

**Anguttara Nikāya  
Dasaka-Nipātā**

# **The Book of Tens**

**Selected Suttas**

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

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

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

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

To my book-learn'n teachers  
H.C. Warren, *Buddhism in Translations*,  
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E.M. Hare, I.B. Horner,  
and all those too little-sung heros  
that laid the foundations of these *Dhamma* resources:  
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,  
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To the translators:  
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To the face-to-face teachers:

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

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

## **Buddha Dust**

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

## **Scorn Not the Beggar**

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

Anguttara Nikāya  
Dasaka-Nipātā

## The Book of Tens

Selected Suttas

*Namo tassa arahato, Sammā Sambuddhassa*

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

**Evam Me Sutaṃ**

**I Hear Tell:**

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

There Old Man Ānanda approached The Consummately Self-Awakened.  
Having approached The Consummately Self-Awakened  
he took a seat to one side.

Having taken a seat to one side  
Old Man Ānanda said this  
to The Consummately Self-Awakened:

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

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

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

"Freedom from remorse, Ānanda,

**has joy as its point,  
joy as its advantage."**

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

**"Joy, Ānanda,  
has enthusiasmas its point,  
enthusiasm as its advantage."**

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

**"Enthusiasm, Ānanda,  
has impassivity as its point,  
impassivity as its advantage."**

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

**"Impassivity, Ānanda,  
has pleasure as its point,  
pleasure as its advantage."**

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

**"Pleasure, Ānanda,  
has serenity as its point,  
serenity as its advantage."**

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

**"Serenity, Ānanda,  
has knowing and seeing  
such as exists  
as its point,  
knowing and seeing  
such as exists  
as its advantage."**

**"Knowing and seeing**

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

"Knowing and seeing  
such as exists, Ānanda,  
has world weariness and  
dispassion  
as its point,  
world weariness and  
dispassion  
as its advantage."

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

"World weariness and  
dispassion, Ānanda,  
has knowing and seeing freedom  
as its point,  
knowing and seeing freedom  
as its advantage.

Thus Ānanda  
skillful ethical conduct  
has freedom from remorse  
as the point,  
has freedom from remorse  
as the advantage,  
freedom from remorse  
has joy as the point,  
has joy as the advantage,  
joy  
has enthusiasm as the point,  
has enthusiasm as the advantage,  
enthusiasm  
has impassivity as the point,  
has impassivity as the advantage,  
impassivity  
has pleasure as the point,

has pleasure as the advantage,  
pleasure  
has serenity as the point,  
has serenity as the advantage,  
serenity  
has knowing and seeing  
such as exists  
as the point,  
knowing and seeing  
such as exists  
as the advantage,  
knowing and seeing  
such as exists  
has world weariness and  
dispassion  
as the point,  
world weariness and  
dispassion  
as the advantage  
world weariness and  
dispassion  
has knowing and seeing freedom  
as the point,  
knowing and seeing freedom  
as the advantage.

Thus Ānanda  
skillful ethical conduct  
is directly followed after  
by the topmost."

AN 10.1

Once Upon a Time, The Consummately Self-Awakened,  
Sāvattḥī-town  
came-a revisiting.

There, to the Beggars gathered round,  
he said:

"Beggars!"

And the beggars responding:

**"Venerable!"**

**The Consummately Self-Awakened said:**

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

**'Let freedom from remorse  
arise in me!'**

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

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

**'Let joy arise!'**

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

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

**'Let enthusiasm arise!'**

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

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

**'Let my body become impassive!'**

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

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

**'I experience pleasure!'**

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

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

**'Let my heart be serene!'**

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

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

**'I know and see things  
as they are.'**

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

**Things being known and seen  
as they are, beggars,  
there is no need to  
form the thought:**

**'I feel satisfaction,  
dispassion.'**

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

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

**'I witness  
the knowing and seeing of**

freedom.'

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

Thus it is then, beggars,  
that knowing and seeing  
freedom  
is the point,  
the benefit  
of satisfaction and  
dispassion;  
satisfaction and  
dispassion  
is the point,  
the benefit  
of knowing and seeing things  
as they are;  
knowing and seeing things  
as they are  
is the point,  
the benefit  
of serenity;  
serenity of heart  
is the point,  
the benefit  
of experiencing pleasure;  
experiencing pleasure  
is the point,  
the benefit  
of existence bodily impassive;  
existence bodily impassive  
is the point,  
the benefit  
of enthusiasm;  
enthusiasm

is the point,  
the benefit  
of joy;  
joy  
is the point,  
the benefit  
of freedom from remorse;  
freedom from remorse  
is the point,  
the benefit  
of being thoroughly ethical.

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

AN 10.2

There Old Man Ānanda  
came into the presence of The Consummately Self-Awakened.

Having come into the presence of The Consummately Self-Awakened,  
he took a seat to one side.

Having taken a seat to one side,  
Old Man Ānanda said this  
to The Consummately Self-Awakened:

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

'of wind',  
wind-perception,  
nor is there  
'of the sphere of space'  
sphere-of-space-perception,  
nor is there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception?"

"Indeed, Ānanda,  
it is the case  
that a *bhikkhu's* serenity  
can result in such a state as,  
neither is there  
'of earth',  
earth-perception,  
nor is there  
'of water',  
water-perception,  
nor is there  
'of fire',  
fire-perception,  
nor is there  
'of wind',  
wind-perception,  
nor is there  
'of the sphere of space'  
sphere-of-space-perception,

**nor is there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception.'**

**"But how is it so, *bhante*,  
that a *bhikkhu's* serenity  
can result in such a state as,**

**neither is there**

**'of earth',  
earth-perception,**

**nor is there**

**'of water',  
water-perception,**

**nor is there**

**'of fire',  
fire-perception,**

**nor is there**

**'of wind',  
wind-perception,**

**nor is there**

**'of the sphere of space'  
sphere-of-space-perception,**

**nor is there,**

**'of the sphere of consciousness'  
sphere-of-consciousness-perception,**

**nor is there**

**'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,**

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

**"Here Ānanda,  
a *bhikkhu* has perception thus:**

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

**Thus it is, Ānanda,  
that a *bhikkhu's* serenity  
can result in such a state as,  
neither is there  
'of earth',  
earth-perception,  
nor is there  
'of water',  
water-perception,  
nor is there  
'of fire',  
fire-perception,  
nor is there  
'of wind',  
wind-perception,  
nor is there  
'of the sphere of space'  
sphere-of-space-perception,  
nor is there,**

'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception."

AN 10.6

Once upon a time The Consummately Self-Awakened,  
Savatthi-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.

Then there Old Man Ananda  
came to Old Man Sariputta.

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

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

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

'of fire',  
fire-perception,  
nor is there  
'of wind',  
wind-perception,  
nor is there  
'of the sphere of space'  
sphere-of-space-perception,  
nor is there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception?"

"Indeed, Ānanda, it is the case  
that a *bhikkhu's* serenity  
can result in such a state as,  
neither is there  
'of earth',  
earth-perception,  
nor is there  
'of water',  
water-perception,  
nor is there  
'of fire',  
fire-perception,  
nor is there  
'of wind',  
wind-perception,  
nor is there

'of the sphere of space'  
sphere-of-space-perception,  
nor is there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception.'

"But how is it so, friend,  
that a *bhikkhu's* serenity  
can result in such a state as,  
neither is there  
'of earth',  
earth-perception,  
nor is there  
'of water',  
water-perception,  
nor is there  
'of fire',  
fire-perception,  
nor is there  
'of wind',  
wind-perception,  
nor is there  
'of the sphere of space'  
sphere-of-space-perception,  
nor is there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor is there

'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor is there  
'of the sphere of neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there  
'of this world'  
this-world-perception,  
nor is there  
'of the after-world'  
after-world-perception,  
and yet there is perception?"

Once upon a time, friend Ānanda,  
I was living here in Sāvaṭṭhi,  
Blind-man's Woods and  
at that time  
such was my serenity that  
neither was there  
'of earth',  
earth-perception,  
nor was there  
'of water',  
water-perception,  
nor was there  
'of fire',  
fire-perception,  
nor was there  
'of wind',  
wind-perception,  
nor was there  
'of the sphere of space'  
sphere-of-space-perception,  
nor was there,  
'of the sphere of consciousness'  
sphere-of-consciousness-perception,  
nor was there  
'of the sphere of no-thing-to-be-had-there'  
sphere-of-no-thing-to-be-had-there-perception,  
nor was there  
'of the sphere of neither-perception-nor-non-perception'

**sphere-of-neither-perception-nor-non-perception-perception,  
nor was there  
'of this world'  
this-world-perception,  
nor was there  
'of the after-world'  
after-world-perception,  
and yet there was perception."**

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

**""The end of existence  
is *Nibbāna*,  
the end of existence  
is *Nibbāna*,"**

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

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

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

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

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

AN 10.7

**"Whatsoever beings, beggars  
— footless,  
two-footed,  
four-footed,**

many-footed,  
visible or  
invisible,  
with perception or  
without perception or  
neither-perceiving-nor-not-perceiving —  
of these,  
the *Tathāgata*,  
arahant,  
Number-one-self-awakened-one,  
is declared  
the topmost.

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

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

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

Just as, beggars,  
in peaked-roof buildings  
all roof-beams converge  
at the peak,

**incline towards  
the peak,  
are found together at  
the peak and  
the peak is declared  
the topmost.**

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

**Just as, beggars,  
of root-scents,  
black sandalwood  
is declared the topmost.**

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

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

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

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

**In the same way, beggars,  
all skillful things**

are rooted in non-carelessness,  
converge in non-carelessness, and  
non-carelessness is the thing declared  
the topmost.

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

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

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

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

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

In the same way, beggars,

**all skillful things  
are rooted in non-carelessness,  
converge in non-carelessness, and  
non-carelessness is the thing declared  
the topmost.**

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

**The Ganges,  
The Yamuna,  
The Aciravati,  
The Sarabhu,  
The Mahi,  
incline towards the sea,  
tend towards the sea,  
head towards the sea, and  
the great sea is declared  
the topmost.**

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

AN 10.15

**Once The Consummately Self-Awakened addressed the *bhikkhus*.  
saying:**

**"Beggars!"**

**And "*bhante*," they replied**

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

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

**What ten?**

**One projects perception of  
the earth-*kaṣiṇa*  
above,  
below,**

**across,  
united,  
immeasurable.**

**One projects perception of  
the water-*kaṣiṇa***

**above,  
below,  
across,  
united,  
immeasurable.**

**One projects perception of  
the firelight-*kaṣiṇa***

**above,  
below,  
across,  
united,  
immeasurable.**

**One projects perception of  
the wind-*kaṣiṇa***

**above,  
below,  
across,  
united,  
immeasurable.**

**One projects perception of  
the blue-*kaṣiṇa***

**above,  
below,  
across,  
united,  
immeasurable.**

**One projects perception of  
the yellow-*kaṣiṇa***

**above,  
below,  
across,  
united,  
immeasurable.**

**One projects perception of**

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

**One projects perception of**  
**the white-*kaṣiṇa***  
**above,**  
**below,**  
**across,**  
**united,**  
**immeasurable.**

**One projects perception of**  
**the space-*kaṣiṇa***  
**above,**  
**below,**  
**across,**  
**united,**  
**immeasurable.**

**One projects perception of**  
**the consciousness-*kaṣiṇa***  
**above,**  
**below,**  
**across,**  
**united,**  
**immeasurable.**

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

AN 10.25

**One time The Consummately Self-Awakened addressed the beggars,**  
**saying:**

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

**the foremost king.**

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

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

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

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

**In this thousand-fold world,  
a thousand moons,  
a thousand suns,  
a thousand Sineru-king-of-Mountains,  
a thousand Rose-apple-peninsulas,  
a thousand Aparagoyānānaṃ,  
a thousand Uttara-Kurūnaṃ,  
a thousand Pubba-vidhānaṃ,  
a thousand four great bodies of water,  
a thousand four great kings,  
a thousand Tāvatisa Realms,  
a thousand Yāmā Realms,  
a thousand 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 deployments  
of the ten concentration-devices.**

**What ten?**

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

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

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

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

**One projects perception of the blue-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One projects perception of the yellow-device  
as above,  
below,  
across,**

**undivided,  
immeasurable.**

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

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

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

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

**These then, beggars,  
are the ten devices.**

**Of these ten device-deployments beggars,  
this is the topmost,  
that is to say:**

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

**There are, beggars,**

beings with just such  
perception projection as this.

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

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

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

There are, beggars, these eight spheres of mastery.

What eight?

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

Mastering such,  
he thus perceives:

'I know, I see'

This is the first  
sphere of mastery.

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

Mastering such,  
he thus perceives:

'I know, I see'

This is the second  
sphere of mastery.

Perceiving no internal form  
one sees external forms  
as discrete,

**beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the third  
sphere of mastery.**

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

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fourth  
sphere of mastery.**

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

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

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



**Even so,  
perceiving no internal form  
one sees external forms**

as blue,  
blue in color,  
seen as blue,  
shimmering blue.

Mastering such,  
he thus perceives:

'I know, I see'

This is the fifth sphere of mastery.

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

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

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

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

Mastering such,  
he thus perceives:

'I know, I see'

This is the sixth



**sphere of mastery.**

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

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

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



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

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the seventh  
sphere of mastery.**

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

**In the same way**

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

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



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

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the eighth  
sphere of mastery.**

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

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**There are, beggars,**

beings with just such perception  
as this.

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

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

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

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

What four?

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

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

Of these four  
walking-the-walks, beggars,  
this is the topmost,  
that is to say:  
pleasant walking-the-walk  
with swift understanding.

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

**Yet even for beings  
with just such  
walking-the-walk  
as this, beggars,  
there is alteration,  
there is reversal.**

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

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

**There are, beggars,  
these four perceptions.**

**What four?**

**One identifies the discrete,  
one identifies the wide-spread,  
one identifies the immeasurable,  
thinking:  
'There is nothing whatever', one identifies  
The Sphere of No Things to be Had There.**

**These, beggars,  
are these four perceptions.**

**Of these four perceptions, beggars,  
this is the topmost,  
that is to say:  
thinking:**

**'There is nothing to be Had there',  
one identifies  
The Realm of No Things to Be Had.**

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

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

**there is reversal.**

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

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

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

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

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

**'Existence is not repellant'  
will not become for him;  
that the thought:**

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

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

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

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

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

There are, beggars,  
some shaman and Brahmins  
who hold purification  
as the highest good.

Of those who hold purification  
as the highest good, beggars,  
the topmost  
is he who  
passing entirely past the Realm of Nothing's Had,  
rises up into and  
abides in  
The Sphere of  
Neither-perception-nor-non-perception.

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

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

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

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

With satisfaction,  
loss of interest

**in the topmost  
let alone for the lower.**

**There are, beggars,  
some shaman and Brahmins  
who hold the greatest good  
to be**

*Nibbāna in this seen thing.*

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

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

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

**Yet some ingenuous,  
vain,  
misguided,  
unreasonable  
shaman and Brahmin  
having become intractable,  
say:**

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

sense experience.'

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

AN 10.29

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

**What ten?**

**'Castless have I now become'.**

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

**'Is there now in me**

**any ethical position  
for which the self  
would blame me?'**

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

**One who has gone forth  
should repeatedly reflect on this.**

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

AN 10.48

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

**What ten?**

**Being cold,  
being hot,  
hunger,  
thirst,  
excretion,  
urination,  
restraint of body,  
restraint of speech,  
restraint of lifestyle,  
the existence  
following the own-making of  
existence.**

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

AN 10.49

**Once upon a time The Consummately Self-Awakened,  
at Sāvatti.**

**There then, The Consummately Self-Awakened  
addressed the beggars:**

**"Beggars!"**

**And "Venerable!"**

**the beggars answered *Venerable*.**

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

**What ten?**

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

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

AN 10.56

**"These ten perceptions, beggars,  
which made become  
made a big thing of,**

**have great fruit,  
great advantage,  
plunge into deathlessness  
conclude in deathlessness.**

**What ten?**

**Perception of change,  
perception of non-self,  
perception of death,  
perception of disinclination for food,  
perception of displeasure with all the world,  
perception of bones,  
perception of larva,  
perception of mal-coloration,  
perception of spongiformity,  
perception of swelling.**

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

AN 10.57

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

**'What, friend,  
is the root of  
all *Dhammas*?**

**What  
brings all *Dhammas*  
to life?**

**What is  
the support of  
all *Dhammas*?**

**What is  
the confluence  
of all *Dhammas*?**

**What is  
at the interface of  
all *Dhammas*?**

**Ruled over  
by what are  
all *Dhammas*?**

**Directed  
at what are  
all *Dhammas*?**

**What is  
at the heart of  
all *Dhammas*?**

**What is  
the pitfall of  
all *Dhammas*?**

**What is  
the end of  
all *Dhammas*?**

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

**"The Consummately Self-Awakened is the root of things for us, broke-  
tooth;  
the The Consummately Self-Awakened is the resource;  
the The Consummately Self-Awakened is the recourse.**

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

**Hearing it from the The Consummately Self-Awakened  
the beggars will retain it in mind."**

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

**"Even so, broke-tooth!"**

**And this is what the The Consummately Self-Awakened  
said to them: —**

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

**'What, friend,  
is the root of  
all *Dhammas*?**

**What  
brings all *Dhammas*  
to life?**

**What is  
the support of  
all *Dhammas*?**

**What is  
the confluence  
of all *Dhammas***

**What is  
at the interface of  
all *Dhammas*?**

**Ruled over  
by what are  
all *Dhammas*?**

**Directed  
at what are  
all *Dhammas*?**

**What is  
at the heart of  
all *Dhammas*?**

**What is  
the pitfall of  
all *Dhammas*?**

**What is  
the end of  
all *Dhammas*?'**

**Wanting  
is the root of**

**all *Dhammas*, friend.**

**Work of mind  
brings all *Dhammas* to life.**

**Contact  
supports all *Dhammas*.**

**All things converge in  
sense experience.**

**Serenity  
is at the interface  
of all *Dhammas*.**

**Ruled over by memory  
are all *Dhammas*.**

**Directed at wisdom  
are all *Dhammas*.**

**Freedom  
is at the heart  
of all *Dhammas*.**

**Falling into the deathless  
are all *Dhammas*.**

**Ending in *Nibbāna*  
are all *Dhammas*.**

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

AN 10.58

**There then, The Consummately Self-Awakened said:**

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

**Of those who have  
attained to view  
for themselves,  
five of these**

**take their stand  
here,  
five of these  
take their stand  
after departing from  
here.**

**Which five  
take their stand  
here?**

**He who comes to  
existence again  
a maximum of seven times;  
the clan-to-claner;  
the one-seeder;  
the Once-returner; and  
he who becomes an arahant  
in this seen thing.**

**These are the five  
that take their stand  
here.**

**Which five  
take their stand  
after departing from  
here?**

**The in-between-thoroughly-cooled;  
the cut-short-thoroughly-cooled;  
the without-own-making-thoroughly-cooled;  
the with-own-making-thoroughly cooled;  
the up-stream to Akaniṭṭha-goer.**

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

**Whomsoever, beggars,  
takes a stand on me,  
all these**

have attained to 'view'  
for themselves.

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

AN 10.63

There then,  
The Consummately Self-Awakened said:

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

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

Which five  
take their stand  
here?

He who comes to  
existence again  
a maximum of seven times;  
the clan-to-claner;

the one-seeder;  
the Once-returner; and  
he who becomes an arahant  
in this seen thing.

These are the five  
that take their stand  
here.

Which five  
take their stand  
after departing from  
here?

The in-between-thoroughly-cooled;  
the cut-short-thoroughly-cooled;  
the without-own-making-thoroughly-cooled;  
the with-own-making-thoroughly cooled;  
the up-stream to Akaniṭṭha-goer.

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

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

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

AN 10.64

Then at that time

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

creation,  
existence or  
non-existence.

There then  
rising up at evening time  
The Consummately Self-Awakened approached  
the meeting hall and  
drew near.

Having drawn near  
he sat down on  
the designated seat.

So seated then  
The Consummately Self-Awakened said this  
to the beggars:

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

What then the talk  
that has been ended  
interrupted?"

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

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

**It does not, beggars,  
reflect the form of  
such as you,  
sons of good families,  
gone from home  
into homelessness  
out of faith,  
for you to live  
engaging in various sorts of  
off-course talk,  
such as of  
kings and  
ministers of state,  
robbers and**

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

**There are, beggars,  
these ten topics of talk.**

**What ten?**

**Talk about  
wanting little,  
talk about  
contentment,  
talk about  
impassivity,  
talk about  
living in solitude,**

**talk about  
putting forth energy,  
talk about  
ethical conduct,  
talk about  
serenity,  
talk about  
wisdom,  
talk about  
freedom,  
talk about  
the knowledge and  
vision of freedom.**

**These, beggars,  
are the ten  
topics of talk.**

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

**AN 10.69**

**Once upon a time The Consummately Self-Awakened,  
round-about  
Campā  
bank of Gaggarā Lotus-pond.**

**There then Old Man Bāhuno  
approached The Consummately Self-Awakened.**

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

**Seated to one side  
Old Man Bāhuno said this  
to The Consummately Self-Awakened:**

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

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

**What ten?**

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

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

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

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

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

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

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

**made boundless.**

**Dying,**

**Bāhuno,**

**a *Tathāgata* has put away,**

**separated from,**

**shaken off,**

**so as to live**

**with a heart**

**made boundless.**

**Pain,**

**Bāhuno,**

**a *Tathāgata* has put away,**

**separated from,**

**shaken off,**

**so as to live**

**with a heart**

**made boundless.**

**Slime,**

**Bāhuno,**

**a *Tathāgata* has put away,**

**separated from,**

**shaken off,**

**so as to live**

**with a heart**

**made boundless.**

**In the same way, Bāhuno,**

**as the blue lotus, or**

**the red lotus, or**

**the white lotus,**

**born in the water,**

**growing up in the water,**

**rises above the water,**

**stands in the water,**

**but is not wet by the water,**

**even so, Bāhuno,**

**a *Tathāgata* has put away,**

**separated from,**

**shaken off,**

**these ten things**

**and lives  
with a heart  
made boundless."**

AN 10.81

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

**There then,  
Old Man Ānanda approached The Consummately Self-Awakened and  
drew near.**

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

**With Ānanda seated to one side, then,  
The Consummately Self-Awakened said this to him:**

**"Indeed, Ānanda, saying:  
'In this teaching and discipline,  
a beggar that is faithless  
comes to growth,  
grows up and  
matures'  
does not stand examination.**

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

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

**Indeed, Ānanda, saying:  
'In this teaching and discipline,**

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

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

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

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

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

**Indeed, Ānanda, saying:  
'In this teaching and discipline,  
a beggar that is of evil wishes  
comes to growth,  
grows up and  
matures'**

**does not stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that is of misguided views  
comes to growth,  
grows up and  
matures'**

**does not stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that has  
these ten things  
comes to growth,  
grows up and  
matures'**

**does not stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that has faith  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that is ethical  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that is of much learning  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,**

**a beggar that is well-spoken  
comes to growth,  
grows up and  
matures'  
will stand examination.**

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

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

**Indeed, Ānanda, saying:  
'In this teaching and discipline,  
a beggar that is of retentive memory  
comes to growth,  
grows up and  
matures'  
will stand examination.**

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

**Indeed, Ānanda, saying:  
'In this teaching and discipline,  
a beggar that is of few wishes  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that is of consummate views  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

**Indeed, Ānanda, saying:**

**'In this teaching and discipline,  
a beggar that has  
these ten things  
comes to growth,  
grows up and  
matures'**

**will stand examination.**

AN 10.82

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

**What three?**

**'I have come to  
the state of  
the outcast;  
my life  
has been reduced to  
complete dependence;  
what is proper for me  
is now different.'**

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

**What seven?**

**Ethical conduct  
that is uninterrupted,  
that is made  
in an unbroken stretch,  
that evolves into  
an unbroken stretch;  
having no covetousness;  
having no deviousness;  
disinclination to arrogance;  
delight in training;  
thinking  
'This is the purpose!'  
with regard to  
the essentials of  
life; and  
living charged with energy.**

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

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

AN 10.101

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

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

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

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

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

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

**From consummate view, beggars,  
follows consummate principles;  
from consummate principles  
follows consummate speech;  
from consummate speech  
follows consummate works;  
from consummate works**

**follows consummate lifestyle;  
from consummate lifestyle  
follows consummate self-control;  
from consummate self-control  
follows consummate mind;  
from consummate mind  
follows consummate serenity;  
from consummate serenity  
follows consummate knowledge;  
from consummate knowledge  
follows consummate freedom.**

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

**AN 10.103**

**Once Upon a Time, The Consummately Self-Awakened,  
Rajagaha revisiting.**

**There then the wanderer Ajito  
approached The Consummately Self-Awakened and  
drew near.**

**Having drawn near  
he exchanged greetings.**

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

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

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

**Thereupon The Consummately Self-Awakened  
addressed the beggars:**

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

**"Now is the time *Venerable!***

**Now is the time Well-gone!**

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

**"Then listen up beggars!**

**Pay careful attention!**

**I will speak!"**

**"Even so *bhante!*"**

**replied those beggars to The Consummately Self-Awakened.**

**The Consummately Self-Awakened then said:**

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

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

**'For sure  
this fellow is a wiseman!**

**For sure  
this fellow is a wiseman!'**

**in a strong voice,  
a great voice.**

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

**And this,**

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

**'For sure  
this fellow is a wiseman!**

**For sure  
this fellow is a wiseman!'**

**in a strong voice,  
a great voice.**

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

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

**'For sure  
this fellow is a wiseman!**

**For sure  
this fellow is a wiseman!'**

**in a strong voice,  
a great voice.**

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

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

**'For sure  
this fellow is a wiseman!**

**For sure**

**this fellow is a wiseman!'**

**in a strong voice,  
a great voice.**

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

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

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

**Misguided view, friend,  
is not-*Dhamma*,  
consummate-view  
is *Dhamma*, and  
whatever results  
come to one  
from misguided view,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate view,  
— numerous skilful things —  
these are  
goal.**

**Misguided principles, friend,  
are not-*Dhamma*,  
consummate-principles  
are *Dhamma*, and  
whatever results  
come to one  
from misguided principles,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate principles,  
— numerous skilful things —  
these are  
goal.**

**Misguided speech, friend,  
is not-*Dhamma*,  
consummate-speech is  
*Dhamma*, and  
whatever results  
come to one  
from misguided speech,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate speech,  
— numerous skilful things —  
these are  
goal.**

**Misguided works, friend,  
are not-*Dhamma*,  
consummate-works  
are *Dhamma*, and  
whatever results  
come to one**

from misguided works,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate works,  
— numerous skilful things —  
these are  
goal.

Misguided lifestyle, friend,  
is *not-Dhamma*,  
consummate-lifestyle  
is *Dhamma*, and  
whatever results  
come to one  
from misguided lifestyle,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate lifestyle,  
— numerous skilful things —  
these are  
goal.

Misguided self-control, friend,  
is *not-Dhamma*,  
consummate-self-control  
is *Dhamma*, and  
whatever results  
come to one  
from misguided self-control,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,

come to fulfillment  
through consummate self-control,  
— numerous skilful things —  
these are  
goal.

Misguided mind, friend,  
is not-*Dhamma*,  
consummate-mind  
is *Dhamma*, and  
whatever results  
come to one  
from misguided mind,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate mind,  
— numerous skilful things —  
these are  
goal.

Misguided serenity, friend,  
is not-*Dhamma*,  
consummate-serenity  
is *Dhamma*, and  
whatever results  
come to one  
from misguided serenity,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate serenity,  
— numerous skilful things —  
these are  
goal.

**Misguided knowledge, friend,  
is not-*Dhamma*,  
consummate-knowledge  
is *Dhamma*, and  
whatever results  
come to one  
from misguided knowledge,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate knowledge,  
— numerous skilful things —  
these are  
goal.**

**Misguided freedom, friend,  
is not-*Dhamma*,  
consummate-freedom  
is *Dhamma*, and  
whatever results  
come to one  
from misguided freedom,  
— bad, unskillful things —  
these are  
not the goal;  
but whatever results  
are gained,  
come to fulfillment  
through consummate freedom,  
— numerous skilful things —  
these are  
goal.**

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

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

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

AN 10.116

**"Cutting down the living, beggars,  
is essentially three-fold  
say I:**

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

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

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

**"Lustful misguided behavior, beggars,  
is essentially three-fold  
say I:**

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

**"Telling lies, beggars,  
is essentially three-fold  
say I:**

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

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

**driven sometimes by lust;**

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

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

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

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

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

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

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

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

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

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

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

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

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

**"Misguided view, beggars,  
is essentially three-fold  
say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

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

AN 10.174

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

**Nor is it that I say  
there is making an end  
of pain**

without knowing the result of  
intentional acts  
done,  
piled up.

Once, beggars,  
the student of the Aristocrats,  
is devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognizant,  
reflective, and  
he abides pervading  
the first direction  
with heart united  
in friendliness, and  
so the second and  
so the third and  
so the fourth,  
thus above,  
below,  
horizontally,  
all around,  
everywhere —  
he abides pervading  
the entire world,  
with heart  
united in friendliness,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:  
'Back then  
my heart was restricted,  
undeveloped,  
but here now,  
my heart is measureless,  
well-developed,  
but then however,

whatever deeds of  
any measure  
that were not mastered  
there,  
do not stand still  
there.'

What do you think, beggars:

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

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

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

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

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

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

when moving on.

Thus he has  
the knowledge:

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

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

Again, beggars,  
the student of the Aristocrats,  
devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognizant,  
reflective,  
abides pervading  
the first direction  
with heart  
united in sympathy, and  
so the second and  
so the third and  
so the fourth,  
thus above,  
below,  
horizontally,  
all around,  
everywhere —  
he abides pervading

the entire world,  
with heart  
united in sympathy,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:

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

What do you think, beggars:

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

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

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

"Not, indeed,  
in such a case as this, *bhante* —

indeed,  
not having produced  
bad deeds, *bhante*,  
what pain  
could touch him?"

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

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

Thus he has the knowledge:

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

Thus developed, beggars,  
liberation of heart  
through sympathy  
leads the beggar here  
who was wise to non-returning,  
a superior freedom  
c sa cnot being envisioned.

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

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

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

**What do you think, beggars:**

**If he,  
from youth up,  
had developed  
liberation of heart**

through empathy,  
would this young man then  
have done any bad deeds?"

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

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

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

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

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

Thus he has the knowledge:

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

Thus developed, beggars,  
liberation of heart  
through empathy

leads the beggar here  
who was wise to non-returning,  
a superior freedom  
not being envisioned.

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

'Back then  
my heart was restricted,  
undeveloped,  
but here now,  
my heart is measureless,  
well-developed,  
but then however,

whatever deeds of  
any measure  
that were not mastered  
there,  
do not stand still  
there.'

What do you think, beggars:

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

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

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

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

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

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

**Thus he has the knowledge:**

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

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

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