

AṄGUTTARA NIKĀYA

The Book of the Nines

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

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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!**

■

**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

Āṅguttara Nikāya

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

To My Teachers
in the order encountered
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 came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

Sutta 7

Sutavā-Paribbājaka Suttaṃ

The Wanderer Sutava

I HEAR TELL:

Once upon a time, Bhagava, Rājagaha revisiting, Vulture's-head rock.

There then Sutava the Wanderer approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

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 Lucky Man:

"There was once, Bhante, a time when the Lucky Man, this very Rājagaha revisiting, Vulture Head.

**There, Bhante, I heard this from the mouth,
received this from the mouth of The Lucky Man:**

**'The beggar, Sutava, who is arahant,
corruptions eliminated,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge 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 Lucky Man 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,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge 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,**

un-ocupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
cannot behave in these nine manners of carring on."

Sutta 8

Sajajha-Paribbājaka Suttaṃ

The Wanderer Sajjha

I HEAR TELL:

Once upon a time, Bhagava, Rājagaha revisiting,
Vulture's-head rock.

There then Sajjha the Wanderer approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

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 Lucky Man:

"There was once, Bhante, a time
when the Lucky Man,
this very Rājagaha revisiting,
Vulture Head.

There, Bhante, I heard this from the mouth,
received this from the mouth of The Lucky Man:

'The beggar, Sajjha, who is arahant,
corruptions eliminated,
un-ocupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
cannot behave in these five manners of carring 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 Lucky Man 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,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge 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,
un-ocupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
cannot behave in these nine manners of carring on."**

Sutta 9

Puggala Suttam

Men

I HEAR TELL:

Once Upon a Time, The Lucky Man, Sāvattihī-town revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava 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."

Sutta 12

Sa-Upādisesa Suttaṃ

With Holding-on

Or

"Is it Safe?"

I HEAR TELL:

Once upon a time, Bhagava, 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 Lucky Man."

Then the Venerable Sāriputta,
after entering Sāvatti and making his begging rounds,
having returned from his food-gathering and eaten his meal,
approached The Lucky Man and drew near.

Having drawn near The Lucky Man and exchanged greetings,
he took a seat to one side.

Seated to one side, then,
The Venerable Sāriputta said this to Bhagava:

"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 Lucky Man.'

"Some wanderers of other views, Satiputta,
are fools who cannot tell,
but some will know of one with holding-on
'he holds-on,'
and will know someone 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 lower yokes-to-rebirth
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 lower yokes-to-rebirth
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 lower yokes-to-rebirth
he becomes no-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 lower yokes-to-rebirth
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 lower yokes-to-rebirth

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 not has brought serenity to fulfillment,
and 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, Satiputta,
are fools who cannot tell,
but some will know of one with holding-on
'he holds-on,'
and will know someone 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.

So far Sāriputta, this Dhamma Curriculum

has not been repeated to beggars,
male or female,
lay-followers,
male or female.

How come?

Thinking 'Let not those hearing this Dhamma Curriculum
take on carelessness!'

Moreover Sāriputta,
this Dhamma Curriculum was given
only because of this question."

Sutta 13

Mahā-Koṭṭhita Suttaṃ

Mahā-Koṭṭhita

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town revisiting,
Anāthapiṇḍika's 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 by me in some future state.'

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma* to be experienced in some future state
be *kamma* to be experienced by me in this seen thing.'

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma* to be experienced as pleasant,
be *kamma* to be experienced by me as unpleasant.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma* to be experienced as unpleasant,
be *kamma* to be experienced by me as pleasant.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma* that is to be experienced as thoroughly ripe
be *kamma* to be experienced by me as not thoroughly ripe.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma* to be experienced as not thoroughly ripe
be *kamma* to be experience by me as thoroughly ripe.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"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 by me as a little thing.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma* that is to be experienced as a little thing
be *kamma* to be experienced by me as a big thing.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma* to be experienced
be *kamma* not to be experienced by me.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma* not to be experienced
be *kamma* to be experienced by me.'**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"How now then, friend Sāriputta:

**"'Let *kamma* to be experienced in this seen thing
be *kamma* to be experienced by me in some future state.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me in this seen thing.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me as unpleasant.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me as pleasant.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me as not thoroughly ripe.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me as thoroughly ripe.'"**

Is it aspiring to this that one leads the holy life under the Lucky Man?"

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 by me as a little thing."**

Is it aspiring to this that one leads the holy life under the Lucky Man?

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 by me as a big thing."**

Is it aspiring to this that one leads the holy life under the Lucky Man?

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 by me."**

Is it aspiring to this that one leads the holy life under the Lucky Man?

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 by me."**

Is it aspiring to this that one leads the holy life under the Lucky Man?

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 Lucky Man?"**

**"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 Lucky Man 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 Lucky Man 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 Lucky Man 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 Lucky Man 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 Lucky Man 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 Lucky Man 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 Lucky Man is lead."**

Sutta 14

Samiddhi Suttaṃ

Samiddhi

I HEAR TELL:

Once upon a time, Bhagava, 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-thoughts to a man?"**

"Named shape 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 the interface?"**

"Serenity is at the interface, bhante."

**"But then, Samiddhi,
what rules them?"**

"Memory 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-thoughts to a man?'**

It is this you were asked.

**'Named shape 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.

**'Memory 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!''**

Sutta 16

Saññā Suttaṃ

Perceptions

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town revisiting.

**There, to the beggars gathered round,
he 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."

Sutta 31

Anupubba-Nirodha Suttaṃ

Following-Earlier-Endings

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti-town residing,
Jeta Grove, Anāthapiṇḍika's Park.

There then he addressed the beggars:

"Beggars!"

"Bhante!" the beggars responded.

The Lucky Man said this:

"Nine, beggars, are following-earlier-endings.

What nine?

The First Jhāna comencing, sensual-perception is eliminated.

The Second Jhāna comencing, thinking and pondering is eliminated.

The Third Jhāna comencing, enthusiasm is eliminated.

The Fourth Jhāna comencing, exhalation and inhalation is eliminated.

The Sphere of Unending Space comencing, perception of form is eliminated.

The Sphere of Unending Consciousness comencing, the Sphere of Unending Space is eliminated.

The Sphere of Nothing's To Be Had Here comencing, the Sphere of Unending Consciousness is eliminated.

The Sphere of Neither-Perception-nor-Non-perception comencing, the Sphere of Nothing's To Be Had Here is eliminated.



Ending of Perception/Sensation comencing, perception and sensation is eliminated.

These then, beggars, are the Nine following-earlier-Endings."

Sutta 37

Ānanda Suttam

Ānanda

I HEAR TELL:

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 Lucky Man,
knower, seer, arahant, highest-self-awakened one,
awoke to this excellent opportunity for beings**

to get away from their ensnarement,

overcome grief and lamentation,

desolve pain and misery,

master the method for

seeing Nibbāna for one's self,

where eye will be such that

of the realm of shapes

there will be no resultant personal experience,

where ear will be such that

of the realm of sounds

there will be no resultant personal experience,

where nose will be such that

of the realm of scents

there will be no resultant personal experience,

where tongue will be such that

of the realm of tastes

there will be no resultant personal experience,

where body will be such that
of the realm 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 realm where there is no resultant personal experience,
or is there no perceiving?"

"There is perceiving, friend,
in a realm where there is no resultant personal experience,
not no perceiving."

"What perceiving is there then, friend,
in a realm where there is no resultant personal experience?"

"Here, friend, a beggar
rising above all perception of shapes,
putting away perception of reaction,
not attending in mind to perception of diversity,
thinking, 'Endless space'
arises in and inhabits the realm of space.

Thus then, friend, there is perceiving
but of that realm there is no resultant personal experience.

Again, deeper than that, friend, a beggar,
rising above the whole realm of space,
thinking, 'Endless consciousness'
arises in and inhabits the realm of consciousness.

Thus then, friend, there is perceiving
but of that realm there is no resultant personal experience.

Again, deeper than that, friend, a beggar,
rising above the whole realm of consciousness,
thinking, 'There is no what-have-you'
arises in and inhabits the realm where nothing's had.

Thus then, friend, there is perceiving
but of that realm 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 it's freedom standing,
on it's stand content,
on it's contentment unafraid,
of this serenity, bhante Ānanda, what is the fruit spoken of by The Lucky Man?'

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 it's freedom standing,
on it's stand content,
on it's contentment unafraid,
of this serenity, sister, answer-knowledge is the fruit spoken of by The Lucky Man.'

Thus then, friends, there is perceiving
but of that realm there is no resultant personal experience."

Sutta 41

Tapussa-Gahapati Suttaṃ

Tapussa the Householder

I HEAR TELL:

Once upon a time The Lucky Man,
revisiting Malla-land,
the market-town named Sandy-bank-propper.

There then The Lucky Man, 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 Lucky Man.

**There then The Lucky man 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 Lucky Man about.**

**Let us draw near
and approaching The Lucky Man
relate this matter to him.**

**However the Lucky Man explains it,
that is how we should bear it in mind."**

"Even so bhante!" said Tapusso the householder to Ananda in response.

**There then the elder Ānanda
together with Tapussa the householder
drew near The Lucky Man.**

**Drawing near and giving salutation,
they took seats to one side.**

**Seated to one side then,
Ānanda said this to The Lucky Man:**

"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,
thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?'**

Then, Ānanda, I thought 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 thought 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 himself from sense pleasures,**

isolating himself from unskillful things,
with thinking,
with pondering isolation-born pleasureable-enthusiasm
I entered into
and abode in
the first burning knowledge.

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 re-thinking,
with re-examination,
appreciation of the peace born of solitude,
gave rise to inhabiting the first gnosis.

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 thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought 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 thought 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 re-thinking and re-examination
internally self-possessed
whole-heartedly single-minded
without re-thinking
without re-examination
appreciation of the peace born of serenity
gave rise to inhabiting the second gnosis.

And, Ānanda, as I inhabited this habitat,
perceptions and mental studies
accompanying re-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 re-thinking arose in me,
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this resolving of re-thinking,
yet my heart, at this resolving of re-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 thought to myself:

'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,

not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?'

Then, Ānanda, I thought to myself:

'I have not seen the disadvantage of re-thinking,
and thus have not made a big thing of that,
the advantage of resolving re-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 thought to myself:

'Suppose then I examine the disadvantages of re-thinking
make a big thing of that,
achieving the advantage of resolving re-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 re-thinking,
seeing "This is tranquillity."

Then, Ānanda, after a time,
examining the disadvantages of re-thinking,
making a big thing of that,
achieving the advantage of resolving re-thinking,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this abandoning,
seeing 'This is tranquillity.'

Then, Ānanda, I thought 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 gnosis?'**

**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 thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought 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 thought 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 thought 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 the fourth gnosis?'**

**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 thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought 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 thought 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 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 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 thought to myself:

**'How about if I,
passing beyond all perception of shape
settling down perception of difference,
thinking:**

"Endless Space!"

rise up into and inhabit The Sphere of Endless Space?

**And, Ānanda, as I inhabited this habitat,
perceptions and mental studies
accompanying perception of shapes 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 shapes arose in me,
and this was for me, affliction.**

Then, Ānanda, I thought to myself:

**'It is a good thing, this being without perception of shapes,
yet my heart, at this being without perception of shapes
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing "This is tranquillity."'**

Then, Ānanda, I thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought to myself:

**'I have not seen the disadvantage of the perception of shapes,
and thus have not made a big thing of that,
the advantage of being without perception of shapes 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 thought to myself:

**'Suppose then I examine the disadvantages of perception of shapes
make a big thing of that,
achieving the advantage of being without perception of shapes,
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 shapes,
seeing "This is tranquillity."'**

Then, Ānanda, after a time,

**examining the disadvantages of perception of shapes,
making a big thing of that,
achieving the advantage of being without perception of shapes,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without perception of shapes,
seeing 'This is tranquillity.'**

Then, Ānanda, I thought to myself:

**'How about if I,
settling down the whole of the Realm of Space,
thinking:**

"Endless Consciousness!"

rise up into and inhabit The Sphere of Endless Consciousness?

**And, Ānanda, as I inhabited this habitat,
perceptions and mental studies
accompanying perception of the Realm 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 Realm of Space arose in me,
and this was for me, affliction.**

Then, Ānanda, I thought to myself:

**'It is a good thing, this being without perception of the Realm of Space,
yet my heart, at this being without perception of the Realm 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,**

not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?'

Then, Ānanda, I thought to myself:

'I have not seen the disadvantage of the perception of the Realm of Space,
and thus have not made a big thing of that,
the advantage of being without perception of the Realm 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 Realm of Space,
seeing "This is tranquillity."

Then, Ānanda, I thought to myself:

'Suppose then I examine the disadvantages of perception of the Realm of
Space
make a big thing of that,
achieving the advantage of being without perception of the Realm of Space,
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 Realm of Space,
seeing "This is tranquillity."

Then, Ānanda, after a time,
examining the disadvantages of perception of the Realm of Space,
making a big thing of that,
achieving the advantage of being without perception of the Realm of Space,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without perception of the Realm of Space,
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

**'How about if I,
settling down the whole of the Realm of Consciousness,
thinking:**

"There is Nothing"

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 Realm 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 Realm of Consciousness arose in me,
and this was for me, affliction.**

Then, Ānanda, I thought to myself:

**'It is a good thing, this being without perception of the Realm of
Consciousness,
yet my heart, at this being without perception of the Realm 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought to myself:

**'I have not seen the disadvantage of the perception of the Realm of
Consciousness,
and thus have not made a big thing of that,
the advantage of being without perception of the Realm 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 Realm of Consciousness,
seeing "This is tranquillity."**

Then, Ānanda, I thought to myself:

**'Suppose then I examine the disadvantages of perception of the Realm of
Consciousness
make a big thing of that,
achieving the advantage of being without perception of the Realm of
Consciousness,
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 Realm of Consciousness,
seeing "This is tranquillity."**

**Then, Ānanda, after a time,
examining the disadvantages of perception of the Realm of Consciousness,
making a big thing of that,
achieving the advantage of being without perception of the Realm of
Consciousness,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without perception of the Realm of Consciousness,
seeing 'This is tranquillity.'**

Then, Ānanda, I thought 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 thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought 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 thought 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 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 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.'

The Advantages of the Ending of Perception and Sense-experience.

Then, Ānanda, I thought to myself:

'How about if I,
settling down the whole of the Sphere Where There Is Neither-perception-
nor-non-perception,

rise up into and inhabit the Ending of Perception and 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 thought 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 thought to myself:

**'What is the driving force,
what is it that results in my heart
not leaping up,
not becoming clear,
not finding self-assurance,
not finding freedom
seeing "This is tranquillity"?''**

Then, Ānanda, I thought 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 thought 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,
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-each-precursor'-state-attainments,
in both forward and reverse order,
neither did I profess in the world
with it's gods,
with it's Māras,
with it's Brahma
with it's Shamen and Brahmins
with it's devas and humans
profess 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 it's gods,
with it's Māras,
with it's Brahma
with it's Shamen and Brahmins
with it's devas and humans
profess an unsurpasable highest self-awakening,
consummate self-awakening.
And then, deeper than that,
knowledge and vision arose,
and I knew:
'Unshakable is my heart's release!
this is my final life
there is now no further existence.'"**

Sutta 43

Kāya-Sakkhi Suttaṃ

Bodily Realization

I HEAR TELL:

**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 Lucky Man speak of bodily
realization?"**

**"Here, friend, in a bhikkhu
separating himself from sense pleasures,
separating himself from unskillful things,
with thought and with consideration,
with the appreciation of the pleasure of solitude,**

there arises and abides the first knowledge.

**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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
resolving thought and consideration,
internally pacified,
whole-heartedly single-minded,
without thought,
without consideration,
with the appreciation of the pleasure of knowledge,
there arises and abides the second knowledge.**

**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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
living detached and indifferent to enthusiasms
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 knowledge.

**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 Lucky Man 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 knowledge.

**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 Lucky Man 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 realm 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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of space,
thinking:**

'Endless consciousness'

there arises and abides the realm 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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of consciousness,
thinking:**

'There is nothing real.'

there arises and abides the realm of unreality.

**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 Lucky Man as**

'encompassed.'

And again, deeper than that, friend, in a bhikkhu rising himself entirely above the realm of unreality, there arises and abides the realm 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 Lucky Man as 'encompassed.'

And again, deeper than that, friend, in a bhikkhu rising himself entirely above the realm of neither-perception-nor-non-perception, there arises and abides perception of sense-experience ending and its range.

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 Lucky Man as without compass."

To this extent, friend, does the Lucky Man speak of 'bodily realization'."

Sutta 44

Pañña-Vimutti Sutta

Wisdom-Freed

I HEAR TELL:

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:

"'Wisdom-freed, wisdom-freed' it is said, friend, to what extent then, friend, does the Lucky Man speak of being 'wisdom-freed'?"

"Here, friend, in a bhikkhu separating himself from sense pleasures,

separating himself from unskillful things,
with thought and with consideration,
with the appreciation of the pleasure of solitude,
there arises and abides the first knowledge,
and this is understood wisely.

To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'

And again, deeper than that, friend, in a bhikkhu
resolving thought and consideration,
internally pacified,
whole-heartedly single-minded,
without thought,
without consideration,
with the appreciation of the pleasure of knowledge,
there arises and abides the second knowledge
and this is understood wisely.

To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'

And again, deeper than that, friend, in a bhikkhu
living detached and indifferent to enthusiasms
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 knowledge
and this is understood wisely.

To just this extent,
being wisdom-freed is spoken of by the Lucky Man 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 knowledge

and this is understood wisely.

**To just this extent,
being wisdom-freed is spoken of by the Lucky Man 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 realm of space
and this is understood wisely.**

**To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of space,
thinking:**

'Endless consciousness'

**there arises and abides the realm of consciousness
and this is understood wisely.**

**To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of consciousness,
thinking:**

'There is nothing real.'

**there arises and abides the realm of unreality
and this is understood wisely.**

**To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
rising himself entirely above the realm of unreality,
there arises and abides the realm of neither-perception-nor-non-
perception
and this is understood wisely.**

To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'encompassed.'

And again, deeper than that, friend, in a bhikkhu
rising himself entirely above the realm of neither-perception-nor-non-
perception,
there arises and abides perception of sense-experience ending and its range
and this is understood wisely.

To just this extent,
being wisdom-freed is spoken of by the Lucky Man as
'without compass.'

To this extent, friend, does the Lucky Man speak of being 'wisdom-freed'."

Sutta 45

Ubhato-Bhāga-Vimutta Suttaṃ

By Two Measures Freed

I HEAR TELL:

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:

""Two measure-freed, two measure-freed' it is said, friend,
to what extent then, friend, does the Lucky Man speak of being 'two
measure-freed'?"

"Here, friend, in a bhikkhu
separating himself from sense pleasures,
separating himself from unskillful things,
with thought and with consideration,
with the appreciation of the pleasure of solitude,
there arises and abides the first knowledge.

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 Lucky Man as

'encompassed.'

**And again, deeper than that, friend, in a bhikkhu
resolving thought and consideration,
internally pacified,
whole-heartedly single-minded,
without thought,
without consideration,
with the appreciation of the pleasure of knowledge,
there arises and abides the second knowledge.**

**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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
living detached and indifferent to enthusiasms
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 knowledge.

**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 Lucky Man 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 knowledge.**

**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 Lucky Man 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 realm 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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of space,
thinking:**

'Endless consciousness'

there arises and abides the realm 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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
raising himself entirely above the realm of consciousness,
thinking:**

'There is nothing real.'

there arises and abides the realm of unreality.

**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 Lucky Man as**

'encompassed.'

**And again, deeper than that, friend, in a bhikkhu
rising himself entirely above the realm of unreality,
there arises and abides the realm 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 Lucky Man as
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu
rising himself entirely above the realm of neither-perception-nor-non-
perception,
there arises and abides perception of sense-experience ending and its
range.**

**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 Lucky Man as
being 'without compass.'**

**To this extent, friend, does the Lucky Man speak of being 'by two-
measures-freed'."**

Sutta 51

Diṭṭha-Dhamma-Nibbānaṃ Suttaṃ

Nibbāna in this Seen Thing

I HEAR TELL:

**Once upon a time The Ancient Ānanda,
Kosambī revisiting,
Ghosita park.**

**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 Lucky Man spoken of
Nibbāna in this seen thing?"

"Here, friend, a bhikkhu
isolating himself from sense pleasures,
isolating himself from unskillful things,
with thinking,
with pondering
isolation-born pleasureable-enthusiasm
rises up into and makes a habitat of
The First Burning Knowledge.

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 Lucky Man.

Again, friend, deeper than that,
a beggar,
desolving thought and pondering,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without pondering,
rises up into and makes a habitat of
The Second Burning Knowledge.

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 Lucky Man.

Again, friend, deeper than that,

**a beggar,
with the vanishing of entheusiasm,
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 Burning Knowledge.**

**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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
letting go of pleasures,
letting go of pains,
settling down the antecendent mental ease and mental pain,
without pain, but without pleasure,
detached, recollected, surpassingly pure
rises up into and makes a habitat of
The Fourth Burning Knowledge.**

**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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
passing beyond all perception of shape,
settling down perception of difference,
thinking:**

'Endless Space'

he rises up into and makes a habitat of

the The Realm 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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
settling down the whole of the Realm of Space,
thinking:**

**'Endless Consciousness'
he rises up into and makes a habitat of
the The Realm 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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
settling down the whole of the Realm of Consciousness,
thinking:**

**'There is nothing'
he rises up into and makes a habitat of
the The Realm 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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
settling down the whole of the Realm of Nothing's Had There,
he rises up into and makes a habitat of
the The Realm 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 Lucky Man.**

**Again, friend, deeper than that, a beggar,
settling down the whole of
The Realm of Neither-Perception-nor-Non-Perception,
he rises up into and makes a habitat of
the Ending of Perception and Sense-Experience.**

**And whatever is whatever of that sphere
that is such as that which he lives
touching with body
and seeing with wisdom
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 Lucky Man."**