

**Anguttara Nikāya
Navaka-Nipātā**

The Book of Nines

Selected Suttas

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

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

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

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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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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 laid the foundations of these *Dhamma* resources:
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Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
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To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:

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

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

Buddha Dust

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

Scorn Not the Beggar

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

Anguttara Nikāya
Navaka-Nipātā

The Book of Nines

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

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

Evam Me Sutaṃ

I Hear Tell:



Once upon a time, The
Consummately Self-Awakened,
Rājagaha revisiting,
Vulture's-head rock.

There then Sutava the Wanderer
approached The Consummately
Self-Awakened. and
drew near.

Having drawn near
he exchanged greetings together

with The Consummately Self-Awakened.

Having exchanged greetings and
shared friendly talk
he took a seat to one side.

Seated to one side then,
Sutava the Wanderer said this
to The Consummately Self-Awakened:

"There was once, Bhante,
a time when The Consummately Self-Awakened,
this very Rājagaha revisiting,
Vulture Head.

There, Bhante,

**I heard this
from the mouth,
received this
from the mouth of
The Consummately Self-Awakened:**

**'The beggar, Sutava,
who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these five manners of
carrying on:**

**A corruptions-eliminated beggar
cannot behave with
the purpose of cutting off
breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.'**

**I hope, bhante,
I well-heard,
well-grasped,
well-meditated on,
well set up
what The Consummately Self-Awakened said?"**

"That you have, Sutava!

**That you have
well-heard
well-grasped
well-meditated on
well set up!**

**Previously I have, and
currently I say thus,
Sutava:**

**'The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on.**

**A corruptions-eliminated beggar
cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
wishes.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
repugnance.**

**A corruptions-eliminated beggar
cannot behave
such as to act
stupidly.**

**A corruptions-eliminated beggar
cannot behave
such as to act
in fear.'**

**Previously I have,
and currently I say thus,
Sutava.**

**The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave**

**in these nine manners
of carrying on."**

AN 9.7

**There then Sajjha the Wanderer
approached The Consummately Self-Awakened. and
drew near.**

**Having drawn near
he exchanged greetings
together with The Consummately Self-Awakened.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

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

**"There was once, Bhante,
a time
when The Consummately Self-Awakened,
this very Rājagaha revisiting,
Vulture Head.**

**There, Bhante,
I heard this from the mouth,
received this from the mouth of
The Consummately Self-Awakened:**

**'The beggar, Sajjha,
who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these five
manners of carrying on:**

A corruptions-eliminated beggar

**cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage in things
related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.'**

**I hope, bhante,
I well-heard,
well-grasped,
well-meditated on,
well set up
what The Consummately Self-Awakened said?"**

"That you have, Sutava!

**That you have
well-heard
well-grasped
well-meditated on
well set up!**

**Previously I have, and
currently I say thus,
Sajjha:**

**'The beggar who is arahant,
corruptions eliminated,**

**unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on.**

**A corruptions-eliminated beggar
cannot behave
with the purpose of
cutting off breathing life.**

**A corruptions-eliminated beggar
cannot behave
such as to take by theft
what is not given.**

**A corruptions-eliminated beggar
cannot behave
such as to engage
in things related to copulation.**

**A corruptions-eliminated beggar
cannot behave
such as to knowingly
tell a lie.**

**A corruptions-eliminated beggar
cannot behave
such as to store up
for the pleasure of enjoyment
in the same way
as when earlier living in a house.**

**A corruptions-eliminated beggar
cannot behave
such as to act upon
wishes.**

**A corruptions-eliminated beggar
cannot behave
such as to act**

stupidly.

**A corruptions-eliminated beggar
cannot behave
such as to act
in fear.'**

**Previously I have, and
currently I say thus,
Sajjha.**

**The beggar who is arahant,
corruptions eliminated,
unoccupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowing free,
cannot behave
in these nine
manners of carrying on."**

AN 9.8

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

**There, to the Beggars gathered round,
he said:**

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

**"Nine, beggars,
are men found to exist in the world.**

What nine?

**Arahants,
those reaching for
arahantship;**

**non-returners,
those reaching for
the experience of non-returning;**

once-returners,
those reaching for
the experience of once-returning;
stream-winners,
those reaching for
the experience of stream-winning;
commoners.

These then, beggars
are the nine men
found to exist in the world."

AN 9.9

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

There then, the Venerable Sāriputta,
having arisen earlier,
taking up bowl and robes
entered Sāvatti
on his begging round.

But then the Venerable Sāriputta
said to himself:

"It's too early now
to go around in Sāvatti
for handouts,
how about if I visit
the park of
wanderers of other views?"

Then the Venerable Sāriputta
approached the park of
the wanderers of other views.

Having approached
the wanderers of other views,
he exchanged greetings and
shared friendly talk
and took a seat to one side.

Meanwhile
this was the topic of the talk

**the wanderers of other views
had been sharing
amongst themselves:**

**"Is it always the case, friend,
that whoever still holds on,
on serving their time,
is not absolutely safe from
Niraya,
not absolutely safe from
animal birth,
not absolutely safe from
the ghostly garb,
not absolutely safe from
the abyss,
going bad, and
ruin?"**

**Then the venerable Sāriputta
spoke neither approval
nor belittlement of
the wanderers of other views
but rising from his seat
departed,
without approving
without belittling,
thinking:**

**"I will get my understanding of
this talk
in the presence of The Consummately Self-Awakened."**

**Then the Venerable Sāriputta,
after entering Sāvatti and
making his begging rounds,
having returned from
his food-gathering and
eaten his meal,
approached The Consummately Self-Awakened and
drew near.**

**Having drawn near The Consummately Self-Awakened and
exchanged greetings,
he took a seat to one side.**

Seated to one side, then,
the Venerable Sāriputta said this
to The Consummately Self-Awakened.:

'I, bhante,
having arisen earlier,
taking up bowl and robes,
entered Sāvatti on my begging round.

But then I said to myself:

'It's too early now
to go around in Sāvatti
to beg
how about if I visit
the park
of wanderers of other views?'

Then I approached
the park of
the wanderers of other views.

Having approached
the wanderers of other views,
I exchanged greetings and
shared friendly talk
and took a seat to one side.

Meanwhile this was
the topic of the talk
the wanderers of other views
had been sharing
amongst themselves:

'Is it always the case, friend,
that whoever still holds on,
on serving their time,
is not absolutely safe from
Niraya,
not absolutely safe from
animal birth,
not absolutely safe from
the ghostly garb,
not absolutely safe from
the abyss,

going bad, and
ruin?'

Then I spoke neither approval
nor belittlement of
the wanderers of other views
but rising from my seat
departed,
without approving
without belittling,
thinking:

'I will get my understanding of
this talk
in the presence of The Consummately Self-Awakened.'"

"Some wanderers of other views, Sariputta,
are fools who cannot tell,
but some will know of
one with holding-on
'he holds-on,' and
will know of
one without holding-on
'he is without holding-on'.

'Nine, Sāriputta,
are the persons that
dying while still holding-on,
are absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.'

What nine?

Here Sāriputta,
some person
has brought ethical culture
to fulfillment,

has brought serenity
to fulfillment, but
has not brought wisdom
to fulfillment.

Thoroughly breaking
the five yokes
to lower rebirths
he becomes
midway-thoroughly-cool.

This is, Sāriputta,
the first person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad
and ruin.

Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment,
but has not brought
wisdom
to fulfillment.

Thoroughly breaking
the five yokes
to lower rebirths
he becomes

stopped-foreshortened-thoroughly-cool.

**This is, Sāriputta,
the second person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he becomes
without-own-making-thoroughly-cool.**

**This is, Sāriputta,
the third person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from**

**animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he becomes
with-own-making-thoroughly-cool.**

**This is, Sāriputta,
the fourth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

Again Sāriputta,

**and further than that,
here some person
has brought
ethical culture
to fulfillment,
has brought
serenity
to fulfillment, but
has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the five yokes
to lower rebirths
he goes upstream to
Akaniṭṭha.**

**This is, Sāriputta,
the fifth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
but has not brought
serenity
to fulfillment, and**

**has not brought
wisdom
to fulfillment.**

**Thoroughly breaking
the three yokes-to-rebirth
diminishing lust,
anger and
stupidity,
he becomes
a once-more-goer —
coming only once more to
this world
he makes
an end of pain.**

**This is, Sāriputta,
the sixth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
but has not brought
serenity
to fulfillment, and
has not brought
wisdom**

to fulfillment.

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a one-seeder —
just once reappearing
among men
he makes an end of pain.**

**This is, Sāriputta,
the seventh person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has a measure of
serenity,
and has a measure of
wisdom.**

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a clan-to-claner
two or three times
transmigrating around
in good families**

he makes an end of pain.

**This is, Sāriputta,
the eighth person
that dying
while still holding-on,
is absolutely safe from
Niraya,
absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Again Sāriputta,
and further than that,
here some person
has brought
ethical culture
to fulfillment,
has a measure of
serenity, and has
a measure of
wisdom.**

**Thoroughly breaking
the three
yokes-to-rebirth
he becomes a seven-more-at-most
seven more times
at most
transmigrating around
as god or man
he makes an end to pain.**

**This is, Sāriputta,
the ninth person
that dying
while still holding-on,
is absolutely safe from**

Niraya,

**absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

**Some wanderers of
other views, Sariputta,
are fools
who cannot tell,
but some will know of
one with holding-on
'he holds-on,' and
will know of
one without holding-on
'he is without holding-on.'**

**These are, Sāriputta,
the nine persons
that dying
while still holding-on,
are absolutely safe from**

Niraya,

**absolutely safe from
animal birth,
absolutely safe from
the ghostly garb,
absolutely safe from
the abyss,
going bad and
ruin.**

AN 9.12

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

**There then the Venerable Mahā-Koṭṭhita
approached the Venerable Sāriputta and
drew near.**

**Having drawn near
he exchanged greetings
together with the Venerable Sāriputta.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

**Seated to one side then,
the Venerable Mahā-Koṭṭhita
had this dialog
with the Venerable Sāriputta:**

"How now then, friend Sāriputta:

**'Let *kamma*
to be experienced in this seen thing
be *kamma*
to be experienced
in some future state.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced in some future state
be *kamma*
to be experienced in this seen thing.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma*
to be experienced
as pleasant,
be *kamma***

**to be experienced
as unpleasant.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced
as unpleasant,
be *kamma*
to be experienced as pleasant.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

**'Let *kamma*
that is to be experienced
as thoroughly ripe
be *kamma*
to be experienced as
not thoroughly ripe.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma*
to be experienced
as not thoroughly ripe
be *kamma*
to be experienced
as thoroughly ripe.'**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

'Let *kamma*

that is to be experienced

as a big thing

be *kamma*

to be experienced

as a little thing.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma*

that is to be experienced

as a little thing

be *kamma*

to be experienced

as a big thing.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"How now then, friend Sāriputta:

'Let *kamma*

to be experienced

be *kamma*

not to be experienced.'

Is it aspiring to this

that one leads the holy life

under The Consummately Self-Awakened?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma*

not to be experienced

be *kamma*

to be experienced.'

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

"Not for that, friend."

"How now then, friend Sāriputta:

"Let *kamma*

to be experienced

in this seen thing

be *kamma*

to be experienced

in some future state."

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

Such being asked,

'Not for that, friend'

you have responded.

What then, friend Sāriputta:

"Let *kamma*

to be experienced

in some future state

be *kamma*

to be experienced

in this seen thing."

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?"**

Such being asked,

'Not for that, friend'

you have responded.

How now then, friend Sāriputta:

"Let *kamma*

to be experienced

as pleasant,

be *kamma*

to be experienced

as unpleasant."

Is it aspiring to this

**that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as unpleasant,
be *kamma*
to be experienced
as pleasant.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.'**

How now then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as thoroughly ripe
be *kamma*
to be experienced
as not thoroughly ripe.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.'**

What then, friend Sāriputta:

**'''Let *kamma*
to be experienced
as not thoroughly ripe
be *kamma*
to be experienced
as thoroughly ripe.'''**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

How now then, friend Sāriputta:

**""Let *kamma*
to be experienced
as a big thing
be *kamma*
to be experienced
as a little thing."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**""Let *kamma*
to be experienced
as a little thing
be *kamma*
to be experienced
as a big thing."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

How now then, friend Sāriputta:

**""Let *kamma*
to be experienced
be *kamma*
not to be experienced."**

Is it aspiring to this

**that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

What then, friend Sāriputta:

**"Let *kamma*
not to be experienced
be *kamma*
to be experienced."**

**Is it aspiring to this
that one leads the holy life
under The Consummately Self-Awakened?'**

**Such being asked,
'Not for that, friend'
you have responded.**

**But to what then, friend,
does one aspire
in leading the holy life
under The Consummately Self-Awakened?''**

**"Of that, friend,
which is
unknown,
unseen,
unattained,
unrealized,
unmastered,
it is for the knowing,
seeing,
attaining,
realizing,
mastering of that
for which the holy life
under The Consummately Self-Awakened
is lead."**

**What then, friend,
is that which is
unknown,**

unseen,
unattained,
unrealized,
unmastered,
for the knowing,
seeing,
attaining,
realizing,
mastering of which
the holy life
under The Consummately Self-Awakened
is lead?

'This is Pain,'

This, friend, is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.

It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.

'This is the source
of pain.'

This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.

It is for the knowing,
seeing,
attaining,

**realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**'This is the eradication
of pain.'**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.**

**It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**'This is the walk to walk
to go to the end of pain.'**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered.**

**It is for the knowing,
seeing,
attaining,
realizing,
mastering of this
that the holy life
under The Consummately Self-Awakened
is lead.**

**This, friend,
is that which is
unknown,
unseen,
unattained,
unrealized,
unmastered,
for the knowing,
seeing,
attaining,
realizing,
mastering of which
the holy life
under The Consummately Self-Awakened
is lead."**

AN 9.13

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

**There then the Ancient Samiddhi
approached the Ancient Sāriputto and
drew near.**

**Having drawn near
he exchanged greetings
together with the Ancient Sāriputto.**

**Having exchanged greetings and
shared friendly talk
he took a seat to one side.**

**Then, seated together there,
the Ancient Sāriputto said this
to the Ancient Samiddhi:**

**"What basis is there, Samiddhi,
for the coming of
principled-thinkings
to a man?"**

**"Named form
is the basis, *bhante*."**

"But then, Samiddhi,

from whence get they
diversity?"

"Through data, *bhante*."

"But then, Samiddhi,
what is their
origin?"

"They originate with
touch, *bhante*."

"But then, Samiddhi,
to what are they
joined?"

"They are joined to
sensation, *bhante*."

"But then, Samiddhi,
what is at their
interface?"

"Serenity
is at their
interface, *bhante*."

"But then, Samiddhi,
what
rules them?"

"Mind
rules them, *bhante*."

"But then, Samiddhi,
what is their
uttermost?"

"Wisdom is their
uttermost, *bhante*."

"But then, Samiddhi,
what is their
essence?"

"Freedom is their
essence, *bhante*."

"But then, Samiddhi,
what is their
culmination?"

**"They culminate in
the deathless, *bhante*."**

**"What basis is there, Samiddhi,
for the coming of
principled-thinkings
to a man?"**

**It is this
you were asked.**

**'Named form is the
basis, *bhante*.'**
was what you said.

**'But then, Samiddhi,
from whence get they
diversity?'**

**It is this
you were asked.**

'Through data, *bhante*'
was what you said.

**'But then, Samiddhi,
what is their
origin?'**

**It is this
you were asked.**

**'They originate with
touch, *bhante*'**
was what you said.

**'But then, Samiddhi,
to what are they
joined?'**

**It is this
you were asked.**

**'They are joined to
sensation, *bhante*.'**
was what you said.

**'But then, Samiddhi,
what is at their
interface?'**

**It is this
you were asked.**

**'Serenity is at their
interface, *bhante*'
was what you said.**

**'But then, Samiddhi,
what rules them?'**

**It is this
you were asked.**

**'Mind
rules them, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
uttermost?'**

**It is this
you were asked.**

**'Wisdom is their
uttermost, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
essence?'**

**It is this
you were asked.**

**'Freedom is their
essence, *bhante*'
was what you said.**

**'But then, Samiddhi,
what is their
culmination?'**

**It is this
you were asked.**

**'They culminate in
the deathless, *bhante*'
was what you said.**

Well done!

Well done, Samiddhi!

**Well indeed, Samiddhi,
have you answered
the questions asked!**

**But don't let it
go to your head!"**

AN 9.14

**There, to the beggars gathered round,
The Consummately Self-Awakened said this:**

**"There are these nine
perceptions, beggars,
which,
made a big thing of,
have great fruit
are of great advantage;
lead on to the deathless,
culminate in the deathless.**

What nine?

**Perception of
the ugly,
perception of
death,
perception of
the revolting nature of food,
perception of
non-indulgence in all worlds,
perception of
change,
perception of
pain in change,
perception of
not-self in the painful,
perception of
letting go,
perception of
dispassion.**

These are those nine

perceptions, beggars,
which,
made a big thing of,
have great fruit
are of great advantage;
lead on to the deathless,
culminate in the deathless."

AN 9.16

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

There then he addressed the beggars:

"Beggars!"

"*Bhante!*" the beggars responded.

The Consummately Self-Awakened said this:

"Nine, beggars,
follow from earlier-endings.

What nine?

From the ending of
sensual-perception,
the first knowing commences.

From the ending of
thinking and pondering,
the second knowing commences.

From the ending of
enthusiasm,
the third knowing commences.

From the ending of
exhalation and inhalation
the fourth knowing commences.

From the ending of
perception of form
the Sphere of Space commences.

From the ending of
the Sphere of Space,

the Sphere of Consciousness commences.

**From the ending of
the Sphere of Consciousness
the Sphere of Nothing's To Be Had Here commences.**

**From the ending of
the Sphere of Nothing's To Be Had Here
the Sphere of Neither-Perception-nor-Non-perception commences.**

**From the ending of
the Sphere of Neither-Perception-nor-Non-perception
the sphere of the ending of perception of sense-experience commences.**

**These then, beggars,
are the nine that
follow from earlier-endings."**

AN 9.31

**Once upon a time The Ancient Ānanda,
Kosambī revisiting,
Ghosita park.**

**There then, The Ancient Ānanda
said this to the beggars:**

"Friends, Beggars!"

**Then, "Friend!"
said the beggars to The Ancient Ānanda
in response.**

**The Ancient Ānanda
said this:**



**"How snappy, friends!
How striking, friends!
That is,
in so far as that
The Consummately Self-
Awakened,
knower,
seer,
arahant,
highest-self-awakened one,
awoke to this excellent**

opportunity for

**beings to get away from
their ensnarement,
overcome
grief and lamentation,
dissolve
pain and misery,
master
the method for
seeing *Nibbāna*
for one's self,
where eye
will be such that
of the sphere of forms
there will be no
resultant
personal experience;
where ear
will be such that
of the sphere of sounds
there will be no
resultant
personal experience;
where nose
will be such that
of the sphere of scents
there will be no
resultant
personal experience;
where tongue
will be such that
of the sphere of tastes
there will be no
resultant
personal experience;
where body
will be such that
of the sphere of touches
there will be no**

resultant
personal experience."

This said,
The Ancient Udayi said this
to the Ancient Ānanda:

"Is there perceiving,
then, friend Ānanda,
in a sphere
where there is no
resultant
personal experience, or
is there no perceiving?"

"There is perceiving, friend,
in a sphere
where there is no
resultant
personal experience,
not no perceiving."

"What perceiving
is there then, friend,
in a sphere
where there is no
resultant
personal experience?"

"Here, friend, a beggar
rising above
all perception of
forms,
putting away
perception of
reaction,
not attending in mind to
perception of
diversity,
thinking,
'Endless space'
arises in and
inhabits
the Sphere of Space.

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

**Again,
deeper than that, friend,
a beggar,
rising above
the whole
Sphere of Space,
thinking,
'Endless consciousness'
arises in and
inhabits
the Sphere of Consciousness.**

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

**Again,
deeper than that, friend,
a beggar,
rising above
the whole Sphere of Consciousness,
thinking,
'There is nothing to be had here'
arises in and
inhabits
the Sphere Where Nothing's to be Had.**

**Thus then, friend,
there is perceiving
but of that sphere
there is no
resultant
personal experience.**

Once upon a time, friends,
I was Sakate-land residing,
Deer Park,
Anjana Forest.

There then, friends,
Jatilagahiya *bhikkhuni*
approached and
drew near.

Having drawn near
she gave greeting and
stood to one side:

Standing to one side, then, friends,
the *bhikkhuni* Jatilagahiya
said this to me:

'That serenity,
bhante Ānanda,
which is not bent on
nor bent away,
not with own-made-restraint
held in restraint,
on its freedom standing,
on its stand content,
on its contentment unafraid,
of this serenity,
bhante Ānanda,
what is the fruit
spoken of by The Consummately Self-Awakened?'

When, friends,
the *bhikkhuni* Jatilagahiya
had thus spoken,
I said this:

'That serenity, sister,
which is not bent on
nor bent away,
not with own-made-restraint
held in restraint,
on its freedom standing,
on its stand content,
on its contentment unafraid,

of this serenity, sister,
answer-knowing omniscience
is the fruit
spoken of by The Consummately Self-Awakened.'

Thus then, friends,
there is perceiving
but of that sphere
there is no
resultant
personal experience."

AN 9.37

Once upon a time The Consummately Self-Awakened,
revisiting Malla-land,
the market-town named Sandy-bank-propper.

There then The Consummately Self-Awakened,
having arisen previously,
taking bowl and robes,
entered Uruvelakappa
on his begging round.

Having gone his rounds
in Sandy-bank-propper,
having eaten and
returned,
he addressed elder Ānanda saying:

"Stay right here, Ānanda,
while I abide
plunging into Great Woods
for the afternoon sitting."

"Even so, *bhante*,"
responded Ānanda to
The Consummately Self-Awakened.

There then The Consummately Self-Awakened
plunged into Great Woods,
to abide the day
sitting at the root of
a certain tree.

There then Tapusso, the housefather,

approached elder Ānanda and
drew near.

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

Seated to one side then,
Tapusso, the householder,
addressed elder Ānanda
saying this to him:

"We householders,
venerable Ānanda,
amass
sensual pleasures,
find joy in
sensual pleasures,
are intent on
sensual pleasures,
delight in
sensual pleasures.

To us householders, venerable,
amassing
sensual pleasures,
finding joy in
sensual pleasures,
intent on
sensual pleasures,
delighting in
sensual pleasures,
this appears like a cliff,
that is to say:
abandoning.

I have heard this, *bhante*:

'In this *Dhamma-Vinaya*,
young,
very young
bhikkhus
hearts leap up,
brighten up,

stand independent,
freed,
seeing:

"This is tranquility".

Surely here, *bhante*,
with this *Dhamma-Vinaya*,
bhikkhus are
differentiated from
the great mass of people
that is to say
in the matter of
abandoning."

"Now this, householder,
is a talk
we should see The Consummately Self-Awakened about.

Let us draw near and
approaching The Consummately Self-Awakened
relate this matter to him.

However The Consummately Self-Awakened explains it,
that is how we should
bear it in mind."

"Even so *bhante!*"
said Tapusso, the householder
to Ānanda in response.

There then the elder Ānanda
together with Tapussa, the householder,
drew near The Consummately Self-Awakened.

Drawing near and
giving salutation,
they took seats to one side.

Seated to one side then,
Ānanda said this
to The Consummately Self-Awakened:

"Just now, *bhante*,
Tapusso, the Householder,
said this to me:

'We householders, venerable Ānanda,
amass

sensual pleasures,
find joy in
sensual pleasures,
are intent on
sensual pleasures,
delight in
sensual pleasures.

To us householders, venerable,
amassing
sensual pleasures,
finding joy in
sensual pleasures,
intent on
sensual pleasures,
delighting in
sensual pleasures,
this appears like a cliff,
that is to say:
abandoning.

I have heard this, *bhante*:

"In this *Dhamma-Vinaya*, young,
very young *bhikkhus*
hearts leap up,
brighten up,
stand independent,
freed,
seeing:

'This is tranquility'".

Surely here, *bhante*,
with this *Dhamma-Vinaya*,
bhikkhus are
differentiated
from the great mass of people
that is to say
in the matter of
abandoning.'"

"So it is, Ānanda!

So it is!

Even I, Ānanda,
before my self-awakening,
self-awakening
not yet achieved,
still just an awakening being,
thinking to myself:

'It is a good thing,
this abandoning.'

Yet my heart, Ānanda,

at this abandoning,
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'What is the driving force,
what is it that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing

"This is tranquillity"?

Then, Ānanda,

I thinking to myself:

'I have not seen
the disadvantage of
sensuality, and
thus have not made
a big thing of that,
the advantage of
abandoning
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom in this
abandoning,
seeing

"This is tranquillity."

Then, Ānanda,

I thinking to myself:

'Suppose then

**I examine the disadvantages of
sensuality**

**make a big thing of that,
achieving the advantage of
abandoning,**

I would to appreciate it.

In that way

my heart,

should leap up,

should become clear,

should find self-assurance,

should find freedom,

in this abandoning,

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

isolating myself from

sense pleasures,

isolating myself from

unskillful things,

with thinking,

with re-examination

isolation-born pleasureable-enthusiasm

I entered into and

abode in

the first knowing.

Then, Ānanda,

after a time,

**examining the disadvantages of
sensuality,**

making a big thing of that,

achieving the advantage of

abandoning,

appreciating that,

my heart

leaped up,

became clear,
found self-assurance,
found freedom,
in this
abandoning,
seeing
'This is tranquillity.'

Then, Ānanda,
after a time,
isolated from
sensuality,
isolating myself from
unskillful things,
with thinking,
with re-examination,
appreciation of
the peace
born of solitude,
gave rise to
inhabiting the first knowing.

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying sensuality
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying sensuality
arose in me, and

**this was for me,
affliction.**

**Then, Ānanda,
I thinking to myself:**

**'It is a good thing,
this being distant from
sensuality,
being distant from
unskillful things,
yet my heart,
at this being distant from
sensuality,
this being distant from
unskillful things,
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing**

"This is tranquillity."

**Then, Ānanda,
I thinking to myself:**

**'What is the driving force,
what is it
that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing**

"This is tranquillity"?'

**Then, Ānanda,
I thinking to myself:**

**'I have not seen the
disadvantage of
sensuality, and
thus have not made
a big thing of that,**

the advantage of
abandoning
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this abandoning,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:

'Suppose then
I examine the
disadvantages of
sensuality
make a big thing of that,
achieving the advantage of
abandoning,
I would to appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this abandoning,
seeing
"This is tranquillity."

Then, Ānanda,
after a time,
examining the
disadvantages of
sensuality,
making a big thing of that,
achieving the

advantage of
abandoning,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this abandoning,
seeing
'This is tranquillity.'

Then, Ānanda,
after a time,
resolving
thinking and
re-examination
internally self-possessed
whole-heartedly single-minded
without thinking
without re-examination
appreciation of the peace
born of serenity
gave rise to
inhabiting the second knowing.

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying thinking
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and

mental studies
accompanying thinking
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this resolving of thinking,
yet my heart,
at this resolving of thinking
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen the
disadvantage of thinking, and
thus have not made
a big thing of that,
the advantage of resolving thinking
has not been achieved and
thus has not been
appreciated.

**That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this abandoning,
seeing
"This is tranquillity."**

Then, Ānanda,

I thinking to myself:

**'Suppose then I examine
the disadvantages of thinking
make a big thing of that,
achieving the advantage of
resolving thinking,
I would to appreciate it.**

In that way

**my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this resolving of thinking,
seeing
"This is tranquillity."**

Then, Ānanda,

**after a time,
examining the disadvantages of
thinking,
making a big thing of that,
achieving the
advantage of resolving thinking,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this abandoning,
seeing**

'This is tranquillity.'

**Then, Ānanda,
I thinking to myself:**

**'How about if I,
without desire for ease,
living detached,
recollected and
self-possessed,
experiencing for myself
that bodily pleasure of which
the Aristocrats say:**

"Recollected, detached - that's a sweet life!"

**rise up into and
inhabit the third knowing?'**

**And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying desire for
ease
arose in me, and
this was for me,
affliction.**

**In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying desire for
ease
arose in me,
and this was for me,
affliction.**

Then, Ānanda,

I thinking to myself:

**'It is a good thing,
this being without
desire for ease,
yet my heart,
at this being without desire for
ease
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'**

Then, Ānanda,

I thinking to myself:

**'What is the driving force,
what is it
that results
in my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''**

Then, Ānanda,

I thinking to myself:

**'I have not seen
the disadvantage of
the pleasures of
detachment, and
thus have not made
a big thing of that,
the advantage of
being without desire for
ease
has not been achieved and
thus has not been
appreciated.'**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
pleasures of detachment
make a big thing of that,
achieving the advantage of
being without desire for
ease,
I would to appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,
examining the disadvantages of
pleasures of detachment,
making a big thing of that,
achieving the advantage of
being without desire for
ease,
appreciating that,**

my heart
leaped up,
became clear,
found self-assurance,
found freedom,
in this being without desire for
ease,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:
'How about if I,
letting go of pleasures,
letting go of pains,
settling down
the preceding
mental ease and mental pain,
being without
pain and pleasure,
detached,
recollected,
surpassingly pure
rise up into and
inhabit
the fourth knowing?'

And, Ānanda,
as I inhabited this habitat,
perceptions and
mental studies
accompanying detachment
arose in me,
and this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me

as I inhabited this habitat,
perceptions and
mental studies
accompanying detachment
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without
pain and pleasure,
yet my heart,
at this being without
pain and pleasure
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantages of
the pleasures of detachment, and
thus have not made

**a big thing of that,
the advantages of
being without
pain and pleasure
has not been achieved and
thus has not been
appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without
pain and pleasure,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages
accompanying detachment
make a big thing of that,
achieving the advantages of
being without
pain and pleasure,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without
pain and pleasure,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,**

examining the disadvantages of
the pleasures of detachment,
making a big thing of that,
achieving the advantage of
being without
pain and pleasure,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without
pain and pleasure,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:
'How about if I,
passing beyond
all perception of form
settling down perception of
difference,
thinking:
"Endless Space!"
were to rise up into and inhabit
The Sphere of Space?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
forms
arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,

even so,
for me
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
forms
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without
perception of forms,
yet my heart,
at this being without
perception of forms
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantage of

the perception of forms, and
thus have not made
a big thing of that,
the advantage of being without
perception of forms
has not been achieved and
thus has not been
appreciated.

That is why my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without
perception of shapes,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:
'Suppose then I examine
the disadvantages of
perception of forms
make a big thing of that,
achieving the advantage of
being without
perception of forms,
I would appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without
perception of forms,
seeing
"This is tranquillity."

Then, Ānanda,
after a time,

examining the disadvantages of
perception of forms,
making a big thing of that,
achieving the advantage of
being without
perception of forms,
appreciating that,
my heart
leaped up,
became clear,
found self-assurance,
found freedom,
in this being without
perception of forms,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:

'How about if I,
settling down
the whole of
the Sphere of Space,
thinking:

"Endless Consciousness!"
were to rise up into and inhabit
The Sphere of Consciousness?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Space arose in me, and
this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me

**as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Space arose in me,
and this was for me,
affliction.**

**Then, Ānanda,
I thinking to myself:**

**'It is a good thing,
this being without perception of
the Sphere of Space,
yet my heart,
at this being without perception of
the Sphere of Space
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing**

"This is tranquillity."'

**Then, Ānanda,
I thinking to myself:**

**'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing**

"This is tranquillity"?''

**Then, Ānanda,
I thinking to myself:**

**'I have not seen
the disadvantage of
the perception of
the Sphere of Space, and
thus have not made**

**a big thing of that,
the advantage
of being without perception of
the Sphere of Space
has not been achieved and
thus has not been
appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
the Sphere of Space,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
perception of the Sphere of Space
make a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Space,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being
without perception of
the Sphere of Space,
seeing
"This is tranquillity."**

Then, Ānanda,

after a time,
examining the disadvantages of
perception of
the Sphere of Space,
making a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Space,
appreciating that,
my heart leaped up,
became clear,
found self-assurance,
found freedom,
in this being without perception of
the Sphere of Space,
seeing
'This is tranquillity.'

Then, Ānanda,
I thinking to myself:

'How about if I,
settling down the whole of
the Sphere of Consciousness,
thinking:

"There is Nothing to be Had Here"
rise up into and inhabit
The Sphere Where Nothing Is to be Had?

And, Ānanda,
as I inhabited this habitat,
perceptions and mental studies
accompanying perception of
the Sphere of Consciousness
arose in me,
and this was for me,
affliction.

In the same way, Ānanda,
as for some happy person,
should some pain arise,
it would be an affliction,
even so,

for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
the Sphere of Consciousness
arose in me,
and this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
the Sphere of Consciousness,
yet my heart,
at this being without perception of
the Sphere of Consciousness
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,
I thinking to myself:

'I have not seen
the disadvantage of

the perception of
the Sphere of Consciousness, and
thus have not made
a big thing of that,
the advantage of
being without perception of
the Sphere of Consciousness
has not been achieved and
thus has not been
appreciated.

That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
the Sphere of Consciousness,
seeing
"This is tranquillity."

Then, Ānanda,
I thinking to myself:

'Suppose then
I examine the disadvantages of
perception of
the Sphere of Consciousness
make a big thing of that,
achieving the advantage of
being without perception of
the Sphere of Consciousness,
I would appreciate it.

In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without perception of
the Sphere of Consciousness,

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

examining the disadvantages of
perception of

the Sphere of Consciousness,

making a big thing of that,

achieving the advantage of

being without perception of

the Sphere of Consciousness,

appreciating that,

my heart leaped up,

became clear,

found self-assurance,

found freedom,

in this being without perception of

the Sphere of Consciousness,

seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'How about if I,

settling down

the whole of The Sphere Where Nothing Is to be Had,

rise up into and

inhabit

the Sphere Where There Is Neither-perception-nor-non-perception?

And, Ānanda,

as I inhabited this habitat,

perceptions and

mental studies

accompanying perception of

The Sphere Where Nothing Is to be Had

arose in me,

and this was for me,

affliction.

In the same way, Ānanda,

as for some happy person,

should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
The Sphere Where Nothing Is to be Had
arose in me,
and this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
The Sphere Where Nothing Is to be Had,
yet my heart,
at this being without perception of
The Sphere Where Nothing Is to be Had
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?'

Then, Ānanda,

I thinking to myself:

**'I have not seen the disadvantage of
the perception of
The Sphere Where Nothing Is to be Had, and
thus have not made
a big thing of that,
the advantage of being without perception of
The Sphere Where Nothing Is to be Had
has not been achieved and
thus has not been appreciated.**

**That is why
my heart,
does not leap up,
does not become clear,
does not find self-assurance,
does not find freedom,
in this being without perception of
The Sphere Where Nothing Is to be Had,
seeing
"This is tranquillity."**

**Then, Ānanda,
I thinking to myself:**

**'Suppose then
I examine the disadvantages of
perception of
The Sphere Where Nothing Is to be Had
make a big thing of that,
achieving the advantage of
being without perception of
The Sphere Where Nothing Is to be Had,
I would appreciate it.**

**In that way
my heart,
should leap up,
should become clear,
should find self-assurance,
should find freedom,
in this being without perception of
The Sphere Where Nothing Is to be Had,**

seeing

"This is tranquillity."

Then, Ānanda,

after a time,

examining the disadvantages of
perception of

The Sphere Where Nothing Is to be Had,

making a big thing of that,

achieving the advantage of

being without perception of

The Sphere Where Nothing Is to be Had,

appreciating that,

my heart

leaped up,

became clear,

found self-assurance,

found freedom,

in this being without perception of

The Sphere Where Nothing Is to be Had,

seeing

'This is tranquillity.'

Then, Ānanda,

I thinking to myself:

'How about if I,

settling down the whole of

the Sphere Where There Is Neither-perception-nor-non-perception,

were to rise up into and

inhabit

the Ending of Perception of Sense-experience?

And, Ānanda,

as I inhabited this habitat,

perceptions and

mental studies

accompanying perception of

the Sphere Where There Is Neither-perception-nor-non-perception

arose in me,

and this was for me,

affliction.

In the same way, Ānanda,

as for some happy person,
should some pain arise,
it would be an affliction,
even so,
for me
as I inhabited this habitat,
perceptions and
mental studies
accompanying perception of
the Sphere Where There Is Neither-perception-nor-non-perception
arose in me, and
this was for me,
affliction.

Then, Ānanda,
I thinking to myself:

'It is a good thing,
this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception,
yet my heart,
at this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception
did not leap up,
did not become clear,
did not find self-assurance,
did not find freedom,
seeing
"This is tranquillity."'

Then, Ānanda,
I thinking to myself:

'What is the driving force,
what is it
that results in
my heart
not leaping up,
not existence clear,
not finding self-assurance,
not finding freedom
seeing
"This is tranquillity"?''

Then, Ānanda,

I thinking to myself:

**'I have not seen the disadvantage of
the perception of
the Sphere Where There Is Neither-perception-nor-non-perception, and
thus have not made
a big thing of that,
the advantage of
being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception
has not been achieved and
thus has not been appreciated.**

That is why

my heart,

does not leap up,

does not become clear,

does not find self-assurance,

does not find freedom,

in this being without perception of

**the Sphere Where There Is Neither-perception-nor-non-perception,
seeing**

"This is tranquillity."

Then, Ānanda,

I thinking to myself:

'Suppose then

**I examine the disadvantages of
perception of**

the Sphere Where There Is Neither-perception-nor-non-perception

make a big thing of that,

achieving the advantage of

being without perception of

the Sphere Where There Is Neither-perception-nor-non-perception,

I would to appreciate it.

In that way

my heart,

should leap up,

should become clear,

should find self-assurance,

should find freedom,

**in this being without perception of
the Sphere Where There Is Neither-perception-nor-non-perception,
seeing
"This is tranquillity."**

**Then, Ānanda,
after a time,
settling down the whole of
the Sphere Where There Is Neither-perception-nor-non-perception,
I rose up into and
inhabited
the Ending of Perception and Sense-experience and
with wisdom saw:
the corrupting influences
are thoroughly eradicated in me.**

**And as long, Ānanda,
as I had not
entered into and
emerged from
these nine following-upon-earlier-beginning-state attainments,
in both forward and
reverse order,
neither did I profess
in the world
with its gods,
with its Māras,
with its Brahma
with its Shamen and Brahmins
with its devas and humans
an unsurpasable
highest
self-awakening,
consummate
self-awakening.**

**But, Ānanda,
when I had
entered into and
emerged from
these nine 'following-upon-each-precursor'-state-attainments,
in both forward and**

reverse order,
I did profess
in the world
with its gods,
with its Māras,
with its Brahma
with its Shamen and Brahmins
with its devas and humans
an unsurpasable
highest
self-awakening,
consummate
self-awakening.

And then,
deeper than that,
knowing and
vision arose,
and I knew:

'Unshakable is my heart's release!
this is my final life
there is now no further existence.'"

AN 9.41

Once upon a time The Ancient Ānanda,
Kosambī revisiting,
Ghosita park.

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

"'Bodily realization,
bodily realization'
it is said, friend,
to what extent then, friend,
does The Consummately Self-Awakened
speak of bodily realization?'"

**"Here, friend,
in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas he
habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
resolving thinking and re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of serenity,
there arises and abides
the second knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts**

with body.

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and
indifferent to enthusiasm
recollected and
self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected,
taking it easy.'**

**there arises and abides
the third knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,**

without pain
but without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.

To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
the sphere of space,
thinking:**

**'Endless consciousness'
there arises and abides
the sphere of consciousness.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself
entirely above
the sphere of consciousness,
thinking:**

**'There is nothing to be had here.'
there arises and abides
the sphere of nothing to be had.**

**And whatsoever
whatever**

**is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself
entirely above
the sphere of nothing to be had,
there arises and abides
the sphere of neither-perception-nor-non-perception.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body.**

**To just this extent,
bodily realization
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself
entirely above
the sphere of neither-perception-nor-non-perception,
there arises and abides
the sphere where
perception of sense-experience end.**

**And whatsoever
whatever**

is its sphere of influence,
suchis suchas
he habitually contacts
with body.

To just this extent
bodily realization
is spoken of
by The Consummately Self-Awakened as
without compass."

To this extent, friend,
does The Consummately Self-Awakened
speak of
'bodily realization'."

AN 9.43

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

"'Wisdom-freed,
wisdom-freed'
it is said, friend,
to what extent then, friend,
does The Consummately Self-Awakened
speak of being 'wisdom-freed'?"

"Here, friend, in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and
with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing and

this is understood wisely.

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend, in a *bhikkhu*
resolving thinking and
re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of serenity,
there arises and abides
the second knowing and
this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and
indifferent to enthusiasm
recollected and
self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected, taking it easy.'
there arises and abides
the third knowing and
this is understood wisely.**

To just this extent,

being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,
without pain but
without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space
and this is understood wisely.

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of space,
thinking:**

**'Endless consciousness'
there arises and abides
the sphere of consciousness
and this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend, in a *bhikkhu*
raising himself entirely above
the sphere of consciousness,
thinking:**

**'There is nothing to be had here.'
there arises and abides
the sphere of nothing to be had and
this is understood wisely.**

**To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above**

the sphere of unreality,
there arises and abides
the sphere of neither-perception-nor-non-perception and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above
the sphere of neither-perception-nor-non-perception,
there arises and abides
the sphere where
perception of sense-experience ends, and
this is understood wisely.

To just this extent,
being wisdom-freed
is spoken of
by The Consummately Self-Awakened as
'without compass.'

To this extent, friend,
does The Consummately Self-Awakened
speak of being
'wisdom-freed'."

AN 9.4

There then the venerable Udāyin
visited the Ancient Ānanda, and,
after exchanging greetings,
sat down at one side.

Seated at one side, then,
the venerable Udāyin said this
to the Ancient Ānanda:

""Two measure-freed,
two measure-freed'
it is said, friend,

to what extent then, friend,
does The Consummately Self-Awakened
speak of being
'two measure-freed'?"

"Here, friend,
in a *bhikkhu*
separating himself from
sense pleasures,
separating himself from
unskillful things,
with thinking and
with re-examination,
with the appreciation of
the pleasure of solitude,
there arises and abides
the first knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
resolving thinking and
re-examination,
internally pacified,
whole-heartedly single-minded,
without thinking,
without re-examination,
with the appreciation of
the pleasure of knowing,

**there arises and abides
the second knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
living detached and indifferent to
enthusiasm
recollected and self-aware,
experiencing that bodily ease
spoken of by the Aristocrat as:
'Detached, recollected, taking it easy.'**

**there arises and abides
the third knowing.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,**

in a *bhikkhu*
letting go of pleasure,
letting go of pain,
antecedent mental ease and
mental pain
settling down,
without pain but
without pleasure,
detached,
recollected,
all-around perfectly pure,
there arises and abides
the fourth knowing.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
form-perception,
settling down
sensory reaction,
not bringing to mind
perceptions of diversity,
thinking:

'Endless space'
there arises and abides
the sphere of space.

And whatsoever

whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body
and this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of space,
thinking:

'Endless consciousness'
there arises and abides
the sphere of consciousness.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'

And again,
deeper than that, friend,
in a *bhikkhu*
raising himself entirely above
the sphere of consciousness,
thinking:

'There is nothing to be had here..'

**there arises and abides
the sphere of nothing to be had.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above
the sphere of nothing to be had,
there arises and abides
the sphere of neither-perception-nor-non-perception.**

**And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.**

**To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as
'encompassed.'**

**And again,
deeper than that, friend,
in a *bhikkhu*
rising himself entirely above**

the sphere of neither-perception-nor-non-perception,
there arises and abides
in the sphere where
perception of sense-experience ends.

And whatsoever
whatever
is its sphere of influence,
suchis suchas
he habitually contacts
with body and
this is understood wisely.

To just this extent,
being by two-measures-freed
is spoken of
by The Consummately Self-Awakened as being
'without compass.'

To this extent, friend,
does The Consummately Self-Awakened
speak of being
'by two-measures-freed'."

AN 9.45

There the venerable Udāyin
visited The Ancient Ānanda and,
after exchanging greetings and salutations,
sat down at one side.

Seated to one side then,
he said this
to The Ancient Ānanda:

"*Nibbāna* in this seen thing!
Nibbāna in this seen thing!', friend,
so it is said.

To what extent then, friend,
has The Consummately Self-Awakened spoken of
Nibbāna in this seen thing?"

"Here, friend, a *bhikkhu*
separating himself from
sense pleasures,

separating himself from
unskillful things,
with thinking,
with re-examination
isolation-born pleasurable-enthusiasm
rises up into and makes a habitat of
the first knowing.

And whatever is whatever
of that sphere
that is such as
that which he lives
touching with body and
understanding with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.

Again, friend,
deeper than that,
a beggar,
dissolving thinking and re-examination,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without re-examination,
rises up into and makes a habitat of
the second knowing.

And whatever is whatever
of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of
by The Consummately Self-Awakened.

Again, friend,

deeper than that,
a beggar,
with the vanishing of enthusiasm,
and living detached,
minding,
self-aware,
and pleased,
experiencing in his own body
that of which the Aristocrats speak
when they say:

'Detached, minding, he lives pleasantly'
rises up into and makes a habitat of
the third knowing.

And whatever is
whatever
of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.

To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.

Again, friend,
deeper than that, a beggar,
letting go of pleasures,
letting go of pains,
settling down
the antecedent mental ease and
mental pain,
without pain,
but without pleasure,
detached,
recollected,
surpassingly pure
rises up into and
makes a habitat of
the fourth knowing.

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
passing beyond all
perception of form,
settling down perception of
difference,
thinking:
'Endless Space'
he rises up into and
makes a habitat of
the sphere of space.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend, deeper than that, a beggar,
settling down the whole of
the sphere of Space,
thinking:
'Endless Consciousness'
he rises up into and
makes a habitat of**

the sphere of consciousness.

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of consciousness,
thinking:**

**'There is nothing to be had here'
he rises up into and makes a habitat of
the sphere of nothing's had there.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of nothing's had there,
he rises up into and
makes a habitat of
the sphere of neither-perception-nor-non-perception.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
understands with wisdom.**

**To just this extent then friend,
is a circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened.**

**Again, friend,
deeper than that,
a beggar,
settling down the whole of
the sphere of neither-perception-nor-non-perception,
he rises up into and
makes a habitat of
the ending of perception of sense-experience.**

**And whatever is
whatever of that sphere
that is such as
that which he lives
touching with body and
seeing with wisdom.**

**There he sees
that he has thoroughly
eradicated
the corrupting influences.**

**To just this extent then friend,
is a non-circumstantial
Nibbāna in this seen thing
spoken of by The Consummately Self-Awakened."**



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