

**Anguttara Nikāya  
Ekā-Dasaka-Nipātā**

# **The Book of Elevens**

**Selected Suttas**

**Translated from the Pāli  
by  
Michael M. Olds**



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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  
H.C. Warren, *Buddhism in Translations*,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little-sung heros  
that laid the foundations of these *Dhamma* resources:  
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,  
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,  
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:  
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister  
Upalavanna, Maurice Walshe.

To the face-to-face teachers:

Ven Loc Tō,  
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!**

## **Scorn Not the Beggar**

**Scorn not the beggar  
and his bowl,  
for in the eyes of God,  
we are beggars, all.**

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.

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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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