyond,
nor in the midst of The Seen,
Heard,
Sensed,
Known,
percipient of The Seen,
Heard,
Sensed,
Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception and
yet he is perceiving?"**

**"Here Ānanda,
a beggar has this perception:**

'This is it!

This is the culmination!

**That is, the calming of all own-making,
the resolution of all involvements,**

**the withering away of thirst,
dispassion,
extinction,
Nibbāna.'**

**It is thus, Ānanda,
that a beggar acquires such a form of focus —
such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,
nor in the midst of firelight,
percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm Space,
percipient of The Realm Space,
nor in the midst of The Realm Consciousness,
percipient of The Realm Consciousness,
nor in the midst of The Realm No-Things-To-Be-Had-There,
percipient of The Realm No-Things-To-Be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of This world,
percipient of This world,
nor in the midst of The World Beyond,
percipient of The World Beyond,
nor in the midst of The Seen,
Heard,
Sensed,
Known,
percipient of The Seen,
Heard,
Sensed,
Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,**

percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception and
yet he is perceiving."

AN 11.7

Translator's Introduction

This translation is obviously an experiment in an effort to find a word which fits the ancient understanding of the term *jhāna*. A higher order 'knowing' than our 'knowing'. 'Gnosis' fits well, both etymologically and in the sense that it is a knowing of a higher sort. It has the disadvantage of being long out of popular use. Bhk. Bodhi has opted for the popular understanding by using 'meditation'. The problem with that is that *jhāna* is not just the act of pondering in mind, but is also the state of seeing things without the interference of inferential thinking ... without, even, in one sense, mind itself.

This is not just 'perceiving, perceiving, perceiving' when it comes to fodder. It is because the mind of the ill-bred horse is occupied with the delights of his fodder, that he does not see that the food he is given comes with strings attached. The well-bred horse sees the whole situation as it is.

The second thing about this sutta, and it is the most important thing, is the explanation made by the Buddha of how it can be that the well-trained practitioner of *jhāna* can, in perceiving things, not have things as the object of his perception, and yet there is still perceiving.

To understand this, it is necessary to understand the nature of existence as it is dealt with in the *Pāḷi*, (see DN 15 §22). It must be understood that there is, in the *Pāḷi*, consciousness, perception and experience that is not identified with, is not 'consciousness in contact with named form', and is therefor not considered to exist and that for a thing to be considered as existing it must be 'consciousness in contact with named form' or stated another way, 'identified-with consciousness', 'experience' versus 'sense-experience' and 'perception' versus 'sense-perception'. It is only then that we can see that what is being said here in this sutta is: "It is because he has destroyed his identified-with conscious perception and experience through the senses of earth, that there is, without earth as its direct object, perception." There is experience of extra-sensory perception without the idea 'I am perceiving.' This perception, consciousness, experience is free. It has freedom from identified-with perception, identified-with consciousness and sense-experience of existence as its object. That is its food. And not existing, not having become, not having a changeable thing as its object, it is not subject to change and ending.

I am not unaware that this could/should be taken as a bombshell by just about every Buddhist school and scholar out there. So be it. It comes down to seeing what is in front of our eyes. It amounts to seeing the insanity of the position that there being no self this thing just comes to an end and yet is somehow to be considered salvation. How people can maintain this position and deny that they are annihilationists is beyond me.

Once finally understood, this idea of an extra-existent-consciousness, (or what now could really be called an extra-sensory experience) is to be found all over the suttas. There is use of each of the terms '*saññā*', '*vedāna*', and '*viññāna*' for the arahant and/or *Nibbāna*.

The difference between the position I am putting forth here and that of Bhk. Thanissaro is that the way he puts it, this extra-existent-consciousness is an on-going thing that is to be reached, in other words identical to the Bhodi mind. I am suggesting, and it should be

clear from this sutta that it is the case, that this extra-existent state is conditioned (*paccaya, Nidana*; not *saṅkhara*, own-made) by following the *Magga*; that it arises fresh as a separate instance as the result of not doing mistaken views, mistaken principles, mistaken speech, mistaken works, mistaken lifestyle, mistaken self-control, mistaken mind, mistaken serenity, mistaken vision, and mistaken detachment. Because it is not a matter of 'doing' but a matter of 'not-doing' it has not been 'own-made' and because of that it has no object other than freedom from having an object, and because of that detachment from the changeable and ending, does not itself come to an end.

Once upon a time, The Consummately Self-Awakened,
Nādiḱe revisiting,
abiding at Brick Hall.

There then the Ancient Sandho
drew near The Consummately Self-Awakened.

Having drawn near
he approached and
sat down to one side.

The Consummately Self-Awakened then said this
to the Ancient Sandha:

"Gnosticate the well-bread gnostication, Sandha,
not the uncontrolled-gnostication.

And what, Sandha,
is the uncontrolled-gnostication?

The uncontrolled-horse, Sandha,
bound to his dole,
gnosticates, thinking:
'Hay! Hay!'

How come?

Because the uncontrolled horse, Sandha,
bound to his dole,
has not the thought:

'Now what then, hum?,
will the horse-trainer
be having me do this day?

What will the trainer
have in return?'

He,
bound to his dole,
gnosticates, thinking:

'Hay! Hay!'.
'

Even thus then, Sandha,
we have here
some uncontrolled-man
just forest-gone,
just root-of-tree-gone,
just some empty place-gone,
heart staked round with
lust for sense-pleasures,
living overcome by
lust for sense-pleasures
and stopping the flow
of his uprisen
lust for sense pleasures
not being known by him
as it is
he,
secretly lusting for
sense-pleasures,
does his
gnosticating,
prognosticating,
diagnosticating,
pangnosticating.

With heart staked round with
deviousness,
living overcome by
deviousness and
stopping the flow
of his uprisen
deviousness
not being known by him
as it is
he,
secretly devious,
does his
gnosticating,
prognosticating,
diagnosticating,
pangnosticating.

With heart staked round with
lethargy and
lazy ways,
living overcome by
lethargy and
lazy ways and
stopping the flow
of his uprisen
lethargy and
lazy ways
not being known by him
as it is
he,
secretly lethargic and
lazy,
does his
gnosticating,
prognosticating,
diagnosticating,
pangnosticating.

With heart staked round with
trembling and
vacillation
living overcome by
trembling and
vacillation and
stopping the flow
of his uprisen
trembling and
vacillation
not being known by him
as it is
he,
secretly trembling and
vacillating,
does his
gnosticating,
prognosticating,
diagnosticating,
pangnosticating.

**With heart staked round with
doubts
living overcome by
doubts and
stopping the flow
of his uprisen
doubts
not being known by him
as it is**

**he,
secretly doubtful,
does his
gnosticating,
prognosticating,
diagnosticating,
pangnosticating.**

**He,
with just earth
as the object,
gnosticates,
with just water
as the object,
gnosticates,
with just fire
as the object,
gnosticates,
with just wind
as the object,
gnosticates,
with just the Realm of Space
as the object,
gnosticates,
with just the Realm of Consciousness
as the object,
gnosticates,
with just the Realm of Nothing's Had There
as the object,
gnosticates,
with just the Realm of Neither-perception-nor-non-perception
as the object,**

**gnosticates
with just this world
as the object,
gnosticates,
with just the world beyond
as the object,
gnosticates,
with just seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind
as the object,
gnosticates.**

**Even so, Sandha,
is had the gnostivating of
the uncontrolled man.**

**And what, Sandha
is the well-bred gnostivating?**

**The well-bred,
knowledgeable horse, Sandha,
bound to his dole,
does not gnostivate,
thinking:
'Hay! Hay!'**

How come?

**Because the well-bred knowledgeable horse, Sandha,
bound to his dole,
has the thought:**

**'Now what then, hum?
will the horse-trainer
be having me do this day?**

**What will the trainer
have in return?'**

**He,
bound to his dole,**

does not gnosticate,
thinking:
'Hay! Hay!'.

Indeed, Sandha,
the well-bred,
knowledgeable horse,
regards taking such food
as a debt,
as bondage,
as robbery,
as a bad seed, and
sees it thus
as a goad.

Even so, Sandha,
the well-bred knowledgeable man
just forest-gone,
just root-of-tree-gone,
just some empty place-gone,
lives without heart
staked round with
lust for sense-pleasures,
not overcome by
lust for sense-pleasures, and
stopping the flow
of uprisen
lust for sense pleasures
is known by him
as it is.

He lives without heart
staked round with
deviousness,
not living overcome by
deviousness and
stopping the flow
of uprisen
deviousness
is known by him
as it is.

He lives without heart

staked round with
lethargy and
lazy ways,
not living overcome by
lethargy and
lazy ways and
stopping the flow
of uprisen
lethargy and
lazy ways
is known by him
as it is.

He lives without heart
staked round with
trembling and
vacillation,
not living overcome by
trembling and
vacillation and
stopping the flow
of uprisen
trembling and
vacillation
is known by him
as it is.

He lives without heart
staked round with
doubts,
not living overcome by
doubts and
stopping the flow
of uprisen
doubts
is known by him
as it is.

He,
neither with earth
as the object,
gnosticates,

**nor with water
as the object,
gnosticates,
nor with fire
as the object,
gnosticates,
nor with wind
as the object,
gnosticates,
nor with the Realm of Space
as the object,
gnosticates,
nor with the Realm of Consciousness
as the object,
gnosticates,
nor with the Realm of Nothing's Had There
as the object,
gnosticates,
nor with the Realm of Neither-perception-nor-non-perception
as the object,
gnosticates
nor with this world as the object,
gnosticates,
nor with the world beyond
as the object,
gnosticates,
nor with seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind
as the object,
gnosticates.**

**Gnostigating
not on such objects,
there is,
never-the-less,
gnostication.**

**And thus gnostigating, Sandha,
the controlled,
well-bred man is
venerated by the gods,
including Indra,
Brahmā, and
Pajapati,
who say:**

**'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostigating.'**

**At this point
the Ancient Sandho said this
to The Consummately Self-Awakened:**

**"How then, bhante,
does the controlled,
well-bred man
gnostigate
in that he,
neither with earth
as the object,
gnosticates,
nor with water
as the object,
gnosticates,
nor with fire
as the object,
gnosticates,
nor with wind
as the object,
gnosticates,
nor with the Realm of Space
as the object,
gnosticates,
nor with the Realm of Consciousness
as the object,
gnosticates,
nor with the Realm of Nothing's Had There**

as the object,
gnosticates,
nor with the Realm of Neither-perception-nor-non-perception
as the object,
gnosticates
nor with this world
as the object,
gnosticates,
nor with the world beyond
as the object,
gnosticates,
nor with seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind
as the object,
gnosticates and yet
gnostigating not
on such objects,
there is,
never-the-less,
gnostication
such that,
gnostigating,
the controlled,
well-bred man is
venerated by the gods,
including Indra,
Brahmā, and
Pajapati,
who say:

'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostivating.'?"

"Here, Sandha,

**the controlled,
well-bred man
has,
of earth,
earth-perception
destroyed,
has,
of water,
water-perception
destroyed,
has,
of fire,
fire-perception
destroyed,
has,
of wind,
wind-perception
destroyed,
has,
of the Realm of Space,
the Realm of Space-perception
destroyed,
has,
of the Realm of Consciousness,
the Realm of Consciousness-perception
destroyed,
has,
of the Realm of Nothing's Had There,
the Realm of Nothing's Had There-perception
destroyed,
has,
of the Realm of Neither-perception-nor-non-perception,
the Realm of Neither-perception-nor-non-perception-perception
destroyed,
has,
of this world,
this world-perception
destroyed,
has,
of the world beyond,**

**the world beyond-perception
destroyed,
has,
of seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind,
seeing-,
hearing-,
sensing-,
consciousness-,
attaining-,
the searched-for-,
the pondered over in mind-perception
destroyed.**

**It is thus, Sandha,
that the controlled,
well-bred man
gnosticates
such that he,
neither with earth
as the object,
gnosticates,
nor with water
as the object,
gnosticates,
nor with fire
as the object,
gnosticates,
nor with wind
as the object,
gnosticates,
nor with the Realm of Space
as the object,
gnosticates,
nor with the Realm of Consciousness as the object, gnosticates,
nor with the Realm of Nothing's Had There as the object, gnosticates,**

**nor with the Realm of Neither-perception-nor-non-perception
as the object,
gnosticates
nor with this world
as the object,
gnosticates,
nor with the world beyond
as the object,
gnosticates,
nor with seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind
as the object,
gnosticates and yet
gnostigating not
on such objects,
there is
never-the-less
gnostication.**

**It is thus, Sandha, that,
gnostigating,
the controlled,
well-bred man is
venerated by the gods,
including Indra,
Brahmā, and
Pajapati,
who say:**

**'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostigating.'**



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