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I, Ānanda, Live in the Fullness of Emptiness  
Empty of Empty Habits  
Not an Empty Habitat

## **A Little Spell of Emptiness**

Translated from the Pali by Michael Olds

I hear tell:

Once Upon A Time, The Lucky Man, Savatthi-Town, East-Park,  
The Palace of Migara's Mother came-a-visiting. At this time,  
Ānanda, just emerging from his afternoon's sit down practice,  
went to the Teacher, greeted him, and sat down to one side.  
There he said:

Sir, at one time, The Lucky Man was residing among the  
Sakyans in the market town of Nagaraka, and I, also, was there.  
In that place, I recall having heard, learnt, studied, grasped, face-  
to-face with the Lucky Man, this statement made by him: "At  
this time, Ānanda, I reside in the fullness of emptiness." Did I  
hear this correctly?

Yes, Ānanda, you heard, learnt, studied, grasped this correctly.  
Previously, as well as now, I reside in the fullness of emptiness.

In the same way, Ānanda, as this Palace of Migara's Mother [1]  
is empty of the disturbances of the city: empty of elephants,  
cows, horses, asses; empty of dealings with gold and silver;  
empty of groups of men and women, and there is only this that  
remains to disturb the emptiness: that is, the vibration  
emanating off the beggars here; in the same way, a beggar,  
paying no attention to the disturbances of the city, paying no  
attention to human beings, pays attention only to the vibration

emanating off the forest. He takes to paying attention only to perception of the forest, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the city. This way there is no disturbance emanating from perception of human beings. This way there is only that disturbance which emanates off perception of the forest." Thus: "This way is empty of disturbance emanating from perception of the city. This way is empty of disturbance emanating from perception of human beings. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the forest."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, *Ānanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ānanda*, deeper than that, paying no attention to human beings, paying no attention to the forest, he takes to paying attention only to perception of earth, and cleans out, tidies up and liberates his mind.

In the same way as he would regard a bull's hide, stretched out to cure, held down by a hundred pegs, it's life done gone; when he pays attention to earth, he does not think about anything on earth such as dry land or rivers or swamps or marshes with plants with branches and thorns or mountains or plains, but he only just pays attention to the vibration which emanates off perception of earth. He takes to paying attention only to

perception of earth, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of human beings. This way there is no disturbance emanating from perception of the forest." Thus: "This way is empty of disturbance emanating from perception of human beings. This way is empty of disturbance emanating from perception of the forest. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of earth."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, *Ānanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ānanda*, deeper than that, paying no attention to the forest, paying no attention to earth, he takes to paying attention only to perception of The Sphere of Unlimited Space, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the forest. This way there is no disturbance emanating from perception of earth." Thus: "This way is empty of disturbance emanating from perception of the forest. This way is empty of disturbance emanating from perception of earth. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Space."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to earth, paying no attention to The Sphere of Unlimited Space, he takes to paying attention only to perception of the Sphere of Unlimited Consciousness, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of earth. This way there is no disturbance emanating from perception of The Sphere of Unlimited Space." Thus: "This way is empty of disturbance emanating from perception of earth. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Space. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Consciousness."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere of Unlimited Space, paying no attention to The Sphere of Unlimited Consciousness, he takes to paying attention

only to perception of The Sphere Where No Thing's There, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Space. This way there is no disturbance emanating from the perception of The Sphere of Unlimited Consciousness." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Space. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere Where No Thing's There."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere of Unlimited Consciousness, paying no attention to The Sphere Where No Thing's There, he takes to paying attention only to perception of The Sphere of Neither Perception Nor Non Perception, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is no disturbance emanating from perception of The Sphere Where No Thing's There." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Consciousness. This way is empty of disturbance

emanating from the perception of The Sphere Where No Thing's There. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Neither Perception Nor Non Perception."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere Where No Thing's There. This way there is no disturbance emanating from perception of the Sphere of Neither Perception Nor Non Perception." Thus: "This way is empty of disturbance emanating from perception of The Sphere Where No Thing's There. This way is empty of disturbance emanating from perception of The Sphere of Neither Perception Nor Non Perception. This way there is only this that disturbs the emptiness: that is, the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ánanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ánanda, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This Mental High-Getting that is Sign-less is something that has been constructed, thought out. Whatever has been constructed or thought out is subject to change and coming to an end." Knowing and seeing this, his heart is free from the grip of sense pleasures, his heart is freed from the grip of living, his mind is free from the grip of blindness. In Freedom comes the knowledge of Freedom, and he knows: "Left Behind is Rebirth, Lived is the Best of Lives, Done is Duty's Doing, Crossed over Am I; No More It'n and At'n for Me!"

He understands: "This way there is no disturbance emanating from the grip of sense pleasures. This way there is no disturbance emanating from the grip of living. This way there is no disturbance emanating from the grip of blindness." Thus: "This way is empty of the disturbance emanating from the grip of sense pleasures. This way is empty of the disturbance emanating from the grip of living. This way is empty of the disturbance emanating from the grip of blindness. This way there is only this that disturbs the emptiness, that is the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And, *Ánanda*, all those Shamen or Brahmen of the long distant past who attained the highest surpassing purity of emptiness and made it a habitat, all of them did so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, *Ánanda*, all those Shamen or Brahmen who in the far distant future will attain the highest surpassing purity of emptiness and make it a habitat, all of them will do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, *Ánanda*, all those Shamen or Brahmen who at present are able to attain the highest surpassing purity of emptiness and make it a habitat, all of them do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

Wherefore, *Ánanda*, train yourself this way: "I will attain the highest surpassing purity of emptiness and make a habitat of that."

Footnote:

[1] Pasade: Palace, Balustrade, Terraced house; as we understand it today not much more elegant than what would have been a well constructed two-story adobe home in what we might call an "open space preserve" -- a bit of forest nearby town. The Palace was apparently covered top to bottom in precious rugs and cloth coverings.

# Aakankheyya Sutta

## "If the Bhikkhu Desires"

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus: O Bhikkhus, abide endowed with virtues, honoring the higher code of rules be full of respect and reverence seeing fear in the slightest fault, observe the virtues...

If the Bhikkhu desires, be a lovable to the co-associates in the holy life, become pleasant and reverential, complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, be a gainer of robes, morsel food, dwellings and requisites when ill. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think whose ever robes, morsel food, dwellings and requisites when ill I partake, may it be of great benefit and results to those givers. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think may it be of great benefit and results to those blood relations who are dead and gone that recall me with a pleasant mind. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think, may I not live with aversion and attachment, may I not endure aversion, may I abide overcoming all arising aversions. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, think may I not live with great fear. May I abide overcoming all fears that arise.. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he becomes a quick and easy gainer of the four higher abidings, pleasant abidings here and now gratis. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he experiences those immaterial releases with the body and abides. Abide endowed with virtues,

honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of three fetters becomes a stream enterer, not falling away from there head for enlightenment. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying three fetters and making less of greed, hate and delusion, could come once more to this world and make an end of unpleasantness Abide endowed with virtues, honoring the higher code of rules, be full of reverence and respect, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying the five lower fetters is born spontaneously, not falling from there would extinguish from that birth. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, partake of various super-normal powers. Being one become many, Becoming many become one, Would go unhindered across walls, embankments, and rocks, as going in space, on earth diving and coming out is done as in water, on

water walks unbroken as on earth. In space sits cross legged as though birds small and large. The moon and sun powerful as they are touched with the hand. Thus with the body power is established as far as the Brahma world. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires with the purified heavenly ear hear sounds both heavenly and human, far and near. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, penetrate and see the minds of other beings, Know the greedy mind, and the mind free of greed, Know the angry mind, and the mind free of anger. Know the deluded mind and the mind free of delusion. Know the contracted mind and the distracted mind, Know the developed mind and undeveloped mind. Know the mind with compare and the mind without compare. Know the concentrated mind and the un-concentrated mind. Know the released mind and the unreleased mind. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, recollect previous births, one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable

forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was born with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born here. Thus the manifold previous births are recollected with all details. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the purified heavenly eye beyond human sees beings disappearing and appearing in un-exalted and exalted states, beautiful and ugly, in good and evil states, know beings according to their actions. These good beings misbehaving bodily, verbally and mentally, blaming. Noble ones, with wrong views and wrong actions, after death are born in loss, in hell. As for these good beings conducting well in body, words and mind, not blaming noble ones, with the right view of actions, after death are born in increase in heaven. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of desires, the mind released and released through wisdom, here and now, by himself knowing and realizing abide. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete

virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

Bhikkhus, if it was said, abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings, it was said on account of this.

The Blessed One said thus and the Bhikkhus delighted in the words of the Blessed One.

# Aanaapaanasuttam

## The Discourse On In and Out Breathing

I heard thus:

At one time the Blessed One lived in the Pubba monastery in the palace of Migaara's mother, with the thoroughly learned elder disciples, such as Venerable's Shariputra, Maha Moggallana, Maha Kassapa, Maha Kaccana, Maha Kotthita, Maha Kappina, Maha Cunda, Anuruddha, Revata, Ánanda and other learned elder disciples. At that time the elder Bhikkhus were advising and instructing the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night the Blessed One was seated outside in the moonlight attended by the Community of Bhikkhus

The Blessed One observed the silent Community of Bhikkhus and addressed them 'Bhikkhus, I'm happy and convinced with this mode of progress. Therefore Bhikkhus arouse much effort to attain the not attained, to realize the not realized, as I would be leaving Savatthi on the full moon day of the fourth month of the rains.' The Bhikkhus who had come from the states heard these words and they came to see the Blessed One. The elder Bhikkhus hearing these words were very pleased and advised and instructed the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night of the fourth month of the rains the

































































































































































































































































































































































































































































































































































































































































