

AṄGUTTARA NIKĀYA

The Book of the Eights

Selected Suttas

Translated from the Pāḷi by Michael. M. Olds



BuddhaDust Publications

Los Altos

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Buddha Dust

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



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

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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 5

Paṭhama Lokadhamma Suttaṃ

The Eight Worldly Concerns

I HEAR TELL:

Once upon a time, Sāvatti Town, Anāthapiṇḍika Park, Jeta Grove, The Lucky Man came a revisiting.

There, to the Beggars gathered round, he said:

"Eight, Beggars, are the worldly conditions that obsess the worldly; the world revolves around these eight worldly conditions.

What eight?

Gain and loss

honor and dishonor

praise and blame

pleasure and pain

Such are the eight worldly conditions, Beggars, that obsess the worldly; the eight worldly conditions around which the world revolves.

**Gain and loss, honor and dishonor,
Praise and blame, pleasure and pain;
Impermanent, human conditions ... ending things;
things vulnerable to reversal!
Recognizing and reflecting, the wise consider these:
things vulnerable to reversal!**

**By the pleasant not stirred up in heart,
nor by unpleasantries repulsed,
Tranquilized, gone past all that,
neither collaborating nor resisting,
Walking the path free of lust, sorrowless,
knowing the highest knowing
passed beyond."**

Sutta 6

Dutiya Lokadhamma Suttaṃ

The Failings of the World

"Eight, Beggars, are the worldly conditions that obsess the worldly, the world revolves around these eight worldly conditions.

What eight?

Gain and loss

honor and dishonor

praise and blame

pleasure and pain

Such are the eight worldly conditions, Beggars, that obsess the worldly; the eight worldly conditions around which the world revolves.

Beggars! To the uneducated common man come gain and loss, honor and dishonor, praise and blame, pleasure and pain.

And, Beggars, to the well educated student of the Aristocrats come gain and loss, honor and dishonor, praise and blame, and pleasure and pain.

So then, this being the case, what distinguishes the path of the well educated student of the Aristocrats from that of the uneducated common man?"

"For us," said those Beggars, "the Lucky Man is the source of dhamma, our guide, our protector.

It would clearly be for our good, Broke Tooth, if the Lucky Man were to explain the meaning of this; when the Beggars hear this from the Lucky Man they will retain it in mind."

"Very well, then, Beggars!

Pay Attention!

Give Ear!

I will speak!"

And those Beggars responding:

"Broke Tooth!"

the Lucky Man said this:

In this case, Beggars, gain comes to the uneducated common man unaccompanied by the reflection:

'This gain is impermanent,
inherently painful,
a thing subject to reversal.'

This is a thing they really do not understand.

Loss comes to the uneducated common man unaccompanied by the reflection:

**'This loss is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Honor comes to the uneducated common man unaccompanied by the reflection:

**'This honor is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Dishonor comes to the uneducated common man unaccompanied by the reflection:

**'This dishonor is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Praise comes to the uneducated common man unaccompanied by the reflection:

**'This praise is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Blame comes to the uneducated common man unaccompanied by the reflection:

**'This blame is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Pleasure comes to the uneducated common man unaccompanied by the reflection:

**'This pleasure is impermanent,
inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

Pain comes to the uneducated common man unaccompanied by the reflection:

'This pain is impermanent,

**inherently painful,
a thing subject to reversal.'**

This is a thing they really do not understand.

They let gain take a lasting hold on their hearts.

They let loss take a lasting hold on their hearts.

They let honor take a lasting hold on their hearts.

They let dishonor take a lasting hold on their hearts.

They let praise take a lasting hold on their hearts.

They let blame take a lasting hold on their hearts.

They let pleasure take a lasting hold on their hearts.

They let pain take a lasting hold on their hearts.

They are excited by the gains that arise.

They are repulsed by the losses that arise.

They are excited by the honors that arise.

They are repulsed by the dishonors that arise.

They are excited by the praise that arises.

They are repulsed by the blame that arises.

They are excited by the pleasure that arises.

They are repulsed by the pain that arises.

**Thus they collaborate and resist
and are in no way released from birth,
aging,
sickness and death,
grief and lamentation,
pain and misery,
and despair,
so I say.**

**But here, Beggars, gain comes to the well educated student of the
Aristocrats accompanied by the reflection:**

**'This gain is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Loss comes to the well educated student of the Aristocrats accompanied by
the reflection:**

'This loss is impermanent,

**inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Honor comes to the well educated student of the Aristocrats accompanied
by the reflection:**

**'This honor is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Dishonor comes to the well educated student of the Aristocrats
accompanied by the reflection:**

**'This dishonor is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Praise comes to the well educated student of the Aristocrats accompanied
by the reflection:**

**'This praise is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Blame comes to the well educated student of the Aristocrats accompanied
by the reflection:**

**'This blame is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Pleasure comes to the well educated student of the Aristocrats
accompanied by the reflection:**

**'This pleasure is impermanent,
inherently painful,
a thing subject to reversal.'**

And they really understand this.

**Pain comes to the well educated student of the Aristocrats accompanied by
the reflection:**

**'This pain is impermanent,
inherently painful,**

a thing subject to reversal.'

And they really understand this.

They do not let gain take a lasting hold on their hearts.

They do not let loss take a lasting hold on their hearts.

They do not let honor take a lasting hold on their hearts.

They do not let dishonor take a lasting hold on their hearts.

They do not let praise take a lasting hold on their hearts.

They do not let blame take a lasting hold on their hearts.

They do not let pleasure take a lasting hold on their hearts.

They do not let pain take a lasting hold on their hearts.

They are not excited by the gains that arise.

They are not repulsed by the losses that arise.

They are not excited by the honors that arise.

They are not repulsed by the dishonors that arise.

They are not excited by the praise that arises.

They are not repulsed by the blame that arises.

They are not excited by the pleasure that arises.

They are not repulsed by the pain that arises.

Thus they do not collaborate or resist

and are released from birth,

aging,

sickness and death,

grief and lamentation,

pain and misery,

and despair,

so I say.

This, Beggars is what distinguishes the path of the well educated student of the Aristocrats from that of the uneducated common man.

Gain and Loss, honor and dishonor,

Praise and blame, pleasure and pain;

Impermanent, human conditions ... ending things;

things vulnerable to reversal!

Recognizing and reflecting, the wise consider these:

things vulnerable to reversal!

By the pleasant not stirred up in heart,

nor by unpleasantries repulsed,

**Tranquilized, gone past all that,
neither collaborating nor resisting,
Walking the path free of lust, sorrowless,
knowing the highest knowing
passed beyond.**

Sutta 17

Purisa-Bandhana Suttam

Women's Wiles

Eight, Beggars, are the wiles with which women men begile.

What Eight?

**By shape, Beggars, women men begile,
By laughter, Beggars, women men begile,
By fascinating speech, Beggars, women men begile,
By enchanting song, Beggars, women men begile,
By running tears, Beggars, women men begile,
By bedazzling ornament, Beggars, women men begile,
By potions of jungle herb, Beggars, women men begile
By touch, Beggars, women men begile.**

These Beggars are the eight wiles with which women men begile.

And, Beggars, beings so ensnared are snared indeed.

Sutta 18

Purisa-Bandhana Suttam

Man's Works

Eight, Beggars, are the works with which man enraptures women.

What Eight?

**By appearances, Beggars, man enraptures women,
By a good sense of humor, Beggars, man enraptures women,
By spellbinding speech, Beggars, man enraptures women,
By raptures, Beggars, man enraptures women,
By bringing them to tears, Beggars, man enraptures women,
By gifts of bedazzling ornament, Beggars, man enraptures women,**

By potions of jungle herb, Beggars, man enraptures women
By touch, Beggars, man enraptures women.

These Beggars are the eight works with which man enraptures women.

And, Beggars, beings so ensnared are snared indeed.



Sutta 24

Hatthaka-Āḷavaka Sangaha-Vatthu Suttaṃ

Hatthaka-Āḷavaka's Tactics for Gathering a Company

Once upon a time The Lucky Man,
Āḷavi-town, Aggālave shrine revisiting.

There then Hatthaka Āḷavaka surrounded by Upāsakas,
some five-hundred by count,
approached the Lucky Man.

Having approached and given salutation,
they took seats to one side.

When they were seated to one side then
The Lucky Man said this to Hatthaka Āḷavaka:

"Great, indeed, Hatthaka, is your company!

How, Hatthaka, did you gather together
this great company of yours?"

"It is, bhante, by way of
these four gathering-tactics
taught by the Lucky Man
that I have gathered this company:

I, bhante, knowing:

'This one, gifts will gather in,'
— he by gifts I gather in.

Knowing such:

'This one, kind words will gather in,'
— he by kind words I gather in.

Knowing such:

**'This one, helpfulness will gather in,'
— he by my being helpful I gather in.**

Knowing such:

**'This one, impartiality will gather in,'
— he by impartiality I gather in.**

**Then again, bhante,
there is immense wealth found in my family
no one thinks to listen to one impoverished."**

"Well-said, well-said, Hatthaka!

**This is the very way to begin, Hatthaka,
the gathering of a great company.**

**Whomsoever, Hatthaka, during the past,
gathered a company
all such did so with these same four gathering-tactics
for gathereing a great company.**

**Whomsoever, Hatthaka, during the future,
will gather a company
all such will do so with these same four gathering-tactics
for gathereing a great company.**

**Whomsoever, Hatthaka, presently,
gathers a company
all such do so with these same four gathering-tactics
for gathereing a great company."**

**There then Hatthaka Āḷavaka,
instructed, made enthusiastic, aroused, convinced
by Dhamma-talk from the Lucky Man,
rose from his seat,
saluted,
and keeping the Lucky Man to his right,
departed.**

**There then the Lucky man
not long after the departure of Hatthaka Āḷavaka
addressed the beggars:**

**"Bear in mind, beggars, these eight wonderful and marvelous things
possessed by Hatthaka Āḷavaka.**

What eight?

**Convinced, beggars, is Hatthaka Āḷavaka,
virtuous, beggars, is Hatthaka Āḷavaka,**

possessed of a sense of shame, beggars, is Hatthaka Ālavaka,
possessed of fear of blame, beggars, is Hatthaka Ālavaka,
well-read, beggars, is Hatthaka Ālavaka,
generous, beggars, is Hatthaka Ālavaka,
wise, beggars, is Hatthaka Ālavaka,
modest, beggars, is Hatthaka Ālavaka.

These are, beggars, the eight wonderful and marvelous things
possessed by Hatthaka Ālavaka
which should be born in mind."

Sutta 27

Bala Suttaṃ

Tools

Cast in Sāvatti:

Eight, beggars, are tools.

What eight?

Crying, beggars, is the tool of children;
anger, the tool of mother-folk;
weaponry, the tool of crooks;
might, the tool of kings;
outrage, the tool of fools;
understanding, the tool of the wise;
reflection, the tool of the learned;
forbearance, the tool of the shaman and brāhman.
These, beggars, are the eight tools.

Sutta 28

Khīṃ'āsava Bala Suttaṃ

Tools 2

I HEAR TELL:

Once upon a time, The Lucky Man Sāvatti Town revisiting,
Anāthapiṇḍika Park, Jeta Grove.

There then Old-Man Sāriputta came upon The Lucky Man and

approached.

Having approached The Lucky Man, saluting, he took a seat to one side.

Then with Old-Man Sāriputta sitting to one side, The Lucky Man said this:

"How many then, Sāriputta, are the corrupting-influence-rid beggar's tools,

possessed of which tools the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

'Rid are my corrupting-influences!''?

"Eight, elder, are the corrupting-influence-rid beggar's tools,

possessed of which tools the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

'Rid are my corrupting-influences!'

What are the eight?

Here elder, in the corrupting-influence-rid beggar, instability in all which is own-made has been well-seen through high wisdom.

Since, Bhante, when in the corrupting-influence-rid beggar, instability in all which is own-made has been well-seen through high wisdom, such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

'Rid are my corrupting-influences!'

And again, Bhante, deeper than that, in the corrupting-influence-rid beggar, the similarity to burning charcoal, of whatsoever sense pleasures there are, has been well-seen through high wisdom.

Since, Bhante, when in the corrupting-influence-rid beggar, the similarity to burning charcoal, of whatsoever sense pleasures there are, has been well-seen through high wisdom, such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

'Rid are my corrupting-influences!'

And again, Bhante, deeper than that, in the corrupting-influence-rid beggar,

**the heart has sunk into solitude,
is prone to solitude,
inclines to solitude,
withdraws from,
delights in retiring from,
comes to the end of,
all things achieved through corrupting-influence.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the heart has sunk into solitude,
is prone to solitude,
inclines to solitude,
withdraws from,
delights in retiring from,
comes to the end of,
all things achieved through corrupting-influence
such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**And again, Bhante, deeper than that,
in the corrupting-influence-rid beggar,
the four mind-pastures have been developed,
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the four mind-pastures have been developed,
well-developed
such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**And again, Bhante, deeper than that,
in the corrupting-influence-rid beggar,
the four power-paths have been developed,
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the four power-paths have been developed,
well-developed
such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**And again, Bhante, deeper than that,
in the corrupting-influence-rid beggar,
the five forces have been developed,
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the five forces have been developed,
well-developed**

**such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**And again, Bhante, deeper than that,
in the corrupting-influence-rid beggar,
the seven dimensions of awakening have been developed,
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the seven dimensions of awakening have been developed,
well-developed**

**such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**And again, Bhante, deeper than that,
in the corrupting-influence-rid beggar,
the aristocratic multi-dimensional high way has been developed,
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,
the aristocratic multi-dimensional high way has been developed,
well-developed**

**such certainly bhante, is an corrupting-influence-rid beggar's tool,
possessed of which tool, the corrupting-influence-rid beggar
declares the riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'

**These then, bhante, are the eight corrupting-influence-rid beggar's tools,
possessed of which tools the corrupting-influence-rid beggar declares the
riddance of the corrupting-influences saying:**

'Rid are my corrupting-influences!'''

Sutta 30

Anuruddha Suttam

Anuruddha or The Eight Thoughts of a Great Man

I HEAR TELL:

**Once upon a time The Lucky Man,
Bhagga-land revisiting,
Crock-mount,
the Deer-Park of Medicine-man's-woods
while also at that time the Elder Anuruddha was residing among the Cetis,
in Eastern Bamboo Woods.**

**There then in the private reflections of Elder Anuruddho
there arose in his heart these thoughts:**

**"A thing for those who are of small wishes, this is,
not a thing for those of great wishes.**

**A thing for those who are contented, this is,
not a thing for those of discontentment.**

**A thing for those who are retiring, this is,
not a thing for those who take pleasure in community.**

**A thing for those who seize at energy, this is,
not a thing for those who are cozy.**

**A thing for those who have set up mind, this is,
not a thing for those who are absent-minded.**

**A thing for those who are serene, this is,
not a thing for those who are not serene.**

**A thing for the wise, this is,
not a thing for the stupid."**

**There then The Lucky Man,
knowing by his heart the thoughts
in the heart of the elder Anuruddha,
like a strong man stretching out his bent arm,
or bending back his outstretched arm,
vanishing from Bhagga-land, Crock-mount,
the Deer-Park of Medicine-man's-woods,**

reappearing in Ceti-land, Eastern Bamboo Woods
facing the elder Anuruddha,
sat down on the appointed seat.

And then the Elder Anuruddha saluted and took a seat to one side.

Then the Luck Man said this to the elder Anuruddha seated to one side:

"Well done Anuruddha!

Well have you, Anuruddha,
thought the seven thoughts of the great man:

A thing for those who are of small wishes, this is,
not a thing for those of great wishes.

A thing for those who are contented, this is,
not a thing for those of discontentment.

A thing for those who are retiring, this is,
not a thing for those who take pleasure in community.

A thing for those who seize at energy, this is,
not a thing for those who are cozy.

A thing for those who have set up mind, this is,
not a thing for those who are absent-minded.

A thing for those who are serene, this is,
not a thing for those who are not serene.

A thing for the wise, this is,
not a thing for the stupid.

From there Anuruddha,
think over this eighth thought of a great man:

A thing for the undistracted, this is,
for one loving the undistracted,
not a thing for the distracted,
for one loving distractions.

From, Anuruddha, your thinking over these eight thoughts of the great
man,

proceed Anuruddha,

as long as you are thus without doubt —

thus separated from sensual pleasures,
isolating yourself from unskillful things,
with thinking,

with pondering isolation-born enthusiastic pleasure —
to enter into and habituate
the first burning knowledge.

**From, Anuruddha, your thinking over these eight thoughts of the great man,
proceed Anuruddha,
as long as you are thus without doubt —
thinking and pondering fading away
internally composed,
whole-heartedly single-minded,
without thinking
without pondering serenity-born enthusiastic pleasure —
to enter into and habituate
the second burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great man,
proceed Anuruddha,
as long as you are thus without doubt —
enthusiasm fading away
living detached,
mindful,
and self-aware,
experiencing in the body that pleasure
which the Aristocrats describe as:
'The mind's detached sweet-abiding' —
to enter into and habituate
the third burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great man,
proceed Anuruddha,
as long as you are thus without doubt —
letting go pleasure,
letting go pain,
thus earlier ease and discomfort settling down,
without pain or pleasure,
the detached mind thoroughly purified —
to enter into and habituate
the fourth burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great man,
and these four completely heart-felt burning knowledges,
abidings in pleasure in this seen thing,
come gained enjoyably,
gained without stress,**

**gained without difficulty,
it follows that for you Anuruddha
that in the same way as a householder
or householder's son
with his garment-chest full of multi-colored garments
abides pleasantly
even so your dust-rag cast-off robe
will appear to be as liked,
for non-discomfort,
for comfortable living,
for entering Nibbāna.**

**From, Anuruddha, your thinking over these eight thoughts of the great
man,
and these four completely heart-felt burning knowledges,
abidings in pleasure in this seen thing,
come gained enjoyably,
gained without stress,
gained without difficulty,
it follows that for you Anuruddha
that in the same way as a householder
or householder's son
with his many-sauced,
many condemented,
black-grains-removed fine milk-rice
abides pleasantly,
even so your doled-out food-lumps
will appear to be as liked,
for non-discomfort,
for comfortable living,
for entering Nibbāna.**

**From, Anuruddha, your thinking over these eight thoughts of the great
man,
and these four completely heart-felt burning knowledges,
abidings in pleasure in this seen thing,
come gained enjoyably,
gained without stress,
gained without difficulty,
it follows that for you Anuruddha
that in the same way as a householder
or householder's son
with his plastered inside and out,**

**draft-free,
bolted-doored,
closable-windowed,
peaked-roof house,
abides pleasantly,
even so your tree-root-sleep-and-sitting place
will appear to be as liked,
for non-discomfort,
for comfortable living,
for entering Nibbāna.**

**From, Anuruddha, your thinking over these eight thoughts of the great
man,
and these four completely heart-felt burning knowledges,
abidings in pleasure in this seen thing,
come gained enjoyably,
gained without stress,
gained without difficulty,
it follows that for you Anuruddha
that in the same way as a householder
or householder's son
with his leather-covered,
wollen-comforter-covered,
excellently-made antelope-coverlet-covered
both-ends-red-pillowed
canopy-covered bed-seat
abides pleasantly
even so your horned-oat sleep-and-sitting mat
will appear to be as liked,
for non-discomfort,
for comfortable living,
for entering Nibbāna.**

**From, Anuruddha, your thinking over these eight thoughts of the great
man,
and these four completely heart-felt burning knowledges,
abidings in pleasure in this seen thing,
come gained enjoyably,
gained without stress,
gained without difficulty,
it follows that for you Anuruddha
that in the same way as a householder
or householder's son**

with his various medicines,
such as: ghee, butter, sesame oil, honey, raw sugar;
abides pleasantly
even so your medicine of fermented-urine
will appear to be as liked,
for non-discomfort,
for comfortable living,
for entering Nibbāna.

This indeed being so, Anuruddha,
you should reside just this coming rainy-season
here among the Cetis,
in Eastern Bamboo Woods."

"Even so bhante" replied the elder Anuruddha to the Lucky Man.

There then The Lucky Man,
like a strong man stretching out his bent arm,
or bending back his outstretched arm,
vanishing from Ceti-land, Eastern Bamboo Woods,
reappearing in Bhagga-land, Crock-mount,
the Deer-Park of Medicine-man's-woods
sat down on the appointed seat.

So seated then, the Lucky Man addressed the beggars:

"I will teach you, beggars,
the Eight thoughts of a Great Man.

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

"And what, beggars, are the eight thoughts of a great man?"

A thing for those who are of small wishes, this is,
not a thing for those of great wishes.

A thing for those who are contented, this is,
not a thing for those of discontentment.

A thing for those who are retiring, this is,
not a thing for those who take pleasure in community.

A thing for those who seize at energy, this is,
not a thing for those who are cozy.

**A thing for those who have set up mind, this is,
not a thing for those who are absent-minded.**

**A thing for those who are serene, this is,
not a thing for those who are not serene.**

**A thing for the wise, this is,
not a thing for the stupid.**

**A thing for the undistracted, this is,
for one loving the undistracted,
not a thing for the distracted,
for one loving distractions.**

**'A thing for those who are of small wishes, this is,
not a thing for those of great wishes.'**

This then is the saying.

And what is the elaboration of this saying?

**Here, beggars, a beggar being of small wishes,
does not wish: 'let it be said of me "he is of small wishes,"'
being contented,
does not wish: 'let it be said of me "he is contented,"'
being retiring,
does not wish: 'let it be said of me "he is retiring,"'
being one who seizes at energy,
does not wish: 'let it be said of me "he is one who seizes at energy,"'
being present-minded,
does not wish: 'let it be said of me "he is present-minded,"'
being serene,
does not wish: 'let it be said of me "he is serene,"'
being wise,
does not wish: 'let it be said of me "he is wise,"'
being undistracted,
does not wish: 'let it be said of me "he is undistracted."'**

**'A thing for those who are of small wishes, this is,
not a thing for those of great wishes.'**

This is the saying

This is the elaboration of the saying.

**'A thing for those who are contented, this is,
not a thing for those of discontentment.'**

This then is the saying.

And what is the elaboration of this saying?

**Here, beggars, a beggar is contented
with whatever is essential
of robes,
dole-food,
residence,
medicines for illness.**

**'A thing for those who are contented, this is,
not a thing for those of discontentment.'**

This is the saying

This is the elaboration of the saying.

**'A thing for those who are retiring, this is,
not a thing for those who take pleasure in community.'**

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar who has become one who lives secluded
is visited by beggars,
female beggars,
laymen,
laywomen,
kings,
king's ministers,
gurus,
guru's disciples.**

**Thereat a beggar, with his heart
set on bringing on seclusion,
sloping towards seclusion,
inclining towards seclusion,
established in seclusion,
fond of renunciation
speaks exclusively of enjoyment
of the inspiration-resulting-connected.**

**'A thing for those who are retiring, this is,
not a thing for those who take pleasure in community.'**

This is the saying

This is the elaboration of the saying.

**'A thing for those who seize at energy, this is,
not a thing for those who are cozy.'**

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar lives seizing energy,
letting go unskillful things,
taking up skillful things,
making his own way,
steadfast,
strong in energy,
not putting down but enduring in skillful things.**

**'A thing for those who seize at energy, this is,
not a thing for those who are cozy.'**

This is the saying

This is the elaboration of the saying.

**'A thing for those who have set up mind, this is,
not a thing for those who are absent-minded.'**

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar has supreme mind-mastery of mind
able to follow the recollection
of just this long-past deed,
just this long-past saying.**

**'A thing for those who have set up mind, this is,
not a thing for those who are absent-minded.'**

This is the saying

This is the elaboration of the saying.

**'A thing for those who are serene, this is,
not a thing for those who are not serene.'**

This then is the saying.

And what is the elaboration of this saying?

**Here beggars a beggar separating from sense-pleasures,
separating from unskillful things,
with thinking
with pondering isolation-born pleasurable enthusiasm,
enters into and habituates
the first burning knowledge;**

**Thinking and pondering fading,
internally self-composed,
whole-heartedly single-minded,
without thinking,**

without pondering isolation-born pleasurable enthusiasm,
enters into and habituates
the second burning knowledge;

Enthusiasm fading and habituating detachment,
and minding and self-aware,
experiencing in the body that pleasure
which the Aristocrats describe as:
'The mind's detached sweet-abiding' —
enters into and habituates
the third burning knowledge;

Letting go pleasure,
letting go pain,
thus earlier ease and discomfort settling down,
without pain or pleasure,
the detached mind thoroughly purified —
to enter into and habituate
the fourth burning knowledge.

'A thing for those who are serene, this is,
not a thing for those who are not serene.'

This is the saying

This is the elaboration of the saying.

'A thing for the wise, this is,
not a thing for the stupid.'

This then is the saying.

And what is the elaboration of this saying?

Here beggars, a beggar has wisdom,
is wise as to final out-comes
possessed of Aristocratic penetration
into the ultimate departure
of the whole body of pain.

'A thing for the wise, this is,
not a thing for the stupid.'

This is the saying

This is the elaboration of the saying.

'A thing for the undistracted, this is,
for one loving the undistracted,
not a thing for the distracted,
for one loving distractions.'

This then is the saying.

And what is the elaboration of this saying?

**Here beggars, a beggar's heart
leaps up,
brightens up,
frees up
at distraction's-ending.**

**'A thing for the undistracted, this is,
for one loving the undistracted,
not a thing for the distracted,
for one loving distractions.'**

This is the saying

This is the elaboration of the saying."

**There then the elder Anuruddha,
spent the rains among the Cetis,
in Eastern Bamboo Woods.**

**And the elder Anuruddha,
living alone, secluded, careful, ardent, taking a stand,
not long thence,
entered into and abided in
that higher knowledge
for which clans' sons,
and rightly so,
depart the household life for homelessness,
and in this seen thing,
seeing for himself,
with higher knowledge knew:**

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

And the elder Anuruddho became another of the Arahants.

**There then, the elder Anuruddho,
shortly after attaining arahantship,
uttered these verses:**

**"My own good knowing,
the world's Master unsurpassed,
to me by magic mind-made body did appear
As, from my own-good,**

to add thereto the thought:
'For he who loves the undistracted,
the Buddha undistracted taught.'
And in this loved instruction,
I abided, comprehending, 'til
three-vision fueled,
I'd the Buddha's teaching's done.'

Sutta 31

Dāna Suttaṃ

Giving

I HEAR TELL:

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

There the The Lucky Man said this to the beggars:

"Beggars!"

"Bhante!" they replied, and the Lucky Man said:

"There are these eight givings.

What eight?

Giving gifts at opportunity's knock.

Giving gifts in fear.

Giving gifts thinking: 'He gave to me.'

Giving gifts thinking: 'He will give to me.'

Giving gifts thinking: 'It is well to give.'

Giving gifts thinking:

'I cook, these do not cook,
ignoble of me, who cooks, it would be,
not to give to those who do not cook.'

Giving gifts thinking:

'This my giving gifts, will give rise to a useful sound repute.'

Giving gifts because it is part of everything that belongs to beautification of
the heart.

These then, beggars, are the eight givings."

Sutta 32

Dutiya Dāna Suttaṃ

Giving 2

Faith, shame, skill and giving
these things the good man's way;
this the highway devine they say
to the getting of godly living.

Sutta 33

Dāna-Vatthu Suttaṃ

Habits of Giving

I HEAR TELL:

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

There the The Lucky Man said this to the beggars:

"Beggars!"

"Bhante!" they replied, and the Lucky Man said:

"There are, beggars, eight habits of giving.

What eight?

Giving gifts wanting.

Giving gifts angry.

Giving gifts stupified.

Giving gifts fearful.

Giving gifts thinking:

'My ancesters previously gave,
previously served,
ignoble of me it would be,
to abandon ancient family tradition.'

Giving gifts thinking:

**'Having given gifts,
when the body breaks up after death
one arises in a pleasant heavenly world.'**

Giving gifts thinking:

**'This my giving of gifts
pacifies the heart,
uplifts the mind
and gives rise to mental ease.'**

**Giving gifts because it is part of everything that belongs to beautification of
the heart.**

These then, beggars, are the eight habits of giving."

Sutta 40

Apāya-Saṅvattanika Suttaṃ

Landing One's Self in the Pay-up

I HEAR TELL:

**Once upon a time The Lucky Man, Bhaggaland, Crocodile Hill, Bhesakala
Forest Deer Park revisiting.**

**"The destruction of life, beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of the destruction of life
for a being that is human
is having landed one's self a short life.**

**Taking the ungiven beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of taking the ungiven**

**for a being that is human
is having landed one's self bad luck with money.**

**Misbehavior in lusts beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of misbehavior in lusts
for a being that is human
is having landed one's self hatred and enmity.**

**Deceptive speech beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of deceptive speech
for a being that is human
is having landed one's self untrue information.**

**Malicious gossip beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of malicious gossip
for a being that is human
is having landed one's self friendship-breaking enmity.**

**Cutting speech beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.**

**What is an altogether trivial result
of cutting speech**

for a being that is human
is having landed one's self unpleasant words.

Idle lip-flapping beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.

What is an altogether trivial result
of idle lip-flapping
for a being that is human
is having landed one's self mindless yacking.

Drinking alcoholic drinks beggars, practiced,
developed,
made a big thing of,
lands one's self in hell,
lands one's self in the womb of animals,
lands one's self in the garb of ghosts.

What is an altogether trivial result
of drinking alcoholic drinks
for a being that is human
is having landed one's self in madness."

Sutta 41

Saṅkhitta Aṭṭh'aṅg'Uposatha Suttaṃ

The Eight Dimensions of the Day of Preparation

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town, Anāthapiṇḍika Park,
Jeta Grove came-a revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Broke Tooth!" they responded.

"Beggars, upholding The Eight-Dimensional Day of Preparation is very
fruitful,

a thing casting a great, widespread radiance.

And how, Beggars, does one uphold the Eight-Dimensional Day of Preparation

so that it is very fruitful,

a thing casting a great, widespread radiance?

Here, Beggars, the student of the Aristocrats reflects to himself:

'All life long,

the Arahants let go of, and live abstaining from harm to breathing things;

repelled by harm to breathing things,

ashamed,

they put down stick and sword

and live in friendliness,

for the benefit of all beings.

This night and day, then,

I too will let go of

and live abstaining from harm to breathing things;

repelled by harm to breathing things,

ashamed,

I will put down stick and sword

and live in friendliness

for the benefit of all beings.

**In this way I will follow the example of the Arahants
and keep the Day of Preparation.'**

This is the way, beggars,

one upholds the first dimension

of the Day of Preparation.

And again, Beggars, he reflects:

'All life long

the Arahants let go of,

and live abstaining from taking that which is not given;

repelled by theft,

they put down taking the ungiven,

depending on the given

they live clean handed.

This night and day, then,

I too will live abstaining from taking that which is not given;

repelled by theft,

putting down taking the ungiven,

depending on the given,

I will live clean-handed.

**In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'**

**This is the way, beggars,
one upholds the second dimension
of the Day of Preparation.**

And again, Beggars, he reflects:

**'All life long
the Arahants let go of,
and live abstaining from ungodlike conduct,
carrying themselves like gods,
they abstain from sex and family life.**

**This night and day, then,
I too will let go of
and live abstaining from un godlike conduct,
carrying myself like god,
I will abstain from sex
and family life.**

**In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'**

**This is the way, Beggars,
one upholds the third dimension
of the Day of Preparation.**

And again, Beggars, he reflects:

**'All life long
the Arahants let go of,
and live abstaining from deceitful speech,
repelled by deceitful speech,
truthful,
they stick to the truth,
they rely on the truth,
they keep their word to the world.**

**This night and day, then,
I too will live abstaining from deceitful speech,
repelled by deceitful speech,
truthful,
I will stick to the truth,
rely on the truth,
keep my word to the world.**

In this way too I will follow the example of the Arahants

and keep the Day of Preparation.'

**This is the way, Beggars,
one upholds the fourth dimension
of the Day of Preparation.**

And again, Beggars, he reflects:

**'All life long
the Arahants let go of,
and live abstaining from the carelessness caused by narcotic drinks,
repelled by the carelessness caused by narcotic drinks
they abstain from the carelessness caused by narcotic drinks.**

**This night and day, then,
I too will let go of,
and live abstaining from the carelessness caused by narcotic drinks,
repelled by the carelessness caused by narcotic drinks
I will abstain from the carelessness caused by narcotic drinks.**

**In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'**

**This is the way, Beggars,
one upholds the fifth dimension
of the Day of Preparation.**

And again, Beggars, he reflects:

**'All life long
the Arahants eat one-meal a day,
not eating at night
abstaining from eating at the wrong time.**

**This night and day, then,
I too will eat only one meal,
not eating at night,
abstaining from eating at the wrong time.**

**In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'**

**This is the way, Beggars,
one upholds the sixth dimension
of the Day of Preparation.**

And again, Beggars, he reflects:

**'All life long
the Arahants abstain from indulging in dancing,
singing,
and playing music;**

looking at shows;
wearing garlands
or adorning and ornamenting themselves with garlands,
ointments
and perfumes;
repelled by such things,
they abstain from such things.

This night and day, then,
I too will abstain from indulging in dancing,
singing,
and playing music;
looking at shows;
wearing garlands
or adorning and ornamenting myself with garlands,
ointments
and perfumes;
repelled by such things,
I will abstain from such things.

In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'

This is the way, Beggars,
one upholds the seventh dimension
of the Day of Preparation.

And again, Beggars, he reflects:

'All life long
the Arahants abstain from using high and broad beds,
repelled by high and broad beds,
they lie down on low beds,
proper beds,
such as a grass mat.

This night and day, then,
I too will abstain from using a high and broad bed,
repelled by high and broad beds,
I will lie down on a low bed,
a proper bed,
such as a grass mat.

In this way too I will follow the example of the Arahants
and keep the Day of Preparation.'

This is the way, Beggars,
one upholds the eighth dimension

of the Day of Preparation.

Beggars, Upholding The Eight-Dimensional Day of Preparation in this way is very fruitful,
a thing casting a great, widespread radiance."

Sutta 56

Bhaya Suttam

Fear — A Name for Sensuality

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And the beggars responding, "Bhante!" the Lucky Man said this:

"'Fear', beggars, is a deeper way of speaking of sensuality;
'pain', beggars, is a deeper way of speaking of sensuality;
'sickness', beggars, is a deeper way of speaking of sensuality;
'a cancer', beggars, is a deeper way of speaking of sensuality;
'a stabbing', beggars, is a deeper way of speaking of sensuality;
'relations', beggars, is a deeper way of speaking of sensuality;
'a mire', beggars, is a deeper way of speaking of sensuality;
'a womb', beggars, is a deeper way of speaking of sensuality.

And why, beggars, is 'fear' a deeper way of speaking of sensuality?

Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from fear in this visible thing,
is certainly not released from fear in his future states.

Therefore is 'fear' a deeper way of speaking of sensuality.

And why, beggars, is 'pain' a deeper way of speaking of sensuality?

Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from pain in this visible thing,
is certainly not released from pain in his future states.

Therefore is 'pain' a deeper way of speaking of sensuality.

And why, beggars, is 'sickness' a deeper way of speaking of sensuality?

Whoever is impassioned by lust for sensuality,

**bound by lustful wishing,
is not even released from sickness in this visible thing,
is certainly not released from sickness in his future states.**

Therefore is 'sickness' a deeper way of speaking of sensuality.

And why, beggars, is 'a cancer' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from cancer in this visible thing,
is certainly not released cancer in his future states.**

Therefore is 'a cancer' a deeper way of speaking of sensuality.

And why, beggars, is 'a stab' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from being stabbed in this visible thing,
is certainly not released from being stabbed in his future states.**

Therefore is 'a stab' a deeper way of speaking of sensuality.

And why, beggars, is 'relations' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from relations in this visible thing,
is certainly not released from relations in his future states.**

Therefore is 'relations' a deeper way of speaking of sensuality.

And why, beggars, is 'the mire' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from the mire in this visible thing,
is certainly not released from the mire in his future states.**

Therefore is 'the mire' a deeper way of speaking of sensuality.

And why, beggars, is 'the womb' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,
bound by lustful wishing,
is not even released from the womb in this visible thing,
is certainly not released from the womb in his future states.**

Therefore is 'the womb' a deeper way of speaking of sensuality.'

**Fear, pain, sickness,
and a cancer,
relations, a mire and a womb — each**

'sensuality' are called —
as common people
beset by forms delightful,
further wombs beget.

But when a beggar, ardent,
self-awareness not neglecting,
this painful mired-path surpasses,
a people quaking at birth and aging
is what he sees there.

Sutta 63

Sankhitta-Desita Suttaṃ

A Condensed Dhamma Discourse

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There then a bhikkhu drew near the Lucky Man.

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

Seated to one side, then, this bhikkhu addressed The Lucky Man:

"It would be well for me, bhante,
if the Bhagavā would teach a condensed Dhamma,
such that having heard Bhagavā's Dhamma,
I could live alone,
apart,
careful,
ardent,
intent on striving."

[aside] "... and even so are there some confused persons
who neither come to my Dhamma talks,
nor think they should follow me."

"Let, bhante, Bhagavā teach a condensed Dhamma
teach, Well-gone, a condensed Dhamma!

It may be such that even I might come to understand
the goal spoken of by Bhagavā;
it may be such that even I might become one

to receive what the Bhagavā says."

"In that case then, bhikkhu, train yourself this way:

'Let my heart,
having become well-composed within,
be still,
and not give rise to bad, unskillful things
that, persisting, overwhelm the heart.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, your heart,
having become well-composed within,
is still,
and does not give rise to bad, unskillful things
that, persisting, overwhelm the heart,
then, bhikkhu, you must train yourself thus:

'Let freedom of heart through friendliness be made-become,
made a big thing,
made a vehicle,
made a reality,
come to greatness,
well-set going.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:

**'Let freedom of heart through sympathy be made-become,
made a big thing,
made a vehicle,
made a reality,
come to greatness,
well-set going.'**

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:**

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:**

'Let freedom of heart through empathy be made-become,

made a big thing,

made a vehicle,

made a reality,

come to greatness,

well-set going.'

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:**

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state

has been made become this way,

made a big thing,

proceed thus, bhikkhu, with this serenity:

'Let freedom of heart through detachment be made-become,

made a big thing,

made a vehicle,

made a reality,

come to greatness,

well-set going.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state

has been made become this way,

made a big thing,

proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state

has been made become this way,

made a big thing,

proceed thus, bhikkhu, with this serenity:

'Living in a body,

I will oversee the body,

ardent, self-aware, minding,

having settled down worldly coveting and depression.'

This is how, bhikkhu, to train yourself.



When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:
'Become with thinking along with pondering.
Become without thinking, but with pondering.
Become completely without thinking, without pondering.
Become along with enthusiasm.
Become completely without enthusiasm.
Become accompanied just with the agreeable.
Become accompanied just with detachment.'
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:
'Living in sense-experience,
I will oversee sense-experience,
ardent, self-aware, minding,
having settled down worldly coveting and depression.'
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state
has been made become this way,
made a big thing,
proceed thus, bhikkhu, with this serenity:
'Become with thinking along with pondering.
Become without thinking, but with pondering.
Become completely without thinking, without pondering.
Become along with enthusiasm.
Become completely without enthusiasm.
Become accompanied just with the agreeable.
Become accompanied just with detachment.'
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state
has been made become this way,

**made a big thing,
proceed thus, bhikkhu, with this serenity:**

**'Living in mental states,
I will oversee mental states,
ardent, self-aware, minding,
having settled down worldly coveting and depression.'**

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,**

proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,**

proceed thus, bhikkhu, with this serenity:

'Living in the Dhamma,

I will oversee things,

ardent, self-aware, minding,

having settled down worldly coveting and depression.'

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become this way,
made a big thing,**

proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

**When, bhikkhu, this serene state
has been made become well developed this way,
proceeding thus, bhikkhu —**

**approaching, whatever is thus approached,
is approached in comfort;**

**whenever, however, standing,
the standing is comfortable,**

**whenever, however seated,
the seat is comfortable,**

**whenever, however the place for lying down be made,
the place for lying down that is made is comfortable."**

**There then, this bhikkhu,
having been so instructed with this instruction,
living alone,**

apart,

careful,

ardent,

intent on striving

in no long time

**clearly understood, incorporated, and achieved that goal
that un-surpassable living of the godly life**

for which sons of good families

leave home for homelessness

seeing it for himself in this visible thing.

And he knew:

"Left behind is re-birth;

lived is the godly life,

done is duty's doing,

no further is there it'n-n-at'n."

And this bhikkhu became another of the Arahants.

Sutta 65

Abhibhāyatana [Abhi-bhāya-āyatana] Suttaṃ

The Spheres of Mastery Over Fear

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Bhante!" they responded.

"There are, beggars, these eight spheres of mastery over fear.

What eight?

When perceiving personal form,

one sees external forms

tiny,

beautiful or ugly,

there is the perception:

'The mastery of fear is known and seen': —

This the first sphere of mastery over fear.

When perceiving personal form,

one sees external forms,

gigantic,

beautiful or ugly,

there is the perception:

'The mastery of fear is known and seen': —

This the second sphere of mastery over fear.

When perceiving personal immateriality

one sees external forms,

tiny,

beautiful or ugly,

there is the perception:

'The mastery of fear is known and seen': —

This the third sphere of mastery over fear.

When perceiving personal formlessness

one sees external forms,

gigantic,

beautiful or ugly,

there is the perception:

'The mastery of fear is known and seen': —

This the fourth sphere of mastery over fear.

**When perceiving personal formlessness
one sees external forms,
blue,
of a blue color,
blue in all directions
radiantly blue,
there is the perception:**

**'The mastery of fear is known and seen': —
This the fifth sphere of mastery over fear.**

**When perceiving personal formlessness
one sees external forms,
yellow,
of a yellow color,
yellow in all directions
radiantly yellow,
there is the perception:**

**'The mastery of fear is known and seen': —
This the sixth sphere of mastery over fear.**

**When perceiving personal formlessness
one sees external forms,
red,
of a red color,
red in all directions
radiantly red,
there is the perception:**

**'The mastery of fear is known and seen': —
This the seventh sphere of mastery over fear.**

**When perceiving personal formlessness
one sees external forms,
white,
of a white color,
white in all directions
radiantly white,
there is the perception:**

**'The mastery of fear is known and seen': —
This the eighth sphere of mastery over fear.**

These then, beggars, are the eight spheres of mastery over fear.'

Vimokkha Suttam

The Releases

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Bhante!" they responded.

"There are, beggars, these eight releases.

What eight?

Seeing the materiality of material.

This is the first release.

**Perceiving personal immateriality
one sees external forms.**

This is the second release.

**Thinking 'How pure!'
he is intent on that.**

This is the third release.

**Elevating himself above all perceptions of materiality,
allowing perceptions of resistance to subside,
not scrutinizing perceptions of diversity,
thinking:**

'Un-ending is space.'

he enters into and makes a habitat of the Dimension of Space.

This is the fourth release.

**Elevating himself completely above the Dimension of Unending Space,
thinking:**

'Unending is consciousness.'

**he enters into and makes a habitat of the Dimension of Unending
Consciousness.**

This is the fifth release.

**Elevating himself completely above the Dimension of Unending
Consciousness,
thinking:**

'There is nothing there.'

he enters into and makes a habitat of the Dimension of Nothing's Had There.

This is the sixth release.

Elevating himself completely above the Dimension of Nothing's Had There 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 ending of sense-perception.**

This is the eighth release."

Sutta 83

Kim Mūlaka? Suttaṃ

What is the Root?

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town, Anāthapiṇḍika Park, Jeta Grove came-a revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Broke Tooth!" they responded.

"If, beggars, wanderers of other positions thus ask:

**'What roots, friend, all things,
what conceives all things,
what self-supports all things,
what merges into all things,
what surfaces all things,
what controls all things,
what delivers all things,
what excels all things?'**

**Thus asked of you beggars,
by wandrers of other positions;
how then would you approach this?"**

**"We, bhante, rooted in The Lucy Man
guided in things by the Lucky Man,
take the Lucky Man as refuge.**

**Well-gained, bhante, would be The Lucy Man's response to this saying.
Hearing the Lucky Man, the bhikkhus bear it in memory."**

"In that case, beggars, listen up!

**Well examine in mind,
I will speak!"**

"Even so, bhante!" the beggars then said to the Lucky Man in response.

The Lucky man said this:

"If, beggars, wanderers of other positions thus ask:

**'What roots, friend, all things,
what conceives all things,
what self-supports all things,
what merges into all things,
what surfaces all things,
what controls all things,
what delivers all things,
what excels all things?'**

**Thus asked of you beggars,
by wandrers of other positions;
thus should you approach this:**

**'Wishing, friends, roots all things,
mental study conceives all things,
touch self-supports all things,
sensation merges into all things,
serenity surfaces all things,
memory controls all things,
wisdom delivers all things,
freedom excels all things.'**

**Thus asked of you beggars,
by wandrers of other positions;
thus should you approach this."**

Sutta 92

Abhibhāyatana Suttaṃ

The Spheres of Mastery Over Passion

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Broke Tooth!" they responded.

"Beggars, for the complete understanding of passion eight things must be developed.

What eight?

**When perceiving personal form,
one sees external forms**

tiny,

beautiful or ugly,

there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal form,

one sees external forms,

gigantic,

beautiful or ugly,

there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness

one sees external forms,

tiny,

beautiful or ugly,

there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness

one sees external forms,

gigantic,

beautiful or ugly,

there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness

one sees external forms,

blue,

of a blue color,
blue in all directions
radiantly blue,
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness
one sees external forms,
yellow,
of a yellow color,
yellow in all directions
radiantly yellow,
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness
one sees external forms,
red,
of a red color,
red in all directions
radiantly red,
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness
one sees external forms,
white,
of a white color,
white in all directions
radiantly white,
there is the perception:

'The mastery of passion is known and seen.'

Beggars, for the complete understanding of passion these eight things must be developed."

Sutta 93

Aṭṭha-Vimokkha Suttaṃ

The Spheres of Deliverance from Passion

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Broke Tooth!" they responded.

"Beggars, for the complete understanding of passion eight things must be developed.

What eight?

Seeing the materiality of material.

**Perceiving personal immateriality
one sees external forms.**

**Thinking 'How pure!'
he is intent on that.**

**Elevating himself above all perceptions of materiality,
allowing perceptions of resistance to subside,
not scrutinizing perceptions of diversity,
thinking:**

'Un-ending is space.'

he enters into and makes a habitat of the Dimension of Space.

**Elevating himself completely above the Dimension of Unending Space,
thinking:**

'Unending is consciousness.'

**he enters into and makes a habitat of the Dimension of Unending
Consciousness.**

**Elevating himself completely above the Dimension of Unending
Consciousness,
thinking:**

'There is nothing to own there.'

he enters into and makes a habitat of the Dimension of No Things There.

**Elevating himself completely above the Dimension of No Things There
he enters into and makes a habitat of the Dimension of Neither-perception-
nor-non-perception.**

**Elevating himself completely above the Dimension of Neither-perception-
nor-non-perception,
he enters into and makes a habitat of
the ending of sense-perception.**

**Beggars, for the complete understanding of passion these eight things must
be developed."**

