

# **Yarnbasket for a Buddhist**

**Volume 2  
Selected Suttas from the  
Dīgha Nikāya  
The Long Basket  
Suttanta Fifteen**

**Translated from the Pāli  
by  
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*Namo tassa Bhaggavato 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.

To my book-learn'n teachers  
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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!**

**Once upon a time The Consummately Self-Awakened,  
Kuru-land revisiting.**

**"The-Word-Is-My-Work — Pleasure's the Word"  
is the name of a market-town of the Kurus.**

**There then Old Man Ānanda, drew near The Consummately Self-  
Awakened,  
drawing near The Consummately Self-Awakened,  
giving salutation,  
he took a seat to one side.**

**Sitting to one side then  
Old Man Ānanda said this to The Consummately Self-Awakened:**

**"Miraculous Bhante,  
supernatural Bhante!**

**So very deep, Bhante,  
is this rebounding self-bindup,  
and so very deep appearing.**

**And yet to me it seems  
as clear as clear can be!"**

**"Not thus, Ānanda,  
should this be said!**

**Not thus, Ānanda,  
should this be said!**

**Very deep, Ānanda,  
is this rebounding self-bindup,  
and very deep does it appear.**

**It is, Ānanda,  
because of not awakening to,  
not penetrating this thing,  
that this age of excrudescence-covered  
chord-bound birth,  
this bull-rush-and-tule-grass  
run-around way of living  
rolls on to painful ruination.**

**'Is there here that which rebounds in aging and death?'**

**This being asked, Ānanda,  
'There is'  
should be the reply.**

**'What rebounds in aging and death?'**

**This being asked,**

**'Birth rebounds in aging and death'**

**should be the reply.**

**'Is there here that which rebounds in birth?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in birth?'**

**This being asked,**

**'Existence rebounds in birth'**

**should be the reply.**

**'Is there here that which rebounds in existence?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in existence?'**

**This being asked,**

**'Bind-ups rebound as existence'**

**should be the reply.**

**[4] 'Is there here that which rebounds in bind-ups?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in bind-ups?'**

**This being asked,**

**'Thirst rebounds in bind-ups'**

**should be the reply.**

**'Is there here that which rebounds in thirst?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in thirst?'**

**This being asked,**

**'Sense-experience rebounds in thirst'**

**should be the reply.**

**'Is there here that which rebounds in sense-experience?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in sense-experience?'**

**This being asked,**

**'Touch rebounds in sense-experience'**

**should be the reply.**

**'Is there here that which rebounds in touch?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in touch?'**

**This being asked,**

**'Named-form rebounds in touch'**

**should be the reply.**

**'Is there here that which rebounds in named-form?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in named-form?'**

**This being asked,**

**'consciousness rebounds in named-form.'**

**should be the reply.**

**'Is there here that which rebounds in consciousness?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in consciousness?'**

**This being asked,**

**'Named-form rebounds in consciousness'**

**should be the reply.**

**Thus named-form rebounds in consciousness,  
consciousness rebounds in named-form,  
named-form rebounds in touch,  
touch rebounds in sense-experience,**

sense-experience rebounds in thirst,  
thirst rebounds in bind-ups,  
bind-ups rebounds in existence,  
existence rebounds in birth,  
birth rebounds in aging and death,  
grief and lamentation,  
pain and misery  
and despair.

Thus is that which give rise to this whole heap of pain.

'Birth rebounds in aging and death.'

This is what I have said.

And this, Ānanda, is how to understand the scope of  
'Birth rebounds in aging and death':

If, Ānanda, there were no being born at all  
of any sort,

by any being of any sort,

whatever,

however;

that is:

of gods to godhood,

spirits to spirithood,

daemons to daemonhood,

beings to beinghood,

man to manhood,

quadrupeds to quadrupedhood,

of birds to birdhood,

snakes to snakehood —

if there were no being born by any being of thus and such a sort at all —

with the non-existence of all birth,

with the eradication of birth,

could there then be any discerning of aging and death?"

"Such could not be, Bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of aging and death,

that is to say: birth.

'Existence rebounds in birth.'

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Existence rebounds in birth':**

**If, Ānanda, there were no existence at all  
of any sort,  
by any being of any sort,  
whatever,  
however;  
that is:  
sensate existence,  
existence in forms,  
existence without form —  
with the non-existence of all existence,  
with the eradication of existence,  
could there then be any discerning of birth?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of birth,  
that is to say: existence.**

**'Bindups rebound in existence.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Bindups rebound in existence.':**

**If, Ānanda, there were no binding up at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
the bind-up to sense experience,  
the bind-up to points of view,  
the bind-up to ethical conduct, rites and rituals,  
the bind-up to self-experience —  
with the non-existence of all bind-ups,  
with the eradication of bind-ups,  
could there then be any discerning of existence?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of existence,  
that is to say: bind-ups.**

**'Thirst rebounds in bindups.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Thirst rebounds in bindups':**

**If, Ānanda, there were no thirst at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
thirst for forms,  
thirst for sounds,  
thirst for scents,  
thirst for tastes,  
thirst for touches,  
thirst for knowledge,  
with the non-existence of all thirst,  
with the eradication of thirst,  
could there then be any discerning of bindups?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of bindups,  
that is to say: thirst.**

**'Sense-experience rebounds in thirst.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Sense-experience rebounds in thirst':**

**If, Ānanda, there were no sense-experience at all  
of any sort**

by any being of any sort,  
whatever,  
however;  
that is:  
eye-touch sense-experience,  
ear-touch sense-experience,  
nose-touch sense-experience,  
tongue-touch sense-experience,  
body-touch sense-experience,  
mind-touch sense-experience,  
with the non-existence of all sense-experience,  
with the eradication of sense-experience,  
could there then be any discerning of thirst?"

"Such could not be, Bhante."

"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of thirst,  
that is to say: sense-experience.

Thus it is too, Ānanda, that sense-experience rebounds in thirst,  
thirst rebounds in questing,  
questing rebounds in gain,  
gain rebounds in scheming,  
scheming rebounds in desirous wishes,  
desirous wishing rebounds in attachment,  
attachment rebounds in acquisition,  
acquisition rebounds in envy,  
envy rebounds in guarding,  
and  
making-guard-over rebounds in using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.  
'Making-guard-over rebounds in using the stick,

**using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Making-guard-over rebounds in using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.'**

**If, Ānanda, there were no making-guard-over at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all making-guard-over,  
with the eradication of making-guard-over,  
could there then be any discerning of using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing?''**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,**

**just this is the self-binding-up of using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing,  
that is to say: making-guard-over.**

**'Envy rebounds in guarding.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Envy rebounds in guarding.'**

**If, Ānanda, there were no envy at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all envy,  
with the eradication of envy,  
could there then be any discerning of guarding?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of guarding,  
that is to say: envy.**

**'Acquisition rebounds in envy.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Acquisition rebounds in envy.'**

**If, Ānanda, there were no acquisition at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all acquisition,**

**with the eradication of acquisition,  
could there then be any discerning of envy?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of envy,  
that is to say: acquisition.**

**'Attachment rebounds in acquisition.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Attachment rebounds in acquisition.'**

**If, Ānanda, there were no attachment at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all attachment,  
with the eradication of attachment,  
could there then be any discerning of acquisition?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of acquisition,  
that is to say: attachment.**

**'Desirous wishing rebounds in attachment.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Desirous wishing rebounds in attachment.'**

**If, Ānanda, there were no desirous wishing at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all desirous wishing,  
with the eradication of desirous wishing,**

**could there then be any discerning of attachment?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of attachment,  
that is to say: desirous wishing.**

**'Scheming rebounds in desirous wishes.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Scheming rebounds in desirous wishes.'**

**If, Ānanda, there were no scheming at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all scheming,  
with the eradication of scheming,  
could there then be any discerning of desirous wishes?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of desirous wishes,  
that is to say: scheming.**

**'Gain rebounds in scheming.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Gain rebounds in scheming.'**

**If, Ānanda, there were no gain at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all gain,  
with the eradication of gain,  
could there then be any discerning of scheming?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of scheming,  
that is to say: gain.**

**'Questing rebounds in gain.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Questing rebounds in gain.'**

**If, Ānanda, there were no questing at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all questing,  
with the eradication of questing,  
could there then be any discerning of gain?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of gain,  
that is to say: questing.**

**'Thirst rebounds in questing.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Thirst rebounds in questing.'**

**If, Ānanda, there were no thirst at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all thirst,  
with the eradication of thirst,  
could there then be any discerning of questing?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of questing,  
that is to say: thirst.**

**'Touch rebounds in sense-experience.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Touch rebounds in sense-experience':**

**If, Ānanda, there were no touch at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
eye-self-touch,  
ear-self-touch,  
nose-self-touch,  
tongue-self-touch,  
body-self-touch,  
mind-self-touch,  
with the non-existence of all touch,  
with the eradication of touch,  
could there then be any discerning of sense-experience?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of sense-experience,  
that is to say: touch.**

**'Named-form rebounds in touch.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Named-form rebounds in touch':**

**If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which a named body is known —**

**if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of identification-touch with a formed  
body?"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which a formed body is known —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of resistance-touch with a named body?  
"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which are known the formed body and the named body —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of either identification-touch or  
resistance-touch?"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which are known the formed body and the named body —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of touch?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of touch,  
that is to say: named-form.**

**'consciousness rebounds in named-form.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'consciousness rebounds in named-form':**

**If, Ānanda, consciousness were not to enter the mother's womb,  
could named-form develop itself there?"**

**"Such could not be, Bhante."**

**"If, Ānanda, consciousness  
having entered the mother's womb,  
were to be revoked from there  
could named-form develop there  
in such and such a way  
so as to arrive at birth?"**

**"Such could not be, Bhante."**

**"If, Ānanda, consciousness  
in some little boy or girl  
were to be revoked from there  
could there be shown the development,  
growth,  
flowering of their named-forms?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of named-form,  
that is to say: consciousness.**

**'Named-form rebounds in consciousness.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Named-form rebounds in consciousness':**

**If, Ānanda, consciousness were not to gain named-form,  
could there then be any discerning of birth,  
aging and death,  
the coming to be and development of pain?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of consciousness,  
that is to say: named-form.**

**To this extent only, Ānanda,  
is there birth,  
aging,  
death,  
disappearance and reappearance —  
to this extent is there verbal expression —  
to this extent is there getting to the root —  
to this extent is there knowing —  
to this extent is there scope  
for discriminating and drawing distinctions —  
to this extent is there this run'n-round  
showing up as some sort of being 'this'  
at some place of being 'at' —  
that is to say:  
only just as far as named-form with consciousness."**

**"And in what ways, Ānanda,  
is there discrimination and drawing distinctions  
concerning self?**

**Holding, Ānanda,  
that the self is material and circumscribed,  
saying:  
'My self is material and circumscribed,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is material and unending,  
saying:  
'My self is material and unending,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is immaterial and circumscribed,  
saying:  
'My self is immaterial and circumscribed,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is immaterial and unending,  
saying:  
'My self is immaterial and unending,'  
there is discrimination and drawing distinction.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as material and circumscribed,  
either discriminates and distinguishes the self  
as material and circumscribed in the present,  
or discriminates and distinguishes the self  
as existence material and circumscribed,  
saying:  
'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and circumscribed' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as material and unending,  
either discriminates and distinguishes the self  
as material and unending in the present,  
or discriminates and distinguishes the self  
as existence material and unending,  
saying:  
'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and unending' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as immaterial and circumscribed,  
either discriminates and distinguishes the self  
as immaterial and circumscribed in the present,  
or discriminates and distinguishes the self  
as existence immaterial and circumscribed,**

**saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'immaterial and circumscribed' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as immaterial and unending,  
either discriminates and distinguishes the self  
as immaterial and unending in the present,  
or discriminates and distinguishes the self  
as existence immaterial and unending,**

**saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and unending' point of view.**

**'Nuf-said with regard to those  
who discriminate and draw distinctions  
with regard to self.**

**And in what ways, Ānanda,  
is there no discrimination and drawing distinctions  
concerning self?**

**Not holding, Ānanda,  
that the self is material and circumscribed,  
saying:**

**'My self is material and circumscribed,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is material and unending,  
saying:**

**'My self is material and unending,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is immaterial and circumscribed,  
saying:**

**'My self is immaterial and circumscribed,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is immaterial and unending,**

**saying:**

**'My self is immaterial and unending,'  
there is no discrimination and no drawing distinction.**

**Whoever, Ānanda,  
not discriminating and not distinguishing the self  
as material and circumscribed,  
neither discriminates and distinguishes the self  
as material and circumscribed in the present,  
nor discriminates and distinguishes the self  
as existence material and circumscribed,  
saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'material and circumscribed' point of view.**

**Whoever, Ānanda,  
not discriminating and distinguishing the self  
as material and unending,  
neither discriminates and distinguishes the self  
as material and unending in the present,  
nor discriminates and distinguishes the self  
as existence material and unending,  
saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'material and unending' point of view.**

**Whoever, Ānanda,  
not discriminating and distinguishing the self  
as immaterial and circumscribed,  
neither discriminates and distinguishes the self  
as immaterial and circumscribed in the present,  
nor discriminates and distinguishes the self  
as existence immaterial and circumscribed,  
saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'immaterial and circumscribed' point of view.**

Whoever, Ānanda,  
not discriminating and distinguishing the self  
as immaterial and unending,  
neither discriminates and distinguishes the self  
as immaterial and unending in the present,  
nor discriminates and distinguishes the self  
as existence immaterial and unending,  
saying:

'Although it is not thus it will be thus in time.'

This is sufficient to describe  
the non-holding  
of the 'material and unending' point of view.

And that's 'nuf-said  
with regard to those who do not discriminate and draw distinctions  
with regard to self.

And what is it, Ānanda,  
that is perceived and regarded in mind  
as self?

Sense experience, Ānanda,  
is perceived and regarded in mind  
as self,  
saying:

'Sense experience is my self,'

or

'Sense experience is not my self,  
my self is without sense experience,'

Thus the self is perceived and regarded in mind.

Saying:

'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
thus, Ānanda, the self is perceived and regarded in mind.

In the case, Ānanda, of one who says:

'Sense experience is my self,'

one should say:

'Three, friend, are the sense experiences:  
pleasant sense experience;  
unpleasant sense experience;

**sense experience that is neither-unpleasant-nor-pleasant.**

**Of these three sense experiences,  
which is it that is the self of you?'**

**At such a time, Ānanda,  
as a pleasant sense experience is experienced,  
there is no experience of unpleasant sense experience,  
no experience of sense experience which is not-unpleasant-but-not-pleasant;  
at that time only pleasant sense experience is experienced.**

**At such a time, Ānanda,  
as an unpleasant sense experience is experienced,  
there is no experience of pleasant sense experience,  
no experience of sense experience which is not-unpleasant-but-not-pleasant;  
at that time only unpleasant sense experience is experienced.**

**At such a time, Ānanda,  
as sense experience that is not-unpleasant-but-not-pleasant is experienced,  
there is no experience of pleasant sense experience,  
no experience of sense experience which is unpleasant;  
at that time only sense experience that is not-unpleasant-but-not-pleasant is experienced.**

**Now, Ānanda,  
pleasure is a sensation which is inconstant,  
own-made,  
appearing by way of rebounds,  
a passing thing,  
an aging thing,  
a fading thing,  
an ending thing;  
pain is a sensation which is inconsistent,  
own-made,  
appearing by way of rebounds,  
a passing thing,  
an aging thing,  
a fading thing,  
an ending thing;  
the not-unpleasant-but-not-pleasant is a sensation which is inconsistent,  
own-made,  
appearing by way of rebounds,**

**a passing thing,  
an aging thing,  
a fading thing,  
an ending thing.**

**He who holds, Ānanda,  
that the experience of pleasant sensation is the self,  
stating:**

**'This is the self of me;'  
at the ending of that pleasant sensation  
must also hold that:  
'The self of me has gone.'**

**He who holds, Ānanda,  
that the experience of unpleasant sensation is the self,  
stating:**

**'This is the self of me;'  
at the ending of that unpleasant sensation  
must also hold that:  
'The self of me has gone.'**

**He who holds, Ānanda,  
that the experience of sensation  
that is not-unpleasant-but-not-pleasant is the self,  
stating:**

**'This is the self of me;'  
at the ending of that sensation  
that is not-unpleasant-but-not-pleasant  
must also hold that:  
'The self of me has gone.'**

**Thus to hold that  
'Sense experience is my self,'  
is to perceive and regard the self  
even in the here and now as inconstant,  
subject to pain and pleasure,  
a thing that comes and goes.**

**Such being so, Ānanda,  
holding the view that  
'Sense experience is my self'  
is not recommended.**

**In the case, Ānanda, of one who says:  
[2] 'Sense experience is not my self,**

my self is without sense experience,'  
one should say:  
'In the case, friend,  
where there was no sense experience at all,  
could one say:  
'This is me?'

Answering properly,  
'Such could not be, Bhante,'  
would be the reply.

Such being so, Ānanda,  
holding the view that  
'Sense experience is not my self,  
my self is without sense experience'  
is not recommended.

In the case, Ānanda, of one who says:  
'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
one should say:  
'If sense experience of every kind  
were to become completely ended,  
were all sense experience to not be;  
with the end of sense experience  
would it be possible to point to and say:  
'I am this,'?

Answering properly,  
'Such could not be, Bhante,'  
would be the reply.

Such being so, Ānanda,  
holding the view that  
'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
is not recommended.

From that time when, Ānanda,  
a Beggar does not perceive the self  
as sense experience;  
or does not perceive the self

as without sense experience;  
or does not perceive the self  
as not sense experience but not without sense experience —  
experiencing the phenomena of sense experience;  
thus not perceiving,  
there is nothing in the world  
with which he is involved;  
not involved  
he is untroubled;  
untroubled  
he has thoroughly unbound himself,  
and he knows:

'Left behind is birth,  
lived is the best of lives,  
done is duty's doing,  
no further it'n'n'at'n for me!'

To a Beggar thus freed in mind, Ānanda, saying:  
'The That-that's-got-that exists after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that does not exist after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that neither exists nor does not exist after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that both exists and does not exist after death;'  
such a view would not appear too brilliant.

How come?

Because, Ānanda,  
as far as description  
and the scope of description;  
as far as getting to the root  
and the scope of getting to the root;  
as far as delineation  
and the scope of delineation;  
as far as wisdom  
and range of wisdom;  
as far as the rolling of this rolling-on,  
this Beggar has seen with higher-knowledge.

And to hold the view that

that beggar with higher knowledge  
does not know and see  
would not appear too brilliant.

There are, Ānanda, seven stands for consciousness:  
and two realms.

What seven?

There are beings, Ānanda,  
diverse in body,  
diverse in perception  
suchas man,  
some gods  
and some on the path to ruin.

This is the first stand for consciousness.

There are beings, Ānanda,  
diverse in body,  
similar in perception,  
such as the gods who first turn up in the Brahma group.

This is the second stand for consciousness.

There are beings, Ānanda,  
similar in body,  
diverse in perception,  
suchas the gods of the Abhassara.

This is the third stand for consciousness.

[4] There are beings, Ānanda,  
similar in body  
and similar in perception,  
such as the gods of the Subhakiṇhā.

This is the fourth stand for consciousness.

There are beings, Ānanda that,  
passing past all perception of forms,  
leaving behind perception of reaction,  
averting the mind from perception of diversity,  
thinking 'Unending is space,'  
experience the Realm of Space.

This is the fifth stand for consciousness.

There are beings, Ānanda that,  
wholly passing past the Realm of Space,

thinking "Unending is consciousness,  
experience the Realm of consciousness.

This is the sixth stand for consciousness.

There are beings, Ānanda that,  
wholly passing past the Realm of consciousness,  
thinking 'There is nothing,'  
experience the Realm Where There are No Things To Be Had There.

This is the seventh stand for consciousness.

These are the seven stands for consciousness.

And there is

[1] the Realm of Non-perception

and there is

[2] the Realm of Neither-Perception-nor-Non-Perception.

These are the two realms.

Now, Ānanda,

with regard to the first stand for consciousness

wherein are beings diverse in body,

diverse in perception

such as man,

some gods

and some on the path to ruin;

understanding such, Ānanda,

understanding its coming to be;

understanding its passing away;

understanding its gratifications;

understanding its dangers,

would it be bright of one

to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,

with regard to the second stand for consciousness

wherein are beings diverse in body,

similar in perception,

such as the gods who first turn up in the Brahma group;

understanding such, Ānanda,

understanding its coming to be;

understanding its passing away;

understanding its gratifications;

understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the third stand for consciousness  
wherein are beings similar in body,  
diverse in perception,  
such as the gods of the Abhassara;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the fourth stand for consciousness  
wherein are beings similar in body  
and similar in perception,  
such as the gods of the Subhakiṇhā;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the fifth stand for consciousness  
wherein are beings passing past all perception of form,  
leaving behind perception of reaction,  
averting the mind from perception of diversity,  
thinking 'Unending is space,'  
experience the Realm of Space;  
understanding such, Ānanda,  
understanding its coming to be;

**understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the sixth stand for consciousness  
wherein are beings wholly passing past the Realm of Space,  
thinking 'Unending is consciousness,'  
experience the Realm of consciousness;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the seventh stand for consciousness  
wherein are beings wholly passing past the Realm of consciousness,  
thinking 'There is nothing,'  
experience the Realm Where There is No Thing To Be Had There;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the Realm of Non-perception  
and the Realm of Neither-Perception-nor-Non-Perception;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;**

understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"In so far, Ānanda, as a Beggar,  
with regard to the seven stands for consciousness  
and the two realms,  
their coming to be,  
their passing away,  
their gratifications,  
their dangers,  
freed from such,  
such a being,  
so freed,  
so knowing,  
attained to freedom,  
I say of such,  
such a Beggar is wisdom-freed.

7

There are, Ānanda,  
these eight releases.

What eight?

In form, seeing form.

This is the first release.

Perceiving internal formlessness one sees external form.

This is the second release.

Thinking this is "The good!"  
he intends to get that.

This is the third release.

Elevating himself above  
all perceptions of form,  
allowing perceptions of resistance to settle down,  
not scrutinizing perceptions of diversity,  
thinking:

'Un-ending is space.'

he enters into

and makes a habitat of  
the Space-dimension.

**This is the fourth release.**

**Elevating himself completely above  
the Space-dimension,  
thinking:**

**'Un-ending is consciousness.'**

**he enters into  
and makes a habitat of  
the consciousness-dimension.**

**This is the fifth release.**

**Elevating himself completely above  
the consciousness-dimension,  
thinking:**

**'There are no things to be had there.'**

**he enters into  
and makes a habitat of  
the No-things-to-be-had-there dimension.**

**This is the sixth release.**

**Elevating himself completely above  
the No-things-to-be-had-there-dimension  
he enters into  
and makes a habitat of  
the dimension of Neither-perception-nor-non-perception.**

**This is the seventh release.**

**Elevating himself completely above  
the dimension of Neither-perception-nor-non-perception,  
he enters into  
and makes a habitat of  
the realm of Sense-experience-perception-ending.**

**This is the eighth release.**

**When, Ānanda,  
a Beggar can attain these eight releases  
in progressive order,  
can attain them in retrogressive order,  
can attain them in progressive and retrogressive order,  
can attain them,  
entering as he wishes,  
emerging as he wishes,  
whenever,**

**however  
and for as long as he wishes,  
and when,  
having destroyed the corrupting influences,  
with uncorrupted mental freedom  
freed by wisdom in this seen thing  
by his own super-knowledge of the truth,  
having entered into and making a habitat of that,  
I say of such a Bhikkhu  
that he is both-ways freed,  
and of those that are both-ways freed  
I say there is none greater  
nor more bountiful than this."**

**This is what The Consummately Self-Awakened said,  
and the elder Ānanda was greatly pleased thereat.**



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