

AṄGUTTARA NIKĀYA

The Book of the Tens

Selected Suttas

Translated from the Pāli by Michael. M. Olds



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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 1

Kim Atthiya? Suttaṃ

What's the Point?

I HEAR TELL:

Once upon a time Bhagava, Sāvatti,
Jeta Grove,
Anāthapiṇḍika's Park revisiting.

There Old Man Ānanda approached The Lucky Man.

Having approached the Potter he took a seat.

Having taken a seat Old Man Ānanda said this to Bhagava:

"What is the point, bhante,
of skillful ethical conduct,
what is the advantage?"

"Freedom from remorse is the point, Ānanda,
of skillful ethical conduct,
freedom from remorse is the advantage."

"And freedom from remorse, bhante,
what is the point of that,
what is the advantage?"

"Freedom from remorse, Ānanda,
has joy as it's point,
joy as it's advantage."

"And joy, bhante,
what is the point of that,
what is the advantage?"

"Joy, Ānanda,
has enthusiasm as it's point,
enthusiasm as it's advantage."

"And enthusiasm, bhante,
what is the point of that,
what is the advantage?"

"Enthusiasm, Ānanda,
has impassivity as it's point,
impassivity as it's advantage."

**"And impassivity, bhante,
what is the point of that,
what is the advantage?"**

**"Impassivity, Ānanda,
has pleasure as it's point,
pleasure as it's advantage."**

**"And pleasure, bhante,
what is the point of that,
what is the advantage?"**

**"Pleasure, Ānanda,
has serenity as it's point,
serenity as it's advantage."**

**"And serenity, bhante,
what is the point of that,
what is the advantage?"**

**"Serenity, Ānanda,
has knowing and seeing such as exists as it's point,
knowing and seeing such as exists as it's advantage."**

**"Knowing and seeing such as exists, bhante,
what is the point of that,
what is the advantage?"**

**"Knowing and seeing such as exists, Ānanda,
has world weariness and dispassion as it's point,
world weariness and dispassion as it's advantage."**

**"World weariness and dispassion, bhante,
what is the point of that,
what is the advantage?"**

**"World weariness and dispassion, Ānanda,
has knowing and seeing freedom as it's point,
knowing and seeing freedom as it's advantage."**

**Thus Ānanda skillful ethical conduct
has freedom from remorse as the point,
has freedom from remorse as the advantage,
freedom from remorse has joy as the point,
has joy as the advantage,**

**joy has enthusiasm as the point,
has enthusiasm as the advantage,
enthusiasm has impassivity as the point,
has impassivity as the advantage,**

impassivity has pleasure as the point,
has pleasure as the advantage,
pleasure has serenity as the point,
has serenity as the advantage,
serenity has knowing and seeing such as exists as the point,
knowing and seeing such as exists as the advantage,
knowing and seeing such as exists
has world weariness and dispassion as the point,
world weariness and dispassion as the advantage
world weariness and dispassion has
knowing and seeing freedom as the point,
knowing and seeing freedom as the advantage.
Thus Ānanda skillful ethical conduct is directly followed after by the
topmost."

Sutta 2

Cetanā-Karaṇīya Suttaṃ

Thought Formation

I HEAR TELL:

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

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"For the ethical, beggars,
being thoroughly ethical,
there is no need to form the thought:

'Let freedom from remorse arise in me!'

Such are things, beggars,
that for the ethical,
being thoroughly ethical,
freedom from remorse arises.

**For the free from remorse, beggars,
there is no need to form the thought:**

'Let joy arise!'

**Such are things, beggars,
that for the free from remorse,
joy arises.**

**For the joyful, beggars,
there is no need to form the thought:**

'Let enthusiasm arise!'

**Such are things, beggars,
that for the joyful,
enthusiasm arises.**

**For the enthusiastic in mind, beggars
there is no need to form the thought:**

'Let my body become impassive!'

**Such are things, beggars,
that for the mentally enthusiastic,
the body becomes impassive.**

**For the impassive in body, beggars,
there is no need to form the thought:**

'I experience pleasure!'

**Such are things, beggars,
that for the impassive in body,
the pleasant is experienced.**

**For the pleased, beggars,
there is no need to form the thought:**

'Let my heart be serene!'

**Such are things, beggars,
that for the pleased,
the heart is serene.**

**For the serene, beggars,
there is no need to form the thought:**

'I know and see things as they are.'

**Such are things, beggars,
that for the serene,
things are known and seen as they are.**

Things being known and seen as they are, beggars,

there is no need to form the thought:

'I feel satisfaction, dispassion.'

**Such are things, beggars,
that knowing and seeing things as they are
there is satisfaction, dispassion.**

**There being satisfaction, beggars, dispassion
there is no need to form the thought:**

'I witness the knowing and seeing of freedom.'

**Such are things, beggars,
satisfied, dispassionate,
there is witnessing knowing and seeing freedom.**

**Thus it is then, beggars,
that knowing and seeing freedom
is the point, the benefit
of satisfaction and dispassion;
satisfaction and dispassion
is the point, the benefit
of knowing and seeing things as they are;**

**knowing and seeing things as they are
is the point, the benefit
of serenity;**

**serenity of heart
is the point, the benefit
of experiencing pleasure;**

**experiencing pleasure
is the point, the benefit
of becoming bodily impassive;**

**becoming bodily impassive
is the point, the benefit
of enthusiasm;**

**enthusiasm
is the point, the benefit
of joy;**

**joy
is the point, the benefit
of freedom from remorse;**

**freedom from remorse
is the point, the benefit**

of being thoroughly ethical.

Thus it is then, beggars,
that one thing leads to another,
one thing builds up another
in the journey from the not-beyond to the beyond."

Sutta 6

Samādhi Suttaṃ

Serenity, by the Master

I HEAR TELL:

In Sāvātṭhi

There Old Man Ānanda came into the presence of Bhagava.

**Having come into the presence of Bhagava,
he took a seat.**

**Having taken a seat,
Old Man Ānanda said this to Bhagava:**

**"Is it, then, bhante,
that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception?"**

**"Indeed, Ānanda, it is the case
that a bhikkhu's serenity
can result in such a state as,**

neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception."

"But how is it so, bhante,
that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception?"

"Here Ānanda, a bhikkhu has perception thus:

'This is the resolution,
this is the conclusion,
that is:
the calming of all own-making,
the release of all that has arisen,
dispassion,
ending,
Nibbāna.'

Thus it is, Ānanda,

that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception."

Sutta 7

Dutiya Samādhī Suttaṃ

Serenity, by Sāriputta

I HEAR TELL:

Once upon a time, The Lucky man, Savatthi-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.

Then there Old Man Ananda came to Old Man Sariputta.

Having come to Old Man Sariputta
and exchanging greetings and salutations,
he took a seat to one side.

Seated to one side then,
Old Man Ananda said this
to Old Man Sāriputta:

"Is it, then, friend,
that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,

**nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception?"**

**"Indeed, Ānanda, it is the case
that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception."**

**"But how is it so, friend,
that a bhikkhu's serenity
can result in such a state as,
neither is there 'of earth', earth-perception,
nor is there 'of water', water-perception,
nor is there 'of fire', fire-perception,
nor is there 'of wind', wind-perception,
nor is there 'of the sphere-of-space' sphere-of-space-perception,
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor is there 'of the sphere-of-neither-perception-nor-non-perception'**

**sphere-of-neither-perception-nor-non-perception-perception,
nor is there 'of this-world' this-world-perception,
nor is there 'of the afterworld' afterworld-perception,
and yet there is perception?"**

**Once upon a time, friend Ānanda, I was living here in Sāvātṭhi, Blind-
man's Woods**

**and at that time such was my serenity that
neither was there 'of earth', earth-perception,
nor was there 'of water', water-perception,
nor was there 'of fire', fire-perception,
nor was there 'of wind', wind-perception,
nor was there 'of the sphere-of-space' sphere-of-space-perception,
nor was there, 'of the sphere-of-consciousness' sphere-of-consciousness-
perception,
nor was there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-
perception,
nor was there 'of the sphere-of-neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor was there 'of this-world' this-world-perception,
nor was there 'of the afterworld' afterworld-perception,
but still I had perception."**

"What, friend Sāriputta, was that perception that remained?"

**"'The end of becoming is Nibbāna,
the end of becoming is Nibbāna.'**

**As one such perception arose,
another such perception faded away.**

**In the same way, friend,
as with sparks from a burning fire,
as one such spark arises,
another such spark fades away
even so, friend:**

**'The end of becoming is Nibbāna,
the end of becoming is Nibbāna,'**

**As one such perception arose,
another such perception faded away.**

**The end of becoming is Nibbāna
but still I had perception."**

Appamāda

I HEAR TELL:

"Whatsoever beings, beggars
— footless, two-footed, four-footed, many-footed,
visible or invisible,
with perception or without perception
or neither-perceiving-nor-not-perceiving —
of these, the Tathāgata, arahant, Number-one-self-awakened-one,
is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Just as, beggars,
of all the characteristics of feet
of those that walk on feet
are found in the elephant's foot,
and of footprints
the elephant's is declared the topmost,
that is, in terms of size.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Just as, beggars,
in peaked-roof buildings
all roof-beams converge at the peak,
incline towards the peak,
are found together at the peak
and the peak is declared the topmost.

In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.

Just as, beggars,
of root-scents,

black sandalwood is declared the topmost.

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
of heartwood scents,
the scent of the red sandalwood is declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
of flower scents,
the scent of the jasmine flower is declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
all paper-kings are subject to a Wheel-turning king,
and of kings,
the Wheel-turning king is declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
the light of whatever starry bodies there are
is not a sixteenth part of the light of the moon,
and the light of the moon is declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
in the clear, cloudless days of autumn
the sun rising up in the darkness of space
shines forth, blazes up, and lights the sky.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost.**

**Just as, beggars,
whatsoever great rivers there be, that is:**

**The Ganges,
The Yamuna,
The Aciravati,
The Sarabhu,
The Mahi,**

**incline towards the sea,
tend towards the sea,
head towards the sea,
and the great sea is declared the topmost.**

**In the same way, beggars,
all skillful things are rooted in caution,
converge in caution,
and caution is the thing declared the topmost."**

Sutta 25

Kasiṇa Suttaṃ

Kasiṇa

I HEAR TELL:

Once the Lucky Man addressed the bhikkhus, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

"There are, beggars, ten *kasiṇa* deployments.

What ten?

One perceives the earth-*kasiṇa* above, below, across, united, immeasurable.

One perceives the water-*kasiṇa* above, below, across, united, immeasurable.

**One perceives the firelight-*kasiṇa* above, below, across, united,
immeasurable.**

One perceives the wind-*kasiṇa* above, below, across, united, immeasurable.

One perceives the blue-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the yellow-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the red-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the white-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the space-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the consciousness-*kaṣiṇa* above, below, across, united, immeasurable.

These then, beggars, are the ten *kaṣiṇa* deployments."

Sutta 29

Paṭhama Kosala Suttaṃ

Set-backs and Reversals

I HEAR TELL:

One time the Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "Bhante!"

The Lucky Man said this to them:

**"As far as the Kosalān Kāsis, beggars,
extends the territory ruled by Pasenadi of Kosala,
there Raja Pasenadi of Kosala
is seen to be the foremost king.**

**Yet even for Raja Pasenadi of Kosala, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost
let alone for the lower.**

**As far, beggars, as the moon and sun revolve in their orbits,
their radiance illuminating the ten directions
so far extends the thousand-fold world.**

**In this thousand-fold world,
a thousand moons,
a thousand suns,
a thousand Sineru-king-of-Mountains,
a thousand Rose-apple-peninsulas,
a thousand Aparagoyānāṇaṃ,
a thousand Uttara-Kurūṇaṃ,
a thousand Pubba-vidēhāṇaṃ,
a thousand four great bodies of water,
a thousand four great kings,
a thousand Tāvatiṃsa Realms,
a thousand Yāmā Realms,
a thousand Nimmāṇaratī Realms,
a thousand Paranimmita-vasavattī Realms,
a thousand Brahma Worlds.**

**As far, beggars, as the thousand-fold world is evident,
so far is the realm of Mahā-Brahmā said to extend.**

**Yet even for Mahā-Brahmā, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost
let alone for the lower.**

**There comes a time, beggars,
when this world rolls up into itself.**

**When, beggars, this world has rolled up,
beings, for the most part,
roll on to the Ābhassara Realm,
there they are mind-made,
rapture-fed,
self-radiant,
sky-walkers,
supported by well-being,
lasting there a long long time.**

**When the world devolves, beggars,
it is the gods of the Ābhassarā Realm
that are considered the topmost.**

**Yet even for the Ābhassarā Devas, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost
let alone for the lower.**

**There are, beggars, these ranges
of the ten concentration-devices.**

What ten?

**One has perception of the earth-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the water-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the firelight-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the wind-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the blue-device
as above,
below,
across,**

**undivided,
immeasurable.**

**One has perception of the yellow-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the blood-red-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the white-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the space-device
as above,
below,
across,
undivided,
immeasurable.**

**One has perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,
undivided,
immeasurable.**

These then, beggars, are the ten devices.

**Of these ten device-ranges beggars,
this is the topmost,
that is to say:
perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,**

**undivided,
immeasurable.**

There are, beggars, beings with just such perception as this.

**Yet even for beings with just such perception as this, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost
let alone for the lower.**

There are, beggars, these eight spheres of mastery.

What eight?

**Perceiving internal form,
one sees external forms as discrete,
beautiful or ugly.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the first sphere of mastery.

**Perceiving internal form,
one sees external forms as measureless,
beautiful or ugly.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the second sphere of mastery.

**Perceiving no internal form
one sees external forms as discrete,
beautiful or ugly.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the third sphere of mastery.

**Perceiving no internal form
one sees external forms as measureless,**

beautiful or ugly.

Mastering such,
he thus perceives:

'I know, I see'

This is the fourth sphere of mastery.

Perceiving no internal form
one sees external forms as blue,
blue in color,
seen as blue,
shimmering blue.

In the same way as the flax-flower is blue
blue in color,
seen as blue,
shimmering blue.

Further, in the same way as Benares muslin
smoothed on both sides is blue
blue in color,
seen as blue,
shimmering blue.

Even so, perceiving no internal form
one sees external forms as blue,
blue in color,
seen as blue,
shimmering blue.

Mastering such,
he thus perceives:

'I know, I see'

This is the fifth sphere of mastery.

Perceiving no internal form
one sees external forms as yellow,
yellow in color,
seen as yellow,
shimmering yellow.

In the same way as *pterospermum acerifolium* is yellow
yellow in color,
seen as yellow,
shimmering yellow.

Further, in the same way as Benares muslin
smoothed on both sides is yellow

**yellow in color,
seen as yellow,
shimmering yellow.**

**Even so, perceiving no internal form
one sees external forms as yellow,
yellow in color,
seen as yellow,
shimmering yellow.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the sixth sphere of mastery.

**Perceiving no internal form
one sees external forms as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**In the same way as *pentapetes_phoenicea* is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Further, in the same way as Benares muslin
smoothed on both sides is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Even so, perceiving no internal form
one sees external forms as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the seventh sphere of mastery.

**Perceiving no internal form
one sees external forms as white,
white in color,
seen as white,**

shimmering white.

**In the same way as the medicine-star is white
white in color,
seen as white,
shimmering white.**

**Further, in the same way as Benares muslin
smoothed on both sides is white
white in color,
seen as white,
shimmering white.**

**Even so, perceiving no internal form
one sees external forms as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

This is the eighth sphere of mastery.

**Of these eight spheres of mastery beggars,
this is the topmost,
that is to say:
perceiving no internal form
seeing external forms as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

There are, beggars, beings with just such perception as this.

**Yet even for beings with just such perception as this, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost**

let alone for the lower.

There are, beggars, four Walking-the-Walk's.

What four?

Painful walking-the-walk with sluggish understanding,
painful walking-the-walk with swift understanding,
pleasant walking-the-walk with sluggish understanding,
pleasant walking-the-walk with swift understanding.

These then, beggars, are those four walking-the-walks.

Of these four walking-the-walks beggars,

this is the topmost,

that is to say:

pleasant walking-the-walk with swift understanding.

There are, beggars, beings with just such walking-the-walk as this.

Yet even for beings with just such walking-the-walk as this, beggars,

there is alteration,

there is reversal.

Seeing this, beggars,

the well-taught student of the Aristocrats

finds satisfaction.

With satisfaction,

loss of interest in the topmost

let alone for the lower.

There are, beggars, these four perceptions.

What four?

One identifies the discrete,

one identifies the wide-spread,

one identifies the immeasurable,

thinking: 'There is nothing whatever', one identifies The Realm of No
Things There.

These, beggars, are these four perceptions.

Of these four perceptions beggars,

this is the topmost,

that is to say:

thinking: 'There is nothing whatever',

one identifies The Realm of No Things There.

There are, beggars, beings with just such perception as this.

Yet even for beings with just such perception as this, beggars,

there is alteration,

there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest in the topmost
let alone for the lower.

This, beggars is the topmost view
of views attained by outsiders,
that is to say:

'If there were
no I
There would be no
My
Not becomming
Me
There will be
no becomming
My'

With such a view, beggars
it is to be expected that the thought:

'Becoming is not repellant'
will not become for him
that the thought:

'The end of becoming is repellant'
will not become for him.

There are, beggars, beings with just such views as this.

Yet even for beings with just such views as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest in the topmost
let alone for the lower.

There are, beggars, some shamen and brahmins
who hold purification as the highest good.

Of those who hold purification as the highest good, beggars,

**the topmost is he who
passing entirely past the Realm of Nothing's Had There
rises up into and abides in
The Realm of Neither-perception-nor-non-perception.**

**Having seen such for themselves
with higher intuition,
they teach this as Dhamma.**

**There are, beggars, beings with just such experience as this.
Yet even for beings with just such experience as this, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest in the topmost
let alone for the lower.**

**There are, beggars, some shamen and brahmins
who hold the greatest good to be
Nibbāna in this seen thing.**

**These assert full realization of the highest good
in Nibbāna in this seen thing.**

**The topmost full realization of the highest good
in Nibbāna in this seen thing, beggars,
is seeing as it really is the
self-arising,
settling down,
satisfaction in,
wretchedness of,
and finding release without grasping from
the six realms of contact.**

**I, beggars, am one who so holds,
who so declares.**

**Yet some ingenuous,
vain,
misguided,
unreasonable
shamen and brahmin
having become intractable, say:**

**'The Samaṇo Gotamo
does not teach
the full comprehension of sensual desire,
the full comprehension of form,
the full comprehension of sense experience.'**

**But, beggars, it is just
the full comprehension of sensual desire,
the full comprehension of form,
the full comprehension of sense experience
that I, beggars,
in this seen thing
being stilled,
quenched,
become cool,
fully comprehending thorough-Nibbāna without grasping,
do teach."**

Sutta 48

Dasa-Dhamma Suttaṃ

Ten Things

I HEAR TELL:

Once the Lucky Man Sāvattthī-town revisiting.

There he addressed the beggars, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

**"Ten, beggars, are things
on which one who has gone forth should repeatedly reflect.**

What ten?

'Castless have I now become'.

One who has gone forth should repeatedly reflect on this.

'Bound up in the reactions of others is my life'.

One who has gone forth should repeatedly reflect on this.

'What is proper for me to do is now different.'

One who has gone forth should repeatedly reflect on this.

'Is there now in me any ethical position for which the self would blame me?'

One who has gone forth should repeatedly reflect on this.

'Is there now in me any ethical position for which discerning fellows in the godly life would blame me?'

One who has gone forth should repeatedly reflect on this.

'All that I love and find pleasurable will become alien, become not so.'

One who has gone forth should repeatedly reflect on this.

**'Kamma is now my inheritance,
kamma my lot,
kamma my starting point,
whatsoever intent I form
fair or foul
of such I become the remainderman.'**

One who has gone forth should repeatedly reflect on this.

'In what way do I live as night and day fly by?'

One who has gone forth should repeatedly reflect on this.

'Now then, am I highly delighted with my empty hut?'

One who has gone forth should repeatedly reflect on this.

**'Now then, is there in me any super-human thing,
any sufficiently extraordinary attainment
of aristocratic-knowledge-and-vision
such that no trouble will beset me
if questioned at the last moment
by those of the godly life?'**

One who has gone forth should repeatedly reflect on this.

**These, beggars, are the ten things
on which one who has gone forth should repeatedly reflect."**

Sutta 49

Sarīra'ṭṭha-Dhamma Suttaṃ

Things of this Bone-Supported Corpse

I HEAR TELL:

Once the Lucky Man Sāvattḥī-town revisiting.

There he addressed the beggars, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

"These ten, beggars are things of this bone-supported-corpse.

What ten?

Being cold,

being hot,

hunger,

thirst,

excretion,

urination,

restraint of body,

restraint of speech,

restraint of lifestyle,

the existence following the own-making of existence.

These then beggars are the ten things of this bone-supported-corpse.

Sutta 56

Paṭhama Saññā Suttaṃ

Perceptions 1

I HEAR TELL:

Once upon a time Bhagava, Sāvatti.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And "Broke-tooth!" the beggas answered Bhagava.

"These ten perceptions, beggars,

which made become

made a big thing of,

have great fruit,

great advantage,

plunge into deathlessness

conclude in deathlessness.

What ten?

Perception of the inauspicious,

perception of death,
perception of disinclination for food,
perception of displeasure with all the world,
perception of discontinuity,
perception of the pain of discontinuity,
perception of non-self in pain,
perception of letting go,
perception of dispassion,
perception of ending.

These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."

Sutta 57

Dutiya Saññā Suttaṃ

Perceptions 2

I HEAR TELL:

Once upon a time Bhagava, Sāvatti.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And "Broke-tooth!" the beggas answered Bhagava.

"These ten perceptions, beggars,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness.

What ten?

Perception of discontinuity,
perception of non-self,
perception of death,

perception of disinclination for food,
perception of displeasure with all the world,
perception of bones,
perception of larva,
perception of mal-coloration,
perception of spongiformity,
perception of swelling.

These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."

Sutta 58

Mūlaka Suttaṃ

The Root

I HEAR TELL:

"What would you say, beggars, if questioned like this by seekers:

'What, friend, is the root of all things?

What brings all things to life?

What is the support of all things?

What is the confluence of all things?

What is at the interface of all things?

Ruled over by what are all things?

Directed at what are all things?

What is at the heart of all things?

What is the pitfall of all things?

What is the end of all things?'

Thus questioned by seekers, beggars, what would you answer, what explanation would you make of this?"

"The Bhagava is the root of things for us, broke-tooth; The Bhagava is the resource; The Bhagava is the recourse.

Good for us, broke-tooth, if that response which was well said occurred to the Bhagava.

Hearing it from the Bhagava the beggars will retain it in mind."

"In that case, beggars, pay attention, give ear, I will speak!"

"Even so, broke-tooth!"

And this is what the Bhagava said to them: —

"This is what you should say, beggars, if questioned thus by seekers:

'What, friend, is the root of all things?

What brings all things to life?

What is the support of all things?

What is the confluence of all things?

What is at the interface of all things?

Ruled over by what are all things?

Directed at what are all things?

What is at the heart of all things?

What is the pitfall of all things?

What is the end of all things?'

Wanting is the root of all things, friend.

Work of mind brings all things to life.

Contact supports all things.

All things converge in sense experience.

Serenity is at the interface of all things.

Ruled over by memory are all things.

Directed at wisdom are all Dhammas.

Freedom is at the heart of all Dhammas.

Falling into the deathless are all Dhammas.

Ending in Nibbāna are all Dhammas.

Thus questioned by seekers, beggars, thus should you answer, thus should you explain this."

Sutta 63

Niṭṭhaṅ-Gata Suttaṃ

Taking A Stand

I HEAR TELL:

Once upon a time Bhagava, Sāvatti, Jeta Grove, Anāthapiṇḍika's Park revisiting.

There then, the Lucky Man said:

"Whomsoever, beggars, takes a stand on me,
all these have attained to 'view' for themselves.

Of those who have attained to view for themselves,
five of these take their stand here,
five of these take their stand after departing from here.

Which five take their stand here?

- [1] He who comes to existence again a maximum of seven times;
- [2] the clan-to-claner;
- [3] the one-seeder;
- [4] the Once-returner;
- [5] and he who is Enobled in this seen thing.

These are the five that take their stand here.

Which five take their stand after departing from here?

- [1] The in-between-thoroughly-cooled;
- [2] the cut-short-thoroughly-cooled;
- [3] the without-own-making-thoroughly-cooled;
- [4] the with-own-making-thoroughly cooled;
- [5] the up-stream to Akaniṭṭha-goer.

It is these five that take their stand after departing from here.

Whomsoever, beggars, takes a stand on me,
all these have attained to 'view' for themselves.

Of those who have attained to view for themselves,
five of these take their stand here,
five of these take their stand after departing from here."

Sutta 64

Avecca-p-Pasanna Suttaṃ

I HEAR TELL:

Once upon a time Bhagava, Sāvatti, Jeta Grove, Anāthapiṇḍika's Park revisiting.

There then, the Lucky Man said:

"Whomsoever, beggars, takes a stand on me,
all these have attained to 'Stream-entry' for themselves.

Of those who have attained to Stream-entry for themselves,
five of these take their stand here,
five of these take their stand after departing from here.

Which five take their stand here?

- [1] He who comes to existence again a maximum of seven times;
- [2] the clan-to-claner;
- [3] the one-seeder;
- [4] the Once-returner;
- [5] and he who is Enobled in this seen thing.

These are the five that take their stand here.

Which five take their stand after departing from here?

- [1] The in-between-thoroughly-cooled;
- [2] the cut-short-thoroughly-cooled;
- [3] the without-own-making-thoroughly-cooled;
- [4] the with-own-making-thoroughly cooled;
- [5] the up-stream to Akaniṭṭha-goer.

It is these five that take their stand after departing from here.

Whomsoever, beggars, takes a stand on me,
all these have attained to 'Stream-entry' for themselves.

Of those who have attained to Stream-entry for themselves,
five of these take their stand here,
five of these take their stand after departing from here."

Sutta 69

Paṭhama Kathā-Vatthu Suttaṃ

Topics of Talk

I HEAR TELL:

Once upon a time Bhagava, Sāvatti,

Jeta Grove, Anāthapiṇḍika's Park revisiting.

**Then at that time a large number of beggars
after eating their meal
having returned from their beggar's rounds,
having gathered together
and taken seats in the meeting-hall
were abiding given over to various sorts of off-course talk,
such as of
kings and ministers of state,
robbers and thieves,
the horrors of war and battle;
talk of food, drink, clothes, beds, garlands and perfumes;
talk of cities, towns, villages,
relationships, men and women,
heroes and villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or of those who are departed;
talk comparing differences between this and that;
speculative talk about creation,
existence or non-existence.**

There then rising up at evening time

The Lucky Man approached the meeting hall and drew near.

Having drawn near he sat down on the designated seat.

So seated then The Lucky Man said this to the beggars:

**"Now what was it, beggars,
that was the jist of the current talk
of this body gathered together here?**

**What then the talk
that has been ended interrupted?"**

**"Here, bhante, after eating our meal
having returned from our beggar's rounds,
having gathered together
and taken seats in the meeting-hall
we were abiding given over to making various sorts of off-course talk,
such as of
kings and ministers of state,
robbers and thieves,
the horrors of war and battle;**

talk of food, drink, clothes, beds, garlands and perfumes;
talk of cities, towns, villages,
relationships, men and women,
heroes and villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or of those who are departed;
talk comparing differences between this and that;
speculative talk about creation,
existence or non-existence."

It does not, beggars,
reflect the form of such as you,
sons of good families,
gone from home into homelessness out of faith,
for you to live engaging in various sorts of off-course talk,
such as of
kings and ministers of state,
robbers and thieves,
the horrors of war and battle;
talk of food, drink, clothes, beds, garlands and perfumes;
talk of cities, towns, villages,
relationships, men and women,
heroes and villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or of those who are departed;
talk comparing differences between this and that;
speculative talk about creation,
existence or non-existence.

There are, beggars, these ten topics of talk.

What ten?

Talk about wanting little,
talk about contentment,
talk about impassivity,
talk about living in solitude,
talk about putting forth energy,
talk about ethical conduct,
talk about serenity,
talk about wisdom,

talk about freedom,
talk about the knowledge and vision of freedom.

These, beggars, are the ten topics of talk.

Should you, beggars,
take up taking up
only talking talk
about these ten topics of talk —
even these, the moon and sun,
so powerful,
become so great,
would you out-shine,
whatsoever the shine thereof,
not to speak of wanderers holding other positions."

Sutta 81

Bāhuna Suttaṃ

Old Man Bāhuna

I HEAR TELL:

Once upon a time The Lucky Man,
round-about Campā
bank of Gaggarā Lotus-pond.

There then Old Man Bāhuno approached the Lucky Man.

Having approached and paid respects,
he took a seat to one side.

Seated to one side

Old Man Bāhuno said this to The Lucky Man:

"How many things, bhante has the Tathāgata
put away,
separated from,
shaken off,
so as to live with a heart made boundless?"

"There are these ten things, Bāhuno,
that a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.

What ten?

**Shape, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Sense-experience, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Perception, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Own-making, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Consciousness, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Birth, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Aging, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Dying, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Pain, Bāhuno, a Tathāgata has put away,
separated from,
shaken off,
so as to live with a heart made boundless.**

**Slime, Bāhuno, a Tathāgata has put away,
separated from,**

shaken off,
so as to live with a heart made boundless.

In the same way Bāhuno,
as the blue lotus,
or the red lotus,
or the white lotus,
born in the water,
growing up in the water,
rises above the water,
stands in the water,
but is not wet by the water,
even so, Bāhuno,
a Tathāgata has put away,
separated from,
shaken off,
these ten things
and lives with a heart made boundless."

Sutta 82

Ānanda Suttaṃ

Ānanda

Translated from the Pali
by
Michael M. Olds

I HEAR TELL:

Once upon a time the Lucky Man, Sāvatti-town residing.

There then, Old Man Ānanda approached the Lucky Man and drew near.

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

Seated to one side, then, the Lucky Man said this to Ananda:

"Indeed, Ānanda, saying:

'In this Teaching and Discipline,
a beggar that is faithless
comes to growth, grows up and matures'
does not stand examination.

Indeed, Ānanda, saying:

'In this Teaching and Discipline,

**a beggar that is unethical
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is of little learning
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is abusive
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is a bad friend
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is inattentive
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is forgetful
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is discontented
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is of evil wishes
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,**

**a beggar that is of contrary views
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that has these ten things
comes to growth, grows up and matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that has faith
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is ethical
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is of much learning
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is well-spoken
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is a good friend
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is attentive
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,**

**a beggar that is of retentive memory
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is contented
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is of few wishes
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that is of consummate views
comes to growth, grows up and matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this Teaching and Discipline,
a beggar that has these ten things
comes to growth, grows up and matures'
will stand examination.**

Sutta 101

Samaṇa-Saṅgā Suttaṃ

A Seeker's Perceptions

I HEAR TELL:

Once upon a time the Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding "Elder!" the Lucky Man said this:

**"There are three perceptions of the seeker
which if made become,
made a big thing of,
fulfil seven things.**

What three?

- [1] 'I have come to the state of the outcast;
- [2] my life has been reduced to complete dependence;
- [3] what is proper for me is now different.'

These three perceptions of the seeker,
if made become,
made a big thing of,
fulfil seven things.

What seven?

- [1] Ethical conduct that is uninterrupted,
that is made in an unbroken stretch,
that evolves into an unbroken stretch;
- [2] having no covetousness;
- [3] having no deviousness;
- [4] disinclination to arrogance;
- [5] delight in training;
- [6] thinking 'This is the purpose!'
with regard to the essentials of life;
- [7] and living charged with energy.

These are the seven things
which are fulfilled
when the three perceptions of the seeker
are made become,
made a big thing of.

These are the three perceptions of the seeker
which if made become,
made a big thing of,
fulfil seven things."

Sutta 103

Micchatta Suttam

The Low

I HEAR TELL:

Once upon a time the Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding "Elder!" the Lucky Man said this:

"The low, beggars, has dissatisfaction as outcome,

not satisfaction.

**And how, beggars, does the low have dissatisfaction as outcome,
not satisfaction?**

**From low view, beggars, follows low principles;
from low principles follows low speech;
from low speech follows low works;
from low works follows low lifestyle;
from low lifestyle follows low self-control;
from low self-control follows low memory;
from low memory follows low serenity;
from low serenity follows low knowledge;
from low knowledge follows low freedom.**

**Even so, beggars does the low have dissatisfaction as outcome,
not satisfaction.**

**"The high, beggars, has satisfaction as outcome,
not dissatisfaction.**

**And how, beggars, does the high have satisfaction as outcome,
not dissatisfaction?**

**From high view, beggars, follows high principles;
from high principles follows high speech;
from high speech follows high works;
from high works follows high lifestyle;
from high lifestyle follows high self-control;
from high self-control follows high memory;
from high memory follows high serenity;
from high serenity follows high knowledge;
from high knowledge follows high freedom.**

**Even so, beggars does the high have satisfaction as outcome,
not dissatisfaction."**

Sutta 116

Ajita Suttaṃ

Ajita

I HEAR TELL:

**There then the wanderer Ajito approached the Lucky Man and drew near.
Having drawn near he exchanged greetings.**

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

Seated to one side then, the wanderer Ajito said this to the Lucky Man:

**"We have, good Gotama,
a fellow liver of the holy life
a so-called a wise-man,
who has thought out five-hundred mental states
whereby those who hold differently
thereby know 'we are undone!'"**

Thereupon the Lucky Man addressed the beggars:

**"Do you not remember, beggars,
the various guises of wisemen?"**

"Now is the time Bhagava!

Now is the time Well-gone!

**When the bhikkhus have heard this from the Bhagava,
they will bear it in mind."**

"Then listen up beggars!

Pay careful attention!

I will speak!"

"Even so bhante!" replied those beggars to the Lucky Man.

The Lucky Man then said:

**[1] "Here, beggars, someone closely presses, refutes,
badly-formed doctrine,
with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

'For sure this fellow is a wiseman!

For sure this fellow is a wiseman!'

in a strong voice, a great voice.

**[2] Here, beggars, someone closely presses, refutes,
well-formed doctrine,
with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

'For sure this fellow is a wiseman!

For sure this fellow is a wiseman!

in a strong voice, a great voice.

**[3] Here, beggars, someone closely presses, refutes,
well-formed doctrine and badly-formed doctrine
with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

'For sure this fellow is a wiseman!

For sure this fellow is a wiseman!'

in a strong voice, a great voice.

**[4] Here, beggars, someone closely presses, refutes,
badly-formed doctrine,
with Dhamma doctrine.**

**And this, exciting a well-formed retinue,
this well-formed retinue
proclaims:**

'For sure this fellow is a wiseman!

For sure this fellow is a wiseman!'

in a strong voice, a great voice.

**Not-Dhamma, beggars, should be known,
and Dhamma,
not-goal should be known,
and goal.**

**Knowing Dhamma and not-Dhamma,
knowing goal and not-goal,
what should be followed is
whatsoever is Dhamma,
whatsoever is goal.**

**And what, friends, is not-Dhamma,
what is Dhamma,
what is not-goal,
what is goal?**

**Low view, friend, is not-Dhamma,
consummate-view is Dhamma,
and whatever results come to one from low view,
— bad, unskilful things —
these are not the goal;**

but whatever results are gained,
come to fulfilment through consummate view,
— numerous skilful things —
these are goal.

Low principles, friend, are not-Dhamma,
consummate-principles are Dhamma,
and whatever results come to one from low principles,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate principles,
— numerous skilful things —
these are goal.

Low speech, friend, is not-Dhamma,
consummate-speech is Dhamma,
and whatever results come to one from low speech,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate speech,
— numerous skilful things —
these are goal.

Low works, friend, are not-Dhamma,
consummate-works are Dhamma,
and whatever results come to one from low works,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate works,
— numerous skilful things —
these are goal.

Low lifestyle, friend, is not-Dhamma,
consummate-lifestyle is Dhamma,
and whatever results come to one from low lifestyle,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate lifestyle,
— numerous skilful things —
these are goal.

Low self-control, friend, is not-Dhamma,

consummate-self-control is Dhamma,
and whatever results come to one from low self-control,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate self-control,
— numerous skilful things —
these are goal.

Low mindedness, friend, is not-Dhamma,
consummate-mindedness is Dhamma,
and whatever results come to one from low mindedness,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate mindedness,
— numerous skilful things —
these are goal.

Low serenity, friend, is not-Dhamma,
consummate-serenity is Dhamma,
and whatever results come to one from low serenity,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate serenity,
— numerous skilful things —
these are goal.

Low knowledge, friend, is not-Dhamma,
consummate-knowledge is Dhamma,
and whatever results come to one from low knowledge,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,
come to fulfilment through consummate knowledge,
— numerous skilful things —
these are goal.

Low freedom, friend, is not-Dhamma,
consummate-freedom is Dhamma,
and whatever results come to one from low freedom,
— bad, unskilful things —
these are not the goal;
but whatever results are gained,

come to fulfilment through consummate freedom,
— numerous skilful things —
these are goal.

'Not-Dhamma, beggars, should be known,
and Dhamma,
not-goal should be known,
and goal.

Knowing Dhamma and not-Dhamma,
knowing goal and not-goal,
what should be followed is
whatsoever is Dhamma,
whatsoever is goal.'

This is what was said,
this is the point of that saying."

Sutta 174

Kamma-Nidāna Suttam

Bound-Up in Intentional Action

I HEAR TELL:

Once upon a time the Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding "Elder!" the Lucky Man said this:

"Cutting down the living, beggars, is essentially three-fold say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.

"Taking the ungiven, beggars, is essentially three-fold say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.

"Lustful low behavior, beggars, is essentially three-fold say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.

"Telling lies, beggars, is essentially three-fold say I:
driven sometimes by lust;

**driven sometimes by hate;
driven sometimes by stupidity.**

"Taking the ungiven, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Slander, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Unkind speech, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Idle lip-flapping, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Unkind speech, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Covetousness, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Deviousness, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

"Low view, beggars, is essentially three-fold say I:

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

Now then beggars

**lust comes to be bound-up in intentional-action,
hate comes to be bound-up in intentional-action,
stupidity comes to be bound-up in intentional-action,
lust is ended ending the intentional-action in which it is bound-up,
hate is ended ending the intentional-action in which it is bound-up,**

stupidity is ended ending the intentional-action in which it is bound-up."

Sutta 208

Kara-Ja-Kāya Suttaṃ

The Deed-born Body

I HEAR TELL

Once Upon a Time Bhagava said this to the beggars gathered round:

"I do not say, beggars, that
intentional acts done,
piled up,
are brought to non-existence,
without knowing the result,
and that then in this seen thing, or up-coming birth,
or in whatever curriculum it follows.

Nor is it that I say there is
making an end of pain
without knowing the result of
intentional acts done,
piled up.

Once, beggars,
the student of the Aristocrats,
is devoid of covetousness,
devoid of deviance,
not gone astray,
cognisant,
reflective,
and he abides pervading the first direction
with heart united in friendliness,
and so the second
and so the third
and so the fourth,
thus above,
below,
horizontally,
all around, everywhere —
he abides pervading
the entire world,

**with heart united in friendliness,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:**

**'Back then my heart was restricted, undeveloped,
but here now, my heart is measureless, well-developed,
but then however,
whatever deeds of any measure
that were not mastered there,
do not stand still there.'**

What do you think, beggars:

**If he, from youth up,
had developed liberation of heart through friendliness,
would this young man then have done any bad deeds?"**

"Not, indeed, in such a case as this, bhante."

**"And not having produced bad deeds,
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —
indeed, not having produced bad deeds, bhante,
what pain could touch him?"**

**"Liberation of heart through friendliness, beggars,
whether in a woman or a man,
must be made to be.**

**Whether woman, beggars, or man,
this mortal body is between-thought,
it is not taken along, beggars, when moving on.**

Thus he has the knowledge:

**'Then whatever were my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them not to come to development subsequently.'**

**Thus developed then beggars
liberation of heart through friendliness
leads the beggar here who was wise to non-returning,
a superior freedom not being invisioned.**

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognisant,
reflective,
abides pervading the first direction
with heart united in sympathy,
and so the second
and so the third
and so the fourth,
thus above,
below,
horizontally,
all around, everywhere —
he abides pervading
the entire world,
with heart united in sympathy,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then my heart was restricted, undeveloped,
but here now, my heart is measureless, well-developed,
but then however,
whatever deeds of any measure
that were not mastered there,
do not stand still there.'

What do you think, beggars:

If he, from youth up,
had developed liberation of heart through sympathy,
would this young man then have done any bad deeds?"

"Not, indeed, in such a case as this, bhante."

"And not having produced bad deeds,
could pain then have touched him?"

"Not, indeed, in such a case as this, bhante —
indeed, not having produced bad deeds, bhante,

what pain could touch him?"

"Liberation of heart through sympathy, beggars,
whether in a woman or a man,
must be made to be.

Whether woman, beggars, or man,
this mortal body is between-thought,
it is not taken along, beggars, when moving on.

Thus he has the knowledge:

'Then whatever were my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them not to come to development subsequently.'

Thus developed then beggars
liberation of heart through sympathy
leads the beggar here who was wise to non-returning,
a superior freedom not being invisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognisant,
reflective,
abides pervading the first direction
with heart united in empathy,
and so the second
and so the third
and so the fourth,
thus above,
below,
horizontally,
all around, everywhere —
he abides pervading
the entire world,
with heart united in empathy,
abundant,
widespread,
measureless,
without hostility,

without deviance —
he has knowledge thus:

'Back then my heart was restricted, undeveloped,
but here now, my heart is measureless, well-developed,
but then however,
whatever deeds of any measure
that were not mastered there,
do not stand still there.'

What do you think, beggars:

If he, from youth up,
had developed liberation of heart through empathy,
would this young man then have done any bad deeds?"

"Not, indeed, in such a case as this, bhante."

"And not having produced bad deeds,
could pain then have touched him?"

"Not, indeed, in such a case as this, bhante —
indeed, not having produced bad deeds, bhante,
what pain could touch him?"

"Liberation of heart through empathy, beggars,
whether in a woman or a man,
must be made to be.

Whether woman, beggars, or man,
this mortal body is between-thought,
it is not taken along, beggars, when moving on.

Thus he has the knowledge:

'Then whatever were my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them not to come to development subsequently.'

Thus developed then beggars
liberation of heart through empathy
leads the beggar here who was wise to non-returning,
a superior freedom not being invisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,

**cognisant,
reflective,
abides pervading the first direction
with heart united in detachment,
and so the second
and so the third
and so the fourth,
thus above,
below,
horizontally,
all around, everywhere —
he abides pervading
the entire world,
with heart united in detachment,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:**

**'Back then my heart was restricted, undeveloped,
but here now, my heart is measureless, well-developed,
but then however,
whatever deeds of any measure
that were not mastered there,
do not stand still there.'**

What do you think, beggars:

**If he, from youth up,
had developed liberation of heart through detachment,
would this young man then have done any bad deeds?"**

"Not, indeed, in such a case as this, bhante."

**"And not having produced bad deeds,
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —
indeed, not having produced bad deeds, bhante,
what pain could touch him?"**

**"Liberation of heart through detachment, beggars,
whether in a woman or a man,
must be made to be.**

Whether woman, beggars, or man,

**this mortal body is between-thought,
it is not taken along, beggars, when moving on.**

Thus he has the knowledge:

**'Then whatever were my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them not to come to development subsequently.'**

**Thus developed then beggars
liberation of heart through detachment
leads the beggar here who was wise to non-returning,
a superior freedom not being invisioned."**