

AṄGUTTARA NIKĀYA

**The Book of the
Elevens**

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

2021



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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.**

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

Sutta 7

Saññā-Manasikārā Suttaṃ

A Study in Perception

I HEAR TELL:

Once upon a time, Bhagava, Sāvattihī-town residing, Jeta Woods,
Anāthapiṇḍika's Park.

Then Old-man Ānanda came to Bhagava, drawing near.
Drawing near and giving salutation,
he took a seat to one side.

Having taken a seat to one side
he asked this of The Lucky Man:

"Now is it, then, bhante,
that a beggar acquires
such a form of focus —
that he is not, even in the midst of earth,
perceptient of earth,
nor is he, in the midst of water,
perceptient of water,
nor in the midst of firelight,
perceptient of firelight,
nor in the midst of wind,
perceptient of wind,
nor in the midst of The Realm Space,
perceptient of The Realm Space,
nor in the midst of The Realm Consciousness,
perceptient of The Realm Consciousness,
nor in the midst of The Realm No-Things-There,
perceptient of The Realm No-Things-There,
nor in the midst of The Realm of Neither Perception nor Non-Perception,
perceptient of The Realm of Neither Perception nor Non-Perception,
nor in the midst of This world,
perceptient of This world,
nor in the midst of The World Beyond,
perceptient of The World Beyond,
nor in the midst of The Seen, Heard, Sensed, Known,
perceptient of The Seen, Heard, Sensed, Known,

**nor in the midst of the attained,
the sought-after,
the explored in mind,
perceptient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving?"**

**"It is, Ānanda,
that a beggar acquires such a form of focus —
that he is not, even in the midst of earth,
perceptient of earth,
nor is he, in the midst of water,
perceptient of water,
nor in the midst of firelight,
perceptient of firelight,
nor in the midst of wind,
perceptient of wind,
nor in the midst of The Realm Space,
perceptient of The Realm Space,
nor in the midst of The Realm Consciousness,
perceptient of The Realm Consciousness,
nor in the midst of The Realm No-Things-There,
perceptient of The Realm No-Things-There,
nor in the midst of The Realm of Neither Perception nor Non-Perception,
perceptient of The Realm of Neither Perception nor Non-Perception,
nor in the midst of This world,
perceptient of This world,
nor in the midst of The World Beyond,
perceptient of The World Beyond,
nor in the midst of The Seen, Heard, Sensed, Known,
perceptient of The Seen, Heard, Sensed, Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
perceptient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving."**

"But just how, bhante, is it

that a beggar acquires such a form of focus —
that he is not, even in the midst of earth,
perceptient of earth,
nor is he, in the midst of water,
perceptient of water,
nor in the midst of firelight,
perceptient of firelight,
nor in the midst of wind,
perceptient of wind,
nor in the midst of The Realm Space,
perceptient of The Realm Space,
nor in the midst of The Realm Consciousness,
perceptient of The Realm Consciousness,
nor in the midst of The Realm No-Things-There,
perceptient of The Realm No-Things-There,
nor in the midst of The Realm of Neither Perception nor Non-Perception,
perceptient of The Realm of Neither Perception nor Non-Perception,
nor in the midst of This world,
perceptient of This world,
nor in the midst of The World Beyond,
perceptient of The World Beyond,
nor in the midst of The Seen, Heard, Sensed, Known,
perceptient of The Seen, Heard, Sensed, Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
perceptient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving?"

"Here Ānanda, a beggar has this perception:

'This is it!

This is the culmination!

That is, the calming of all own-making,

the resolution of all involvements,

the withering away of thirst,

dispassion,

extinction,

Nibbāna.'

It is thus, Ānanda,

that a beggar acquires such a form of focus —
that he is not, even in the midst of earth,
perceptient of earth,
nor is he, in the midst of water,
perceptient of water,
nor in the midst of firelight,
perceptient of firelight,
nor in the midst of wind,
perceptient of wind,
nor in the midst of The Realm Space,
perceptient of The Realm Space,
nor in the midst of The Realm Consciousness,
perceptient of The Realm Consciousness,
nor in the midst of The Realm No-Things-There,
perceptient of The Realm No-Things-There,
nor in the midst of The Realm of Neither Perception nor Non-Perception,
perceptient of The Realm of Neither Perception nor Non-Perception,
nor in the midst of This world,
perceptient of This world,
nor in the midst of The World Beyond,
perceptient of The World Beyond,
nor in the midst of The Seen, Heard, Sensed, Known,
perceptient of The Seen, Heard, Sensed, Known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
perceptient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving."

Sutta 10

Sandha Suttaṃ

Sandha

I HEAR TELL:

Once upon a time, Bhagava, Nādiḱe revisiting,
abiding at Brick Hall.

**There then the Ancient Sandho drew near The Lucky Man.
Having drawn near he approached and sat down to one side.**

The Lucky Man then said this to the Ancient Sandha:

**"Gnosticate the well-bread gnostication, Sandha,
not the uncontrolled-gnostication.**

And what, Sandha, is the uncontrolled-gnostication?

**The uncontrolled-horse, Sandha, bound to his dole,
gnosticates, thinking:**

'Hay! Hay!'

How come?

**Because the uncontrolled horse, Sandha,
bound to his dole,
has not the thought:**

'Now what then, hum?, will the horse-trainer be having me do this day?

What will the trainer have in return?'

**He, bound to his dole,
gnosticates, thinking:**

'Hay! Hay!'

**Even thus then, Sandha, we have here some uncontrolled-man
just forrest-gone,
just root-of-tree-gone,
just some empty place-gone,
heart staked round with lust for sense-pleasures,
living overcome by lust for sense-pleasures
and stopping the flow
of his uprisen lust for sense pleasures
not being known by him as it is
he, secretly lusting for sense-pleasures,
does his gnostivating,
prognostivating,
diagnostivating,
pangnostivating.**

**With heart staked round with deviousness,
living overcome by deviousness
and stopping the flow
of his uprisen deviousness
not being known by him as it is
he, secretly devious,
does his gnostivating,**

**prognosticating,
diagnosticating,
pangnosticating.**

**With heart staked round with lethargy and lazy ways,
living overcome by lethargy and lazy ways
and stopping the flow
of his uprisen lethargy and lazy ways
not being known by him as it is
he, secretly lethargic and lazy,
does his gnosticating,
prognosticating,
diagnosticating,
pangnosticating.**

**With heart staked round with trembling and vacillation
living overcome by trembling and vacillation
and stopping the flow
of his uprisen trembling and vacillation
not being known by him as it is
he, secretly trembling and vacillating,
does his gnosticating,
prognosticating,
diagnosticating,
pangnosticating.**

**With heart staked round with doubts
living overcome by doubts
and stopping the flow
of his uprisen doubts
not being known by him as it is
he, secretly doubtful,
does his gnosticating,
prognosticating,
diagnosticating,
pangnosticating.**

**He, with just earth as the object, gnosticates,
with just water as the object, gnosticates,
with just fire as the object, gnosticates,
with just wind as the object, gnosticates,
with just the Realm of Space as the object, gnosticates,
with just the Realm of Consciousness as the object, gnosticates,
with just the Realm of Nothing's Had There as the object, gnosticates,
with just the Realm of Neither-perception-nor-non-perception as the**

object, gnosticates
with just this world as the object, gnosticates,
with just the world beyond as the object, gnosticates,
with just seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind as the object, gnosticates.

Even so, Sandha, is had the gnostivating of the uncontrolled man.

And what, Sandha is the well-bred gnostivating?

The well-bred, knowledgable horse, Sandha, bound to his dole,
does not gnosticate, thinking:

'Hay! Hay!'

How come?

Because the well-bred knowledgable horse, Sandha,
bound to his dole,
has the thought:

'Now what then, hum? will the horse-trainer
be having me do this day?

What will the trainer have in return?'

He, bound to his dole,
does not gnosticate, thinking:
'Hay! Hay!'

Indeed, Sandha, the well-bred, knowledgable horse,
regards taking such food as a debt,
as bondage,
as robbery,
as a bad seed,
and sees it thus as a goad.

Even so, Sandha the well-bred knowledgable man
just forrest-gone,
just root-of-tree-gone,
just some empty place-gone,
lives without heart staked round with lust for sense-pleasures,
not overcome by lust for sense-pleasures
and stopping the flow
of uprisen lust for sense pleasures

is known by him as it is.

He lives without heart staked round with deviousness,
not living overcome by deviousness
and stopping the flow
of uprisen deviousness
is known by him as it is.

He lives without heart staked round with lethargy and lazy ways,
not living overcome by lethargy and lazy ways
and stopping the flow
of uprisen lethargy and lazy ways
is known by him as it is.

He lives without heart staked round with trembling and vacillation,
not living overcome by trembling and vacillation
and stopping the flow
of uprisen trembling and vacillation
is known by him as it is.

He lives without heart staked round with doubts,
not living overcome by doubts
and stopping the flow
of uprisen doubts
is known by him as it is.

He, neither with earth as the object, gnosticates,
nor with water as the object, gnosticates,
nor with fire as the object, gnosticates,
nor with wind as the object, gnosticates,
nor with the Realm of Space as the object, gnosticates,
nor with the Realm of Consciousness as the object, gnosticates,
nor with the Realm of Nothing's Had There as the object, gnosticates,
nor with the Realm of Neither-perception-nor-non-perception as the
object, gnosticates
nor with this world as the object, gnosticates,
nor with the world beyond as the object, gnosticates,
nor with seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind as the object, gnosticates.
Gnostigating not on such objects,

there is, never-the-less, gnostigation.

**And thus gnostigating, Sandha,
the controlled, well-bred man is venerated
by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostivating.'"**

At this point the Ancient Sandho said this to the Lucky Man:

**"How then, bhante, does the controlled, well-bred man gnosticate in that
he,**

**neither with earth as the object, gnosticates,
nor with water as the object, gnosticates,
nor with fire as the object, gnosticates,
nor with wind as the object, gnosticates,
nor with the Realm of Space as the object, gnosticates,
nor with the Realm of Consciousness as the object, gnosticates,
nor with the Realm of Nothing's Had There as the object, gnosticates,
nor with the Realm of Neither-perception-nor-non-perception as the
object, gnosticates**

**nor with this world as the object, gnosticates,
nor with the world beyond as the object, gnosticates,
nor with seeing,**

**hearing,
sensing,
consciousness,
attaining,**

**the searched-for,
the pondered over in mind as the object, gnosticates
and yet gnostigating not on such objects,
there is, never-the-less, gnostigation
such that, gnostivating,**

**the controlled, well-bred man is venerated
by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostivating.'?"**

**"Here, Sandha, the controlled, well-bred man
has, of earth, earth-perception destroyed,**

has, of water, water-perception destroyed,
has, of fire, fire-perception destroyed,
has, of wind, wind-perception destroyed,
has, of the Realm of Space,
the Realm of Space-perception destroyed,
has, of the Realm of Consciousness,
the Realm of Consciousness-perception destroyed,
has, of the Realm of Nothing's Had There,
the Realm of Nothing's Had There-perception destroyed,
has, of the Realm of Neither-perception-nor-non-perception,
the Realm of Neither-perception-nor-non-perception-perception destroyed,
has, of this world,
this world-perception destroyed,
has, of the world beyond,
the world beyond-perception destroyed,
has, of seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind,
seeing-,
hearing-,
sensing-,
consciousness-,
attaining-,
the searched-for-,
the pondered over in mind-perception destroyed.

It is thus, Sandha, that the controlled well-bred man gnosticates such that
he,
neither with earth as the object, gnosticates,
nor with water as the object, gnosticates,
nor with fire as the object, gnosticates,
nor with wind as the object, gnosticates,
nor with the Realm of Space as the object, gnosticates,
nor with the Realm of Consciousness as the object, gnosticates,
nor with the Realm of Nothing's Had There as the object, gnosticates,
nor with the Realm of Neither-perception-nor-non-perception as the
object, gnosticates
nor with this world as the object, gnosticates,
nor with the world beyond as the object, gnosticates,

**nor with seeing,
hearing,
sensing,
consciousness,
attaining,
the searched-for,
the pondered over in mind as the object, gnosticates
and yet gnostigating not on such objects,
there is never-the-less gnostigation.**

**It is thus, Sandha, that, gnostigating,
the controlled, well-bred man is venerated
by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,
honor to you man's ultimate
Even we cannot discover
the object of your gnostigating.'"**