

**Anguttara Nikāya
Aṭṭhaka-Nipātā**

The Book of Eights

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
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E.M. Hare, I.B. Horner,
and all those too little-sung heros
that laid the foundations of these *Dhamma* resources:
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To the translators:
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To the face-to-face teachers:

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

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

Buddha Dust

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

Scorn Not the Beggar

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

Anguttara Nikāya
Aṭṭhaka-Nipātā

The Book of Eights

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,
Sāvatti Town,
Anāthapiṇḍika Park,
Jeta Grove,
The Consummately Self-Awakened 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.**

AN 8.5

**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,
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 Consummately Self-Awakened is
the source of *Dhamma*,
our guide,
our protector.**

**It would clearly be
for our good, Venerable,
if The Consummately Self-Awakened were to
explain the meaning of this;
when the beggars hear this
from The Consummately Self-Awakened
they will retain it in mind."**

**"Very well, then, beggars!
Pay Attention!
Give Ear!
I will speak!"**

**And those beggars responding:
"Venerable!"**

The Consummately Self-Awakened 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.**

AN 8.6

**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.

AN 8.17

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.

AN 8.18

Once upon a time The Consummately Self-Awakened,
Āḷavi-town,
Aggālave shrine revisiting.

There then Hatthaka Āḷavaka
surrounded by *Upāsakas*,
some five-hundred by count,
approached The Consummately Self-Awakened.

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

When they were seated to one side then
The Consummately Self-Awakened 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 Consummately Self-Awakened
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 gathering a great company.**

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

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

**There then Hatthaka Ālavaka,
instructed,
made enthusiastic,
aroused,
convinced
by *Dhamma*-talk from
The Consummately Self-Awakened,
rose from his seat,
saluted, and
keeping The Consummately Self-Awakened to his right,
departed.**

**There then The Consummately Self-Awakened
not long after the departure of
Hatthaka Ālavaka
addressed the beggars:**

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

What eight?

**Convinced, beggars,
is Hatthaka Ālavaka,
virtuous, beggars,
is Hatthaka Ālavaka,
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."

AN 8.24

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."

AN 8.27

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

**There then Old-Man Sāriputta
came upon The Consummately Self-Awakened and
approached.**

**Having approached The Consummately Self-Awakened,
saluting,
he took a seat to one side.**

**Then with Old-Man Sāriputta
sitting to one side,
The Consummately Self-Awakened 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 consummate wisdom.**

**Since, *bhante*,
when in the corrupting-influence-rid beggar,
instability
in all which is own-made
has been well-seen
through consummate wisdom,
such certainly *bhante*,
is a 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 consummate 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 consummate wisdom,
such certainly *bhante*,
is a 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
the corrupting-influences.**

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
the corrupting-influences
such certainly *bhante*,
is a 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 a 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 a 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 a 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 a 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 a 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!'''

AN 8.28

Once upon a time The Consummately Self-Awakened,

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 with 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 Consummately Self-Awakened,
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 Consummately Self-Awakened 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 with 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 settling down earlier
ease and discomfort
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,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows 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,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son
with his many-sauced,
many condimented,

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,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows 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,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows for you, Anuruddha
that in the same way
as a householder
or householder's son
with his leather-covered,
woollen,
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,
brought about enjoyably,
brought about without stress,
brought about without difficulty,
it follows 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 Consummately Self-Awakened.

There then The Consummately Self-Awakened,
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 Consummately Self-Awakened 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!*"

The Consummately Self-Awakened 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 with 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 with 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

that connected to which
results in inspiration.

'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 giving up,
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 track down the recollection
of a long-past deed,
of a 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 settling down earlier
ease and discomfort,
without pain or pleasure,
the detached mind
thoroughly purified —
enters 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, 'till
three-vision fueled,
I'd the Buddha's teaching's done."

AN 8.30

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

There The Consummately Self-Awakened said this
to the beggars:

"Beggars!"

"*Bhante!*" they replied, and The Consummately Self-Awakened 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."**

AN 8.31

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

AN 8.32

**"There are, beggars,
eight habits of giving.**

What eight?

**Giving gifts
wanting.**

**Giving gifts
angry.**

**Giving gifts
stupefied.**

**Giving gifts
fearful.**

**Giving gifts
thinking:**

**'My ancestors 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."**

AN 8.33

**Once upon a time The Consummately Self-Awakened,
Bhagga-land,
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 annals,
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 annals,
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 annals,
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 annals,
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 annals,
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 annals,
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 annals,
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 yakking.**

**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 annals,
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."

AN 8.40

**Once upon a time The Consummately Self-Awakened,
Sāvatti Town,
Anāthapiṇḍika Park,
Jeta Grove came-a revisiting.**

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

"Beggars!"

**And, "Venerable!"
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."**

AN 8.41

'''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;
'disease', beggars,
is a deeper way of
speaking of sensuality;
'a stab-like painful injury', 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 'disease'
a deeper way of
speaking of sensuality?**

**Whoever is
impassioned by lust for**

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

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

And why, beggars,
is 'a stab-like painful injury'
a deeper way of
speaking of sensuality?

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

Therefore is 'a stab-like painful injury'
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,
disease and stab-like injuries,
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.

AN 8.56

There then a *bhikkhu*
drew near The Consummately Self-Awakened.
Having drawn near The Consummately Self-Awakened, and
given salutation,
he took a seat to one side.
Seated to one side, then,
this *bhikkhu*
addressed The Consummately Self-Awakened:
"It would be well for me, *bhante*,
if the *Venerable*, would teach me
a condensed *Dhamma*,
such that having heard *Venerable's Dhamma*,
I could live alone,
apart,
careful,
ardent,
intent on striving."
"... and even so are there some confused persons
who neither come to my *Dhamma* talks,
nor think they should follow me."
"Let, *Venerable*, teach me a condensed *Dhamma*
teach me, Well-gone,
a condensed *Dhamma!*
It may be such
that even I
might come to understand
the goal
spoken of by *Venerable*;
it may be such that

even I
might become one
to receive
what the The Consummately Self-Awakened 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 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 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 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 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 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 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 heart,
I will oversee the heart,
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 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 the *Dhamma*,
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 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 unsurpassable 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.**

AN 8.63

**"There are, beggars,
these eight spheres of
mastery.**

What eight?

**When perceiving
personal form,
one sees external forms
tiny,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —**

**This the first
sphere of mastery.**

**When perceiving
personal form,
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —**

**This the second
sphere of mastery.**

**When perceiving
personal formlessness
one sees external forms,
tiny,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —
This the third
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
gigantic,
beautiful or ugly,
there is the perception:**

**'Mastery
is known and seen': —
This the fourth
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
blue,
of a blue color,
blue in all directions
radiantly blue,
there is the perception:**

**'Mastery
is known and seen': —
This the fifth
sphere of mastery.
When perceiving
personal formlessness
one sees external forms,
yellow,
of a yellow color,
yellow in all directions
radiantly yellow,
there is the perception:**

**'Mastery
is known and seen': —
This the sixth**

sphere of mastery.

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

**'Mastery
is known and seen': —**

**This the seventh
sphere of mastery.**

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

**'Mastery
is known and seen': —**

**This the eighth
sphere of mastery.**

**These then, beggars,
are the eight
spheres of mastery."**

AN 8.65

**"There are, beggars,
these eight releases.**

What eight?

Seeing the formed nature of the formed.

This is the first release.

**Perceiving personal formlessness
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 form,
allowing perceptions of
form 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 Space,
thinking:**

'Unending is consciousness.'

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

This is the fifth release.

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

'There is nothing to be had 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."

AN 8.66

**"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 wanderers of other positions;
how then would you approach this?"**

**"We, *bhante*,
are rooted in The Consummately Self-Awakened
guided in things by The Consummately Self-Awakened,
take The Consummately Self-Awakened as refuge.**

Well-gained, *bhante*,
would be The Consummately Self-Awakened's response
to this saying.

Hearing The Consummately Self-Awakened,
the *bhikkhus* will 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 Consummately Self-Awakened
in response.

The Consummately Self-Awakened said this:

"If, beggars,
wanderers of other positions
hus 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 wanderers of other positions,
thus should you approach this:

'Wishing, friends,
roots all things,
mental study

**conceives all things,
touch
by itself supports all things,
sensation
is involved with all things,
serenity
is at the interface of all things,
memory
controls all things,
wisdom
delivers all things,
freedom
excels all things.'**

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

AN 8.83

**"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."**

AN 8.92

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

What eight?

**Seeing the formed nature of
the formed.**

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

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

**Elevating himself above
all perceptions of form,
allowing perceptions of form
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 Space,
thinking:**

'Unending is consciousness.'

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

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

'There is nothing to own there.'

**he enters into and
makes a habitat of
the Dimension of No Things to Be Had There.**

**Elevating himself completely
above the Dimension of No Things to Be Had 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
perception of sense-experience.**

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



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