

AṄGUTTARA NIKĀYA

The Book of the Threes

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

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Buddha Dust

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



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

Āṅguttara Nikāya

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

Sutta 11

Ñāta Suttaṃ

Knowingly

I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.

There, to the beggars gathered round he said:

"Characterized by three things, beggars,
a notorious beggar works the disadvantage of those who follow,
the great discomfort of many,
the loss, discomfort and pain of many generations —
gods and men.

What three?

Advising unsuitable acts of body,
advising unsuitable acts of speech,
advising unsuitable Dhamma.

These are the three things characterized by which, beggars,
a notorious beggar works the disadvantage of those who follow,
the great discomfort of many
the loss, discomfort and pain of many generations —
gods and men.

Characterized by three things, beggars,
a famous beggar works the advantage of those who follow,
the great comfort of many,
the gain, comfort and pleasure of many generations —
gods and men.

What three?

Advising suitable acts of body,
advising suitable acts of speech,
advising suitable Dhamma.

These are the three things characterized by which, beggars,
a famous beggar works the advantage of those who follow,
the great comfort of many
the gain, comfort and pleasure of many generations —
gods and men.

Sutta 21

Kāya-Sakkhī Suttaṃ

The Body-Knower

I HEAR TELL

**Once upon a time Bhagava, Sāvattthī-town residing,
Anāthapiṇḍika's Jeta Grove.**

**There then Old Man Savittho and Old Man Maha Kotthito
came up to Old Man Sāriputta.**

**Having come up to Old Man Sāriputta
they greeted each other.**

**Having exchanged greetings and polite talk
they took seats to one side.**

**Having taken seats to one side,
Old Man Sāriputta said this:**

**"Three, friend Savittha,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, me friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the Faith-freed is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of faith is highly evolved."**

**Then Old Man Sāriputta said this
to Old Man Maha Kotthita:**

**"Three, me friend Kotthita,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, me friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the Body-knower is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of serenity is highly evolved."**

Then Old Man Maha Kotthita said this

to Old Man Sāriputta:

**"Three, me friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, me friend Kotthita,
are men to be found in the world.**

What three?

**Body-knowers,
the Attained-to-Seeing,
and the Faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the Attained-to-Seeing is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of wisdom is highly evolved."**

**Then Old Man Sāriputta said this
to Old Man Savittha and Old Man Maha Kotthita:**

**"We have all responded, friends,
according to what agrees with our understanding.**

**How about if we approach Bhagava
and having approached
we lay this matter before him?**

**In such manner as Bhavaga explains it
such is how we will take it."**

**"Even so, friend,
said Old Man Savittha and Old Man Maha Kotthito
to Old Man Sāriputta in response."**

**Then Old Man Sāriputta
and Old Man Savittha
and Old Man Maha Kotthita
approached Bhagava.**

**Having approached and saluted Bhagava
they took seats to one side.**

**Having taken seats to one side,
Old Man Sāriputta faithfully repeated to Bhagava
the conversation he had had
with Old Man Savittha
and Old Man Kotthita.**

**"In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.**

**As it stands, Sāriputta,
it might be found
that that man who was faith-freed
was on his way to attaining arahantship;
that that man who was a body-knower
was on his way to attaining once-returning
or non-returning;
that that man who was attained-to-seeing
was on his way to once-returning
or non returning.**

**In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.**

**As it stands, Sāriputta,
it might be found
that that man who was a body-knower
was on his way to attaining arahantship;
that that man who was faith-freed
was on his way to attaining once-returning**

or non-returning; that that man who was attained-to-seeing
was on his way to once-returning
or non returning.

In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.

As it stands, Sāriputta,
it might be found that that man
who was attained-to-seeing
was on his way to attaining arahantship;
that that man who was faith-freed
was on his way to attaining once-returning
or non-returning; that that man who was a body-knower
was on his way to once-returning
or non returning."

Sutta 23

Saṅkhāra Suttaṃ

Made One's Own

I HEAR TELL

Once upon a time the Sammā-saṃ-Buddha, Sāvathī-town residing,
Anāthapiṇḍika's Jeta Grove.

There, to the beggars gathered round he said:

"There are these three sorts of persons to be seen in the world.

What three?

Here beggars, a person
conjures up an identified-with body associated with the injurious;
conjures up identified-with speech associated with the injurious;
conjures up an identified-with mind associated with the injurious.

He, having conjured up an identified-with body associated with the
injurious,
having conjured up identified-with speech associated with the injurious;
having conjured up an identified-with mind associated with the injurious,
rises up in a world associated with the injurious.

**He, having risen up in a world associated with the injurious,
is subsequently contacted by injurious contacts.**

**He, contacted by injurious contacts,
experiences extremely painful injurious sensations
such as do the beings in Niraya.**

**Then, again, beggars, a person
conjures up an identified-with body dis-associated from the injurious;
conjures up identified-with speech dis-associated from the injurious;
conjures up an identified-with mind dis-associated from the injurious.**

**He, having conjured up an identified-with body dis-associated from the
injurious,
having conjured up identified-with speech dis-associated from the
injurious;
having conjured up an identified-with mind dis-associated from the
injurious,
rises up in a world dis-associated from the injurious.**

**He, having risen up in a world dis-associated from the injurious,
is subsequently contacted by non-injurious contacts.**

**He, contacted by non-injurious contacts,
experiences extremely pleasant non-injurious sensations
such as do the Subhakiṇṇā gods.**

**Then, again, beggars, a person
conjures up an identified-with body both associated with and dis-
associated from the injurious;
conjures up identified-with speech both associated with and dis-associated
from the injurious;
conjures up an identified-with mind both associated with and dis-
associated from the injurious.**

**He, having conjured up an identified-with body both associated with and
dis-associated from the injurious,
having conjured up identified-with speech both associated with and dis-
associated from the injurious;
having conjured up an identified-with mind both associated with and dis-
associated from the injurious,
rises up in a world both associated with and dis-associated from the
injurious.**

**He, having risen up in a world both associated with and dis-associated
from the injurious,
is subsequently contacted by both injurious and non-injurious contacts.**

He, contacted by both injurious and non-injurious contacts,

experiences mixed-up pleasant and painful sensations
such as do humans,
some gods,
and some in the lower realms.

"These, beggars, are these three sorts of persons to be seen in the world.

Sutta 28

Gūtha-Bhāṇī Suttaṃ

Dung-Tongue

I HEAR TELL

Once upon a time Bhagava, Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.

"Three, bhikkhus, are men known to be in the world.

What three?

The dung-talker,
the flower-talker,
the honey-talker.

And what, beggars, is the dung-talking man?

Here beggars, a man,
enters the assembly hall,
or enters a court,
or within the midst of his family,
or within the midst of the guild,
or within the midst of the king's court,
brought for questioning as an eye-witness:

'Go on then, good man, as you know, so tell.'

He, not knowing, says:

'I know.'

Knowing he says:

'I know not.'

Not having seen, he says:

'I have seen.'

Having seen, he says:

'I have not seen.'

Thus for himself or for another or

**for insignificant material gain
he knowingly speaks falsehood.**

This is the description, beggars, of the man who is a dung-talker.

And what, beggars, is the flower-talking man?

**Here beggars, a man,
enters the assembly hall,
or enters a court,
or within the midst of his family,
or within the midst of the guild,
or within the midst of the king's court,
brought for questioning as an eye-witness:**

'Go on then, good man, as you know, so tell.'

He, not knowing, says:

'I know not.'

Knowing he says:

'I know.'

Not having seen, he says:

'I have not seen.'

Having seen, he says:

'I have seen.'

**Thus neither for himself or for another or
for insignificant material gain
does he knowingly speak falsehood.**

This is the description, beggars, of the man who is a flower-talker.

And what, beggars, is the honey-talking man?

**Here, beggars, a man letting go of rough speech,
disengages from rough speech.**

**Whatsoever talk has clarity,
pleases the ear,
is lovely, stirring the heart,
is of the people,
enjoyed by the multitude,
delighting the multitude,
such talk as this is his talk.**

This is the description, beggars, of the man who is a honey-talker.

These then, beggars, are the three men to be known in the world."

Ānanda Suttam

(a) Ānanda

I HEAR TELL

**Once upon a time Bhagava, Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.**

There, then, Old-Man Ānanda came into the presence of the Lucky Man.

**Having come into the presence of the Lucky Man,
he took a seat to one side.**

**Having taken a seat to one side,
Old-Man Ānanda said this to the Lucky Man:**

**"Now is it, bhante, that a beggar
can attain such focus that
with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
is not?**

**That externally all signs of
'I' making,
'Mine' making,
or the madness that follows,
is not?**

**That an inhabiting of the heart's liberation,
liberation-by-wisdom may arise where
'I' making,
'Mine' making,
or the madness that follows,
is not had?**

**Is there the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom?"**

**"There is, Ānanda,
the attainment of such focus that
with consciousness of body,
'I' making,**

**'Mine' making,
or the madness that follows,
is not;
that externally all signs of
'T' making,
'Mine' making,
or the madness that follows,
is not;
that an inhabiting of the heart's liberation,
liberation-by-wisdom may arise where
'T' making,
'Mine' making,
or the madness that follows,
is not had.**

**And there is the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom."**

**"But further, bhante, how is it that a beggar
can attain such focus that
with consciousness of body,
'T' making,
'Mine' making,
or the madness that follows,
is not;
that externally all signs of
'T' making,
'Mine' making,
or the madness that follows,
is not;
that an inhabiting of the heart's liberation,
liberation-by-wisdom may arise where
'T' making,
'Mine' making,
or the madness that follows,
is not had?"**

**How is there the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom?"**

"Here Ānanda, a beggar has this thought:

**'This is sanity,
this is the pinnacle,
that is, the calming of all own-making,
the forsaking of upkeep,
the destruction of thirst,
dispassion,
ending,
Nibbāna.'**

**Even so, Ānanda, is
the attainment of such focus that
with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
is not;
that externally all signs of
'I' making,
'Mine' making,
or the madness that follows,
is not;
that an inhabiting of the heart's liberation,
liberation-by-wisdom may arise where
'I' making,
'Mine' making,
or the madness that follows,
is not had.**

**This is the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom.**

**And further, Ānanda, this was fittingly said in *'The Questions of Pārāyaṇe
Puṇṇaka'*:**

**'Whoso, the world high and low has figured out,
By nothing anywhere made jittery,
Calm, clear, unshakable, desireless,
uprooted has he, birth and aging, so say I.'**

Sutta 32 (b)

Sāriputta Suttaṃ

(b) Sāriputta

There, then, Old-Man Sāriputta came into the presence of the Lucky Man. Having come into the presence of the Lucky Man, he took a seat to one side.

Having taken a seat to one side, the Lucky Man said this to Old-Man Sāriputta:

**"In brief, do I, Sāriputta set forth Dhamma;
In detail, do I, Sāriputta, set forth Dhamma;
In brief and in detail, do I, Sāriputta, set forth Dhamma —
Yet those who understand are hard to find."**

"Now is the time, Bhagava!

**Now is the time, Welcome One,
for the Lucky Man to set forth Dhamma in brief,
to set forth Dhamma in detail,
to set forth Dhamma in brief and in detail —
there will be those who understand Dhamma."**

"In that case, Sāriputta train yourselves thus:

**'With this consciousness of body,
"I" making,
"Mine" making,
or the madness that follows,
shall not exist;
externally all signs of
"I" making,
"Mine" making,
or the madness that follows,
shall not exist;
and an habitat where the heart's liberation,
liberation-by-wisdom shall arise where
"I" making,
"Mine" making,
or the madness that follows,
is not had.**

**And there shall be the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom.'**

This is how you must train yourselves, Sāriputta.

**Whensoever, Sāriputta, in a beggar
with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
does not exist;
externally all signs of
'I' making,
'Mine' making,
or the madness that follows,
does not exist;
and an habitat where the heart's liberation,
liberation-by-wisdom arises where
'I' making,
'Mine' making,
or the madness that follows,
is not had,
and there is the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom,
I say, Sāriputta,
such a beggar has cut off thirst,
removed the yoke,
with consummate understanding of madness,
has made an end of pain.**

And further, Sāriputta, this was fittingly said in *'The Questions of Udaya'*:

**'Letting go of perception of pleasure and misery both,
And sloth and worry's obstructions dispelling,
with purified detachment lead by Dhamma-thought
liberation by knowing is declared and the breaking-up of
blindness.'**

Sutta 33

Nidāna Suttaṃ

Beginnings

"These three, Beggars, begin kamma production.

What three?

**Lust begins kamma production,
hate begins kamma production,
stupidity begins kamma production.**

A deed, beggars, by nature lustful, born of lust, begun in lust, produced in lust —

**rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

A deed, beggars, by nature hateful, born of hate, begun in hate, produced in hate —

**rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

A deed, beggars, by nature stupid, born of stupidity, begun in stupidity, produced in stupidity —

**rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

**In the same way, beggars, as seeds,
unbroken,**

not rotten,

undamaged by wind and heat,

viable,

well sown,

happily planted in well-prepared ground,

and the high heavens bear their watery gift —

those seeds, beggars, so sown,

would then show growth

and come to maturity.

**In the same way, beggars,
a deed, by nature lustful, born of lust, begun in lust, produced in lust —
rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

**A deed, beggars, by nature hateful, born of hate, begun in hate, produced
in hate —
rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

**A deed, beggars, by nature stupid, born of stupidity, begun in stupidity,
produced in stupidity —
rolls on to wherever self becomes
and there that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed is subjectively experienced
either in this visible thing,
or wherever arising.**

These are the three Beggars, that begin kamma production.

These three Beggars, begin kamma production.

What three?

**Non-lust begins kamma production,
non-hate begins kamma production,
non-stupidity begins kamma production.**

**A deed, beggars, without lust by nature, not born of lust, not begun in lust,
not produced in lust —
lust not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

A deed, beggars, without hate by nature, not born of hate, not begun in

**hate, not produced in hate —
hate not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

**A deed, beggars, without stupidity by nature, not born of stupidity, not
begun in stupidity, not produced in stupidity —
stupidity not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

**In the same way, beggars, as seeds,
unbroken,
not rotten,
undamaged by wind and heat,
viable,
well sown,
happily planted in well-prepared ground,
and then some man burns them by fire
having burnt them by fire
reduced them to ashes
having reduced them to ashes
winnows them in a great wind
or swift stream or rapids
thuswise and then, beggars, these seeds are uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

**In the same way, beggars, a deed without lust by nature, not born of lust,
not begun in lust, not produced in lust —
lust not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

A deed, beggars, without hate by nature, not born of hate, not begun in

**hate, not produced in hate —
hate not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

**A deed, beggars, without stupidity by nature, not born of stupidity, not
begun in stupidity, not produced in stupidity —
stupidity not being there,
that deed is thuswise and then let go,
uprooted,
made an unearthed palm,
made not to become,
a thing not to appear in future.**

These then Beggars, are the three that begin kamma production.

**Born of lust or hate or of stupidity
If of such a nature, deeds, little or big,
Are here thus and then to be experienced,
another site is not seen.
therefore of lust and hate and of stupidity
the wise beggar does the appearance note
and all bad outcomes does avoid.
So it's said.**

Sutta 43

Attha-Vasa Suttam

Conveying the Objective

I HEAR TELL

Once upon a time the Lucky Man, Sāvattthī-town residing.

It was there, then, that one time he said this to the beggars gathered round:

"Beggars!"

**and the beggars responding "Bhante!",
Bhagava said this:**

**"Ideally, beggars,
there are these three objectives to bear in mind**

when giving a dissertation on Dhamma.

What three?

That he who gives the dissertation on Dhamma has the experience of the objective himself and the experience of Dhamma himself.

That he who hears the Dhamma has the experience of the objective himself and the experience of the Dhamma himself.

That both the one who gives the dissertation on Dhamma and the one who hears the Dhamma have the experience of the objective for themselves and the experience of the Dhamma for themselves.

These are the three objectives, beggars, which properly should be born in mind when giving a dissertation on Dhamma."

Sutta 44

Kathā-Pavatti Suttaṃ

Standing for Profitable Talk

I HEAR TELL

Once upon a time the Lucky Man, Sāvattḥī-town residing.

It was there, then, that one time he said this to the beggars gathered round:

"Beggars!"

and "Bhante!" the beggars responded.

and Bhagava said this:

"Three, beggars, stand for profitable talk:

What three?

That he who gives the dissertation on Dhamma has the experience of the objective himself and the experience of Dhamma himself.

That he who hears the Dhamma has the experience of the objective himself and the experience of the Dhamma himself.

That both the one who gives the dissertation on Dhamma

and the one who hears the Dhamma
have the experience of the objective for themselves and
the experience of the Dhamma for themselves.

These are the three, beggars,
that stand for profitable talk."

Sutta 47

Asaṅkhata-Lakkhaṇa Suttaṃ

The Construction of the Characteristics of the Constructed

I HEAR TELL

Once upon a time the Lucky Man, Sāvattthī-town residing.

It was there, then, that one time he said this to the beggars gathered round:

"Beggars!"

and the beggars responding "Bhante!"

the Bhagava said this:

"By that which is constructed, beggars, there are three characteristics
constructed.

What three?

Arising, is by wisdom known,
aging, is by wisdom known,
difference while standing, is by wisdom known.

These, beggars, are the three characteristics constructed by that which is
constructed.

By that which is not constructed, beggars, there are three characteristics
not constructed.

What three?

No arising, is by wisdom known,
no aging, is by wisdom known,
no difference while standing, is by wisdom known.

These, beggars, are the three characteristics not constructed by that which
is not constructed."

Sutta 61

Three Philosophical Propositions

I HEAR TELL

Once upon a time The Lucky Man, Sāvattī-town residing, Jeta-Woods, Anāthapiṇḍika's Park.

There he said words to this effect:

"There are, beggars, three philosophical propositions which, examined, questioned, debated by the wise, at best just lead to remaining inactive.

What are these three?

There are certain those shamans and brahmans that speak thus, are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by antecedents.'

There are certain those shamans and brahmans that speak thus, are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by the Master-Builder.'

There are certain those shamans and brahmans that speak thus, are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is undriven, without precursor.'

In this case, beggars, as to the shaman or brahmin that speaks thus, are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or

**not-unpleasant-but-not-pleasant,
all that is driven by the previously-done.'**

I approach them and speak thus:

'Is it true, ancients, that you speak thus, are of this view:

**"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by the previously-done?"**

And, indeed, asked thus by me, it is so acknowledged.

To them I say this:

**'Then venerables, life-destroyers are predestined to become such,
driven by the previously done,
takers of the ungiven are predestined to become such,
driven by the previously done,
livers of ungodly lives are predestined to become such,
driven by the previously done,
false-speakers are predestined to become such,
driven by the previously done,
malicious speakers are predestined to become such,
driven by the previously done,
unkind speakers are predestined to become such,
driven by the previously done,
lip-flappers are predestined to become such,
driven by the previously done,
the covetous are predestined to become such,
driven by the previously done,
the corrupt in heart are predestined to become such,
driven by the previously done,
holders of contrary views are predestined to become such,
driven by the previously done.**

**It follows then, beggars,
that strong reliance on the "previously done"
results in getting no desire
or effort at self-control
over what is to be done
or what is not to be done.**

**Thus without taking on what is true and reliable
concerning what is to be done and what is not to be done
it follows that there is no distinction**

according to dhamma
between a shaman and one who lives forgetful-minded and unguarded.'

This then, beggars,
is my refutation according to Dhamma
of the first of these sayings,
these views,
of those shamans and brahmans.

In this case, beggars, as to the shaman or brahmin that speaks thus, are of
this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by the Master-Builder.'

I approach them and speak thus:

'Is it true, ancients, that you speak thus, are of this view:

"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by the Master-Builder?"

And, indeed, asked thus by me, it is so acknowledged.

To them I say this:

'Then venerables, life-destroyers are predestined to become such,
driven by the Master-Builder,
takers of the ungiven are predestined to become such,
driven by the Master-Builder,
livers of ungodly lives are predestined to become such,
driven by the Master-Builder,
false-speakers are predestined to become such,
driven by the Master-Builder,
malicious speakers are predestined to become such,
driven by the Master-Builder,
unkind speakers are predestined to become such,
driven by the Master-Builder,
lip-flappers are predestined to become such,
driven by the Master-Builder,
the covetous are predestined to become such,
driven by the Master-Builder,
the corrupt in heart are predestined to become such,

**driven by the Master-Builder,
holders of contrary views are predestined to become such,
driven by the Master-Builder.**

**It follows then, beggars,
that strong reliance on the 'the Master-Builder'
results in getting no desire
or effort at self-control over
what is to be done
or what is not to be done.**

**Thus without taking on what is true and reliable
concerning what is to be done and what is not to be done
it follows that there is no distinction
according to dhamma
between a shaman and one who lives forgetful-minded and unguarded.'**

**This then, beggars,
is my refutation according to Dhamma
of the second of these sayings,
these views,
of those shamans and brahmans.**

**In this case, beggars, as to the shaman or brahmin that speaks thus, are of
this view:**

**'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is undriven, without precursor.'**

I approach them and speak thus:

'Is it true, ancients, that you speak thus, are of this view:

**"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is undriven, without precursor?"**

And, indeed, asked thus by me, it is so acknowledged.

To them I say this:

**'Then venerables, life-destroyers are predestined to become such,
undriven, without precursor,
takers of the ungiven are predestined to become such,
undriven, without precursor,**

**livers of ungodly lives are predestined to become such,
undriven, without precursor,
false-speakers are predestined to become such,
undriven, without precursor,
malicious speakers are predestined to become such,
undriven, without precursor,
unkind speakers are predestined to become such,
undriven, without precursor,
lip-flappers are predestined to become such,
undriven, without precursor,
the covetous are predestined to become such,
undriven, without precursor,
the corrupt in heart are predestined to become such,
undriven, without precursor,
holders of contrary views are predestined to become such,
undriven, without precursor.**

**It follows then, beggars,
that strong reliance on the 'undriven, without precursor'
results in getting no desire
or effort at self-control over
what is to be done
or what is not to be done.**

**Thus without taking on what is true and reliable
concerning what is to be done and what is not to be done
it follows that there is no distinction
according to Dhamma
between a shaman and one who lives forgetful-minded and unguarded.'**

**This then, beggars,
is my refutation according to Dhamma
of the third of these sayings,
these views,
of those shamans and brahmans.**

**These, beggars, are the three philosophical propositions
which examined, questioned, debated by the wise,
at best just lead to remaining inactive.**

**This beggars, is the
Dhamma I teach those shamans and brahmans — unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent.**

**And what, beggars, is the
Dhamma I teach those shamans and brahmans — unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent?**

**There are six data, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.

**There are six spheres of contact, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.

**There are eighteen mental ranges, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.

**There are four Aristocratic Truths, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.

**'There are six data, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.'

This then is what was said.

And depending on what was it said?

There are, beggars, these six data:

**Earth data,
water data,
firelight data,
wind data,
space data,
consciousness data.**

**'These are the six data, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.'

**This is that which was said;
on this that which was said depended.**

**'There are six spheres of contact, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.'

This then is what was said.

And depending on what was it said?

There are, beggars, these six spheres of contact:

**Eye contact-sphere,
ear contact-sphere,
nose contact-sphere,
tongue contact-sphere,
body contact-sphere,
mind contact-sphere.**

**'There are six spheres of contact, beggars, in the
unrefuted,
uncondemned,
not contradicted,**

**not besmirched
by the intelligent
Dhamma I teach those shamans and brahmans.'**

**This is that which was said;
on this that which was said depended.**

**'There are eighteen mental ranges, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
Dhamma I teach those shamans and brahmans.'**

This then is what was said.

And depending on what was it said?

**Eye seeing forms ranges over the stand for mental-ease in forms,
ranges over the stand for misery in forms,
ranges over the stand for mental-detachment in forms.**

**Ear hearing sounds ranges over the stand for mental-ease in sounds,
ranges over the stand for misery in sounds,
ranges over the stand for mental-detachment in sounds.**

**Nose smelling scents ranges over the stand for mental-ease in scents,
ranges over the stand for misery in scents,
ranges over the stand for mental-detachment in scents.**

**Tongue tasting flavors ranges over the stand for mental-ease in flavors,
ranges over the stand for misery in flavors,
ranges over the stand for mental-detachment in flavors.**

**Body touching touchables ranges over the stand for mental-ease in
touchables,
ranges over the stand for misery in touchables,
ranges over the stand for mental-detachment in touchables.**

**Mind conscious of things ranges over the stand for mental-ease in things,
ranges over the stand for misery in things,
ranges over the stand for mental-detachment in things.**

**'There are eighteen mental ranges, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.'

**This is that which was said;
on this that which was said depended.**

**'There are four Aristocratic Truths, beggars, in the
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

Dhamma I teach those shamans and brahmans.'

This then is what was said.

And depending on what was it said?

**Supported by the six data, beggars
a child's conception occurs,
on appearance there is named-form,
named-form rebounds as the six-realms,
the six realms rebound as contact,
contact rebounds as sense-experience.**

**I have then, for what is sensate
revealed 'This is dukkha,'
revealed 'This is the origin of dukkha,'
revealed 'This is the end of dukkha,'
revealed 'This is the walk to walk to go to the end of dukkha.'**

And what, beggars, is the Aristocratic Truth about Dukkha?

**Birth is dukkha,
aging is dukkha,
sickness is dukkha,
death is dukkha,
grief and lamentation,
pain and misery,
and despair
are dukkha.**

In a word, the five stockpiled heaps are dukkha.

This, beggars, is what is called the Aristocratic Truth about Dukkha.

And what, beggars, is the Aristocratic Truth about the origin of Dukkha?

**Rebounding off blindness is own-making,
rebounding off own-making is consciousness,
rebounding off consciousness is named-form,
rebounding off named-form are the realms of sense,**

rebouncing off the realms of sense is contact,
rebouncing off contact is sense experience,
rebouncing off sense experience is thirst,
rebouncing off thirst is support,
rebouncing off support is existence,
rebouncing off existence is birth,
rebouncing off birth
aging,
sickness,
and death,
grief and lamentation,
pain and misery,
and despair becomes one's own.

Even thus does this whole stockpiled heap of dukkha originate.

This, beggars, is what is called the Aristocratic Truth about the origin of Dukkha.

And what, beggars, is the Aristocratic Truth about the end of Dukkha?

With the remainderless-dispassionate ending of blindness, ownmaking ends,

own-making ending consciousness ends,
consciousness ending named-forms end,
named-forms ending the six-realm ends,
the six-realm ending contact ends,
contact ending sense-experience ends,
sense-experience ending thirst ends,
thirst ending support ends,
support ending existence ends,
existence ending birth ends,
birth ending aging,
sickness,
and death,
grief and lamentation,
pain and misery,
and despair come to an end.

Even thus does this whole stockpiled heap of dukkha come to an end.

This, beggars, is what is called the Aristocratic Truth about the ending of Dukkha.

And what, beggars, is the Aristocratic Truth about the the walk to walk to go to the end of dukkha?

It is even this Aristocratic Eight-dimensional Way, that is to say:

**High View,
High Principles,
High Talk,
High Works,
High Lifestyle,
High Self-control,
High Mind,
High Serenity.**

This, beggars, is what is called the Aristocratic Truth about the walk to walk to go to the end of dukkha.

'There are four Aristocratic Truths, beggars, in the unrefuted, uncondemned, not contradicted, not besmirched by the intelligent Dhamma I teach those shamans and brahmans.'

**This is that which was said;
on this that which was said depended.**

Sutta 62

Bhaya Suttaṃ

Terrors

I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing, Jeta-Woods, Anāthapiṇḍika's Park.

There he said words to this effect:

"The unread commoner, beggars, speaks of three mother/son-disuniting terrors.

What three?

**There comes a time, beggars,
when a great fire rises up,
and this great fire rising up, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed,
there for sure a mother does not regain her son,
for sure a son does not regain his mother.**

**This, beggars is the first
mother/son-disuniting terror
spoken of by the unread commoner.**

**Again, beggars, there comes a time
when a great storm-cloud rises up,
and this great storm-cloud rising up, beggars,
produces a great flood
and this great flood being produced, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed
there for sure a mother does not regain her son,
for sure a son does not regain his mother.**

**This, beggars is the second
mother/son-disuniting terror
spoken of by the unread commoner.**

**Again, beggars, there comes a time
when in terror of forest-savages,
having mounted their wheels,
the country-folk scatter,
and when in terror of forest-savages,
having munted their wheels
the country-folk scatter,
there for sure a mother does not regain her son
for sure a son does not regain his mother.**

**This, beggars is the third
mother/son-disuniting terror
spoken of by the unread commoner.**

**These, beggars are the three
mother/son-disuniting terrors
spoken of by the unread commoner.**

But, beggars, the unread commoner

**speaks thus of these three mother/son-re-uniting terrors
as mother/son-disuniting terrors.**

What three?

**There comes a time, beggars,
when a great fire rises up,
and this great fire rising up, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed,
there sometimes it does happen
that a mother regains her son,
a son regains his mother.**

**This, beggars is the first
mother/son-re-uniting terror
spoken of by the unread commoner as a mother/son-disuniting terror.**

**Again, beggars, there comes a time
when a great storm-cloud rises up,
and this great storm-cloud rising up, beggars,
produces a great flood
and this great flood being produced, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed
there sometimes it does happen
that a mother regains her son,
a son regains his mother.**

**This, beggars is the second
mother/son-re-uniting terror
spoken of by the unread commoner
as a mother/son-disuniting terror.**

**Again, beggars, there comes a time
when in terror of forest-savages,
having mounted their wheels,
the country-folk scatter,**

and when in terror of forest-savages,
having munted their wheels
the country-folk scatter,
there sometimes it does happen
that a mother regains her son,
a son regains his mother.

This, beggars is the third
mother/son-re-uniting terror
spoken of by the unread commoner
as a mother/son-disuniting terror.

These, beggars are the three
mother/son-re-uniting terror
spoken of by the unread commoner
as a mother/son-disuniting terror.

There are, beggars, these three
mother/son-disuniting terrors.

What three?

The terror of aging,
the terror of sickness,
the terror of death.

"I am aging,
let not my son age."

Such is not to be got, beggars,
by a mother for her aging son.

"I am aging,
let not my mother age."

Such is not to be got, beggars,
by a son for his aging mother.

"I am sick,
let not my son sicken."

Such is not to be got, beggars,
by a mother for her sick son.

"I am sick,
let not my mother sicken."

Such is not to be got, beggars,
by a son for his sick mother.

"I am dying,
let not my son die."

**Such is not to be got, beggars,
by a mother for her dying son.**

**"I am dying,
let not my mother die."**

**Such is not to be got, beggars,
by a son for his dying mother.**

**These beggars, are the three
mother/son-disuniting terrors.**

**There is, beggars, a way,
there is a path-following
leading on to letting go of,
overcoming,
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors.**

And what, beggars, is that way?

**And what, beggars is that path-following
that leads on to letting go of,
overcoming
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors?**

It is even this Aristocratic Eight-Dimensional High Way, that is to say:

**High view,
high principles,
high talk,
high works,
high lifestyle,
high self-control,
high mind,
high serenity.**

**This, beggars, is that way,
this, beggars is that path-following,
that leads on to letting go of, overcoming
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors.**

Sutta 67

Kathā-Vatthu Suttam

Boundries of Debate

"Three, beggars, are the fields of debate.

What three?

How it was in a period of time in the past may be debated, saying:

'Thus it was in a period of time in the past.'

How it will be in a period of time in the future may be debated, saying:

'Thus it will be in a period of time in the future.'

How it is in a period of time in the present may be debated, saying:

'Thus it is in a period of time in the present.'

It may be determined from debating experience, beggars, whether or not a man is *say'n something* or just talking.

If, beggars, a man,
asked a direct question
does not answer similarly
with a direct answer;
asked an analytical question
does not answer analytically;
asked a counter-question question,
does not answer with a counter-question;
and does not stand aside from a question
that should be stood aside;
in this case, beggars,
it can be said that that man
has just been talking.

If, beggars, a man,
asked a direct question
answers similarly
with a direct answer;
asked an analytical question
answers analytically;
asked a counter-question question,
answers with a counter-question;
and stands aside from a question
that should be stood aside;
in this case, beggars,
it can be said that that man
has been *say'n something*.

It may be determined from debating experience, beggars,

whether or not a man is *say'n something* or just talking.

If beggars, a man
asked a reasonable question,
does not stick to set conditions,
does not stick to conclusions,
does not stick to known experience,
does not stick to the point,
in this case, beggars,
it can be said that that man
has just been talking.

If beggars, a man
asked a reasonable question,
sticks to set conditions,
sticks to conclusions,
sticks to known experience,
sticks to the point,
in this case, beggars,
it can be said that that man
has been *say'n something*.

It may be determined from debating experience, beggars,
whether or not a man is *say'n something* or just talking.

If beggars, a man
asked a reasonable question,
retorts with another on another
turns the discussion to externals
gets upset, angry and unresponsive
in this case, beggars,
it can be said that that man
has just been talking.

If beggars, a man
asked a reasonable question,
does not retort with another on another
does not turn the discussion to externals
does not get upset, angry and unresponsive
in this case, beggars,
it can be said that that man
has been *say'n something*.

It may be determined from debating experience, beggars,
whether or not a man is *say'n something* or just talking.

If beggars, a man

asked a reasonable question,
berates,
crushes,
derides,
and fault-finds,
in this case, beggars,
it can be said that that man
has just been talking.

If beggars, a man
asked a reasonable question,
does not berate,
does not crush,
does not deride,
and does not fault-find,
in this case, beggars,
it can be said that that man
has been *say'n something*.

It may be determined from debating experience, beggars,
whether or not a man is well-grounded or not well-grounded.

He who does not lend ear, beggars
is not well-grounded;
he who lends ear
is well-grounded.

He who is well-grounded
is cognizant of one thing,
comprehends one thing,
lets go one thing,
is eye-witness to one thing.

He who is cognizant of one thing,
comprehends one thing,
lets go one thing,
is eye-witness to one thing,
touches the highest freedom.

This is the point, beggars, of talk,
this is the point of meditation,
this is the point of being well-grounded,
this is the point of listening to the experienced,
that is to say the hearts release from getting involved.

When reasoned talk by arrogance is blocked,
by ignoble bias, carelessness, and bickering back and forth,

And each in the others confusion, errors, and perplexity takes
delight,
not then does the Aristocrat debate.
If he would talk, the wise man knows the time
and speaks directly to the Dhamma goal
talking talk, well-grounded, unflinching, and modest,
uninvolved, unhesitant, and without injury.
Contributing without complaint as best he knows,
not glad to catch up one who slips,
not seeking to reprove nor finding fault
not berating, not crushing, not speaking misdirected thoughts.
Knowing, attained to vision, recollected
Thus the Aristocrat counsels and such the way he speaks.
Thus the clever speak without hypocrisy.

Sutta 73

Mahānāma Sakka Suttaṃ

Mahānāma the Sakkyan

I HEAR TELL

Once upon a time, The Lucky Man,
Sakka-land, Kapilavatthu,
Nigrodha's Woods, revisiting.

Now at this time The Lucky Man was just recovered from illness,
not-long recovered from illness.

There then Mahānāma the Sakkyan approached The Lucky Man
and drew near.

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

Seated to one side then, Mahānāma the Sakkyan said this to The Lucky
Man:

"For a long time, bhante, I have understood the Lucky Man to have taught
Dhamma thus:

'Comprehending knowledge is for the self-collected
not for the scatterbrained.'

Is it then, bhante, that serenity comes first,
knowledge after;

or is it that knowledge comes first,
then serenity?"

At this point then, it occurred to the elder Ānanda that:

"Here the Lucky Man is just recovered from illness,
is not-long recovered from illness;
and now Mahānāma the Sakkyan would question The Lucky Man
on this very deep postulate —
how about if I were to take Mahānāma the Sakkyan to one side
and teach him Dhamma?"

So then the elder Ānanda
leading Mahānāma the Sakkyan by the arm
took him to one side and said this to him:

"The seeker's ethics
has been specifically addressed by The Lucky Man, Mahānāma
as has the ethics of the accomplished;
the seeker's serenity
has been specifically addressed by the Lucky Man,
as has the serenity of the accomplished;
the seeker's wisdom
has been specifically addressed by the Lucky Man,
as has the wisdom of the accomplished.

And what, Mahānāma, is the seekers ethics?

Here, Mahānāma, a bhikkhu lives
by the ethical standards,
conduct, restraints, and pasture
delineated by the Pātimokkha,
seeing danger in the slightest faults.

This is called, Mahānāma, 'the ethics of the seeker'.

And what, Mahānāma, is the seeker's serenity?

Here, Mahānāma, a beggar,
isolating himself from sense pleasures,
isolating himself from unskillful things,
with thinking,
with pondering isolation-born pleasurable excitement
enters upon and abides in the First Gnosis;
settling down thinking/pondering
internally self-composed
whole-heartedly single-minded,
without thinking,

without pondering serenity-born pleasurable enthusiasm,
enters upon and abides in the Second Gnosis;

living detached from enthusiasm and disgust
mindful and self-composed
experiencing in body

that pleasure described by the Aristocrats as:
'Detached, mindful — a sweet abiding!'

enters upon and abides in the Third Gnosis;

by letting go of pleasure,

by letting go of pain,

by first settling down mental pleasures/mental pains,

without pain,

without pleasure,

detached-mindful-throughly pure

enters upon and abides in the Fourth Gnosis.

This is called, Mahānāma, 'the serenity of the seeker'.

And what, Mahānāma, is the seeker's wisdom?

Here, Mahānāma, a beggar knows as it is:

'this is pain';

here, Mahānāma, a beggar knows as it is:

'this is the arising to self of pain';

here, Mahānāma, a beggar knows as it is:

'this is the ending of pain';

here, Mahānāma, a beggar knows as it is:

'this is the walk to walk to the ending of pain.'

This is called, Mahānāma, 'the wisdom of the seeker'.

Then, Mahānāma, the student of the Aristocrat

thus accomplished in ethics,

thus accomplished in serenity,

thus accomplished in wisdom,

by destroying the corrupting influences,

in this seen thing experiences for himself

through higher knowledge

corruption-free freedom of heart,

freedom of perception,

entering upon and abiding therein.

Thus then Mahānāma has the seeker's ethics

been specifically addressed by The Lucky Man

as has the ethics of the accomplished;

the seeker's serenity

has been specifically addressed by the Lucky Man,
as has the serenity of the accomplished;
the seeker's wisdom
has been specifically addressed by the Lucky Man,
as has the wisdom of the accomplished."

Sutta 76

Paṭhama Bhava Suttaṃ

Existence 1

I HEAR TELL

Once upon a time the Ancient, Ānanda, Vesali-town revisiting, Great Woods,

The Chamber of the Pinicaled Ceiling.

There then, he drew near to The Lucky Man.

Drawing near, giving greeting, he took a seat to one side.

Seated to one side the Ancient, Ānanda, said this to the Lucky Man:

"'Existence! Existence!' bhante, it is said.

How far, bhante, can it be said that there is existence?"

"Result characterized by pleasure, Ānanda, and,
intentional action not existing,
could there then be any knowing of pleasurable existence?"

"Not in this case, bhante."

"Thus it is then, Ānanda, with
intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in consciousness characterized as 'low'.

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had.

Result characterized by form, Ānanda, and,
intentional action not existing,
could there then be any knowing of existence as form?"

"Not in this case, bhante."

"Thus it is then, Ānanda, with

**intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in consciousness characterized as 'middling'.**

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had.

**Result characterized by formlessness, Ānanda, and,
intentional action not existing,
could there then be any knowing of formless existence?"**

"Not in this case, bhante."

**"Thus it is then, Ānanda, with
intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in consciousness characterized as 'high'.**

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had."

Sutta 77

Dutiya Bhava Suttaṃ

Existence 2

I HEAR TELL

**Once upon a time the Ancient, Ānanda, Vesali-town revisiting, Great
Woods, The Chamber of the Pinicaled Ceiling.**

There then, he drew near to The Lucky Man.

Drawing near, giving greeting, he took a seat to one side.

Seated to one side the Ancient, Ānanda, said this to the Lucky Man:

"'Existence! Existence!' bhante, it is said.

How far, bhante, can it be said that there is existence?"

**"Result characterized by pleasure, Ānanda, and,
intentional action not existing,
could there then be any knowing of pleasurable existence?"**

"Not in this case, bhante."

**"Thus it is then, Ānanda, with
intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in a heart,
become established in a wish
characterized as 'low'.**

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had.

**Result characterized by form, Ānanda, and,
intentional action not existing,
could there then be any knowing of existence as form?"**

"Not in this case, bhante."

**"Thus it is then, Ānanda, with
intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in a heart,
become established in a wish
characterized as 'middling'.**

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had.

**Result characterized by formlessness, Ānanda, and,
intentional action not existing,
could there then be any knowing of formless existence?"**

"Not in this case, bhante."

**"Thus it is then, Ānanda, with
intentional action the site,
consciousness the seed,
thirst the moisture,
blindness-obstructed beings yoked to thirst
become established in a heart,
become established in a wish
characterized as 'high'.**

Thus there is further existence-production going forward.

This then, Ānanda, is how existence is had."

Sutta 78

Sīla-b-Bata Suttam

Ethical Practices

I HEAR TELL

**Once upon a time Old Man, Ānanda, Vesali-town revisiting,
Great Woods,
The Chamber of the Pinicaled Ceiling.**

There then, he drew near to The Lucky Man.

**Drawing near,
giving greeting,
he took a seat to one side.**

**Seated to one side then
the Lucky Man said this
to Old Man, Ānanda:**

**"Are then, Ānanda,
all ethical practices,
lifestyles,
holy pursuits
practiced with dilligence
fruitful?"**

**"But there is not in this case, bhante,
only one outcome."**

"Well then Ānanda, divide this into parts."

**"When there is, bhante,
ethical practice,
lifestyle,
holy pursuit
practiced with dilligence
where hollow things increase
solid things dwindle away
then such ethical practice,
lifestyle,
holy pursuit
practiced with dilligence
is fruitless.**

**But when there is, bhante,
ethical practice,
lifestyle,
holy pursuit
practiced with dilligence
where hollow things dwindle away
solid things increase
then such ethical practice,
lifestyle,
holy pursuit
practiced with dilligence
is fruitful."**

**The Master approved
this saying of Old Man Ānanda.**

**There then Old Man Ānanda
thinking: "the Master approves,"
rose up
and keeping the Lucky Man to his right
took his leave,
giving salutation.**

**There then, the Lucky Man,
not long after Old Man Ānanda took leave,
said this to the beggars there:**

**"A seeker, Beggars, is Ānanda
but it is not easy to come up with his equal in wisdom."**

Sutta 99

Loṇaka-Phala Suttaṃ

Salt-Crystal

I HEAR TELL

**Once upon a time The Lucky Man,
around Sāvatti revisiting.**

There then The Lucky Man addressed the beggars:

"Beggars!"

And the bhikkhus responding "Venerable!" The Lucky Man said:

"If, beggars, one were to say:

'Whatever whatsoever *is such as a person does by his deed* such is such as the experience that returns to him.'

**Such being the case, beggars,
there could be no living of the godly life.**

**There would be no room for a clear understanding
of the consummate making an end of pain.**

But for one speaking thus, beggars:

**'Whatever whatsoever *sensation* this person intends to create,
such is such as gives result to the experience that returns to him.'**

**Such being the case, beggars,
there could be the living of the godly life.**

**There would be room for a clear understanding
of the consummate making an end of pain.**

**Here, beggars a person
makes just a small amount of bad *kamma*
that brings him to Hell.**

**But here, beggars, a person
making the same small amount of bad *kamma*
has the experience of it in this seen thing —
where just this is the extent of it.**

**Now of what form, beggars, is the person
who makes just a small amount of bad *kamma*
that brings him to Hell?**

**Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited, little self,
living without passing beyond pain.**

**Of this form, beggars, is the man
who makes just a small amount of bad *kamma*
that brings him to Hell.**

**Of what form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it?**

**Here, beggars, a person has
developed body,**

developed ethics,
developed heart
developed wisdom —
an unlimited, great self,
an immeasurable living.

Of this form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it.

Suppose, beggars, a person
put salt-crystal into a small cup of water.

What do you think about that beggars?

Would that water
in that small cup of water
become salty
from placing in it that salt-crystal?"

"Even so, bhante.

How come?

Indeed, bhante, it is because
the water is in a small cup
that the water in that small cup of water
becomes salty
from placing in it that salt-crystal."

"Suppose, beggars, a person put salt-crystal into the river Gaṅges.

What do you think about that beggars?

Would that water
in the river Ganges
become salty
from placing in it that salt-crystal?"

"Not so, bhante.

How come?

Indeed, bhante, it is because
the river Ganges is a great body of water
that it does not become salty
from placing in it that salt-crystal."

"In just the same way, beggars,
here one person makes just a small amount of bad *kamma*
that brings him to Hell.

**But here, beggars, another person
making the same small amount of bad *kamma*
has the experience of it in this seen thing —
where just this is the extent of it.**

**Now of what form, beggars, is the person
who makes just a small amount of bad *kamma*
that brings him to Hell?**

**Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited, little self,
living without passing beyond pain.**

**Of this form, beggars, is the man
who makes just a small amount of bad *kamma*
that brings him to Hell.**

**Of what form, beggars, is the person
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it?**

**Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited, great self,
an immeasurable living.**

**Of this form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it.**

**Here, beggars, one, for just a half-penny
is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage.**

**But here, beggars, one, for just a half-penny
is not put into bondage;**

for just a penny
is not put into bondage;
for just a hundred-pence
is not put into bondage.

Of what form, beggars, is the person
who, for just a half-penny
is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage?

Here, beggars one is impoverished
owns little
earns little.

Of this form, beggars, is the man
who, for just a half-penny
is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage.

Of what form, beggars, is the person
who, for just a half-penny
is not put into bondage;
for just a penny
is not put into bondage;
for just a hundred-pence
is not put into bondage?

Here, beggars, one is wealthy
owns much
earns much
a king,
or a king's minister.

Of this form, beggars, is the man
who, for just a half-penny
is not put into bondage;
for just a penny
is not put into bondage;
for just a hundred-pence
is not put into bondage.

**"In just the same way, beggars,
here one person makes just a small amount of bad *kamma*
that brings him to Hell.**

**But here, beggars, another person
making the same small amount of bad *kamma*
has the experience of it in this seen thing —
where just this is the extent of it.**

**Now of what form, beggars, is the person
who makes just a small amount of bad *kamma*
that brings him to Hell?**

**Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited, little self,
living without passing beyond pain.**

**Of this form, beggars, is the man
who makes just a small amount of bad *kamma*
that brings him to Hell.**

**Of what form, beggars, is the person
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it?**

**Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited, great self,
an immeasurable living.**

**Of this form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it.**

**Imagine, beggars,
a sheep-butcher
or one who slaughters rams
who may seize,
or strike,**

or bind,
or confiscate the property of
one who steals a goat,
but may not seize,
or strike,
or bind,
or confiscate the property of
another who steals a goat.

Now of what form, beggars, is the person of whom the sheep-butcher,
or one who slaughters rams
may seize,
or strike
or bind,
or confiscate the property?

Here, beggars one is impoverished
owns little
earns little.

Of this form, beggars, is the person of whom the sheep-butcher,
or one who slaughters rams
may seize,
or strike
or bind,
or confiscate the property.



Now of what form, beggars, is the person of whom the sheep-butcher,
or one who slaughters rams
may not seize,
or strike
or bind,
or confiscate the property?

Here, beggars, one is wealthy
owns much
earns much
a king,
or a king's minister.

Of this form, beggars, is the person of whom the sheep-butcher,
or one who slaughters rams
may not seize,
or strike
or bind,

or confiscate the property.

There is nothing else for him but to plead
with out-stretched hands, saying:

'Return, kind sir, my goat,
or compensate me for it.'



"In just the same way, beggars,
here one person makes just a small amount of bad *kamma*
that brings him to Hell.

But here, beggars, another person
making the same small amount of bad *kamma*
has the experience of it in this seen thing —
where just this is the extent of it.



8. Now of what form, beggars, is the person
who makes just a small amount of bad *kamma*
that brings him to Hell?

Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited, little self,
living without passing beyond pain.

Of this form, beggars, is the man
who makes just a small amount of bad *kamma*
that brings him to Hell.



Of what form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it?

Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —

an unlimited, great self,
an immeasurable living.

Of this form, beggars, is the man
making the same small amount of bad *kamma*
but who has the experience of it in this seen thing —
where just this is the extent of it.

§

"If, beggars, one were to say:

'Whatever whatsoever *is such as a person does by his deed*
such is such as the experience that returns to him.'

Such being the case, beggars,
there could be no living of the godly life.

There would be no room for a clear understanding
of the consummate making an end of pain.

But for one speaking thus, beggars:

'Whatever whatsoever *sensation this person intends to create,*
such is such as gives result to the experience that returns to him.'

Such being the case, beggars,
there could be the living of the godly life.

There would be room for a clear understanding
of the consummate making an end of pain."

Sutta 103

Ruṇṇa Suttaṃ

Lamentation

I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing.

There then, The Lucky Man addressed the bhikkhus:

"Bhikkhus!"

And the bhikkhus responding:

"Bhadante!"

the Lucky Man said this:

**"Here in the discipline of the Aristocrats, beggars,
singing is considered lamentation.**

**Here in the discipline of the Aristocrats, beggars,
dancing is considered a prelude to madness**

**Here in the discipline of the Aristocrats, beggars,
flashing ones teeth while laughing is but immaturity.**

Wherefore as to singing, beggars, pull down the bridge.

As to dancing, pull down the bridge.

**It is enough if something delight the mind,
to smile moderately.**

Sutta 104

Atitti Suttaṃ

No Satisfaction

I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing.

There then, The Lucky Man addressed the bhikkhus:

"Bhikkhus!"

And the bhikkhus responding:

"Bhadante!"

the Lucky Man said this:

From indulging in three, beggars, there is no satisfaction.

What three?

From indulging in sleep, beggars, there is no satisfaction.

From indulging in alcoholic drinks, beggars, there is no satisfaction.

From indulging in things sexual, beggars, there is no satisfaction.

**These then, beggars are the three things indulging in which there is no
satisfaction.**

Sutta 105

Kuta (Vyāpanna) Suttaṃ

The Peaked-roof Hut

I HEAR TELL

**Once upon a time The Lucky Man, Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.**

**There then, the householder Anāthapiṇḍika went to The Lucky Man,
and having approached,
having saluted,
took a seat to one side.**

Sitting to one side

**The Lucky Man said this
to the householder Anāthapiṇḍika:**

**"Unguarded thought, householder,
begets unguarded work of body,
begets unguarded work of voice,
begets unguarded work of mind.**

**Where work-of-body is unguarded,
work-of-voice unguarded,
work-of-mind unguarded,
work of body gets sodden,
work of voice gets sodden,
work of mind gets sodden.**

**Where work-of-body is sodden,
work-of-voice is sodden,
work-of-mind is sodden,
work of body gets putrid,
work of voice gets putrid,
work of mind gets putrid.**

**Where work of body is putrid,
work-of-voice is putrid,
work-of-mind is putrid,
one gets no lucky death,
not lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut is badly roofed
the peak is unprotected.**

The rafters are unprotected.

The walls are unprotected.

**The peak gets sodden,
the rafters gets sodden,**

the walls get gets sodden.

**The peak gets putrid,
the rafters get putrid
the walls get putrid.**

**In the same way, housefather,
unguarded thought
begets unguarded work of body,
begets unguarded work of voice,
begets unguarded work of mind.**

**Where work-of-body is unguarded,
work-of-voice unguarded,
work-of-mind unguarded,
work-of-body gets sodden,
work-of-voice gets sodden,
work-of-mind gets sodden.**

**Where work-of-body is sodden,
work-of-voice is sodden,
work-of-mind is sodden,
work-of-body gets putrid,
work-of-voice gets putrid,
work-of-mind gets putrid.**

**Where work of body is putrid,
work-of-voice is putrid,
work-of-mind is putrid,
one gets no lucky death,
not lucky is the time one serves.**

**Guarded thought, householder,
begets guarded work-of-body,
begets guarded work-of-voice,
begets guarded work-of-mind.**

**Where work-of-body is guarded,
work-of-voice guarded,
work-of-mind guarded,
work-of-body does not get sodden,
work-of-voice does not get sodden,
work-of-mind does not get sodden.**

**Where work-of-body is not sodden,
work-of-voice is not sodden,
work-of-mind is not sodden,
work-of-body does not get putrid,**

**work-of-voice does not get putrid,
work-of-mind does not get putrid.**

**Where work-of-body is not putrid,
work-of-voice is not putrid,
work-of-mind is not putrid,
one gets a lucky death,
lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut is well-roofed
the peak is protected.**

The rafters are protected.

The walls are protected.

**The peak does not get sodden,
the rafters do not get sodden,
the walls do not get sodden.**

**The peak does not get putrid,
the rafters do not get putrid
The walls do not get putrid.**

**In the same way, housefather,
guarded thought begets guarded work-of-body,
begets guarded work of voice,
begets guarded work of mind.**

**Where work-of-body is guarded,
work-of-voice guarded,
work-of-mind guarded,
work of body does not get sodden,
work of voice does not get sodden,
work of mind does not get sodden.**

**Where work-of-body is not sodden,
work-of-voice not sodden,
work-of-mind not sodden,
work of body does not get putrid,
work of voice does not get putrid,
work of mind does not get putrid.**

**Where work of body is not putrid,
work-of-voice not putrid,
work-of-mind not putrid,
one gets a lucky death,
lucky is the time one serves."**

Kuta (2) (Vyāpanna) Suttaṃ

Not Warped

I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.

There then, the householder Anāthapiṇḍika went to The Lucky Man,
and having approached,
having saluted,
took a seat to one side.

Sitting to one side
The Lucky Man said this
to the householder Anāthapiṇḍika:

"Warped thought, householder,
begets warped work of body,
begets warped work of voice,
begets warped work of mind.

Where work-of-body is warped,
work-of-voice warped,
work-of-mind warped,
work of body gets warped,
work of voice gets warped,
work of mind gets warped.

Where work-of-body is warped,
work-of-voice is warped,
work-of-mind is warped,
one gets no lucky death,
not lucky is the time one serves.

In the same way, householder,
when a peaked-roof hut is badly roofed
the peak is warped.

The rafters are warped.

The walls are warped.

In the same way, housefather,
warped thought begets warped work of body,

begets warped work of voice,
begets warped work of mind.

Where work-of-body is warped,
work-of-voice warped,
work-of-mind warped,
one gets no lucky death,
not lucky is the time one serves.

Unwarped thought, householder,
begets unwarped work-of-body,
begets unwarped work-of-voice,
begets unwarped work-of-mind.

Where work-of-body is unwarped,
work-of-voice unwarped,
work-of-mind unwarped,
one gets a lucky death,
lucky is the time one serves.

In the same way, householder,
when a peaked-roof hut is well-roofed
the peak is unwarped.

The rafters are unwarped.
The walls are unwarped.

In the same way, housefather, unwarped thought
begets unwarped work-of-body,
begets unwarped work-of-voice,
begets unwarped work-of-mind.

Where work-of-body is unwarped,
work-of-voice unwarped,
work-of-mind unwarped,
one gets a lucky death,
lucky is the time one serves."

Sutta 114

Āneñja Suttaṃ

The Difference

I HEAR TELL

Once upon a time Bhagava, Sāvatti-town residing,

Anāthapiṇḍika's Jeta Grove.

There he said this to the beggars gathered round:

"Three, beggars, are men to be seen in the world.

"What three?

**"Here, beggars, one man,
by entirely transcending perception of forms,
retiring perception of reaction
to diversity of perception
forming in mind the thought:
'Endless Space!'
rises up into and abides in the Sphere of Space.**

**He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.**

**Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,
he goes on to join those divinities
come to rebirth having gained the Sphere of Space.**

**Of those divinities, beggars,
that have gained the Sphere of Space
20,000 kalpas is the span of life.**

**There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then, cast from there,
all such go to Niraya,
go to the animal womb
go to the ghostly garb.**

**But the student of the Lucky Man stays there
for a lifetime lasting as long as
the life-span of those deities there
and then, cast from there,
all such become all-round-unbound.**

**This, beggars is the distinction,
the difference,
the variance in this case**

between the well-read student of the Aristocrats
and the unread common folk,
that is to say,
in the manner of their goings and rebirths.

Again, beggars, one man here,
by entirely transcending the Sphere of Space,
thinking:

'Endless consciousness!'
rises up into and abides in the Sphere of Consciousness.

He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.

Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,
he goes on to join those divinities
come to rebirth having gained the Sphere of Consciousness.

Of those divinities, beggars,
that have gained the Sphere of Consciousness
40,000 kalpas is the span of life.

There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then, cast from there,
all such go to Niraya,
go to the animal womb
go to the ghostly garb.

But the student of the Lucky Man stays there
for a lifetime lasting as long as
the life-span of those deities there
and then, cast from there,
all such become all-round-unbound.

This, beggars is the distinction,
the difference,
the variance in this case
between the well-read student of the Aristocrats
and the unread common folk,
that is to say,

in the manner of their goings and rebirths.

**Again, beggars, one man here,
by entirely transcending the Sphere of Consciousness,
thinking:**

**'There is nothing to be had!'
rises up into and abides in the Sphere of Unreality.**

**He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.**

**Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,
he goes on to join those divinities
come to rebirth having gained the Sphere of No Anything.**

**Of those divinities, beggars,
that have gained the Sphere of Unreality
60,000 kalpas is the span of life.**

**There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then, cast from there,
all such go to Niraya,
go to the animal womb
go to the ghostly garb.**

**But the student of the Lucky Man stays there
for a lifetime lasting as long as
the life-span of those deities there
and then, cast from there,
all such become all-round-unbound.**

**This, beggars is the distinction,
the difference,
the variance in this case
between the well-read student of the Aristocrats
and the unread common folk,
that is to say,
in the manner of their goings and rebirths.**

These, beggars, are the three men to be seen in the world."

Gotamaka-Cetiya Suttam

Gotamaka Shrine

I HEAR TELL

Once Upon a Time,

The Lucky Man, Vesali District, Gotama Shrine, came-a revisiting.

There he said

to those same Beggars

who had found no satisfaction

in the Mulapariyaya Spell:

"Beggars!"

And "Broke-tooth" those Beggars responded.

"Beggars, when I teach Dhamma

I do so knowing Dhamma,

not without knowing.

I teach Dhamma precisely

not imprecisely.

I teach Dhamma in a wondrously deep way,

not in a way that is not wondrously deep.

It is because I teach Dhamma knowing,

not not knowing;

precisely,

not imprecisely;

in a wondrously deep way,

not in a way that is not wondrously deep

that it is as it ought to be

that it is I that am instructing,

that it is I that am advising.

In this case

it is the reasonable thing

that one should be pleased

and brought to higher consciousness,

mentally at ease

with the thought that

'Well taught is the Dhamma

by the #1 Wide-Awakened One;

Properly managed is the Order.'"

**This is what the Buddha said,
and it was at this time
that those Beggars understood The Mulapariyaya Sutta
and were pleased
and were brought to higher consciousness,
and furthermore
the Thousandfold World System was shaken.**

Sutta 128

Dutiya Anuruddha Suttaṃ

Anuruddha

I HEAR TELL

**Once upon a time The Lucky Man, Baranasi-town revisiting, Isipatana,
Deer Park.**

**There then the Ancient Anuruddha approached the Ancient Sāriputta and
drew near.**

Drawing near the Ancient Sāriputta he gave friendly greeting.

**Having given friendly greetings and exchanged polite conversation, he took
a seat to one side.**

**Seated to one side then the Ancient Anuruddha said this to the Ancient
Sāriputta:**

**"Here friend Sāriputta
the divine eye is purified beyond the ken of ordinary men: —
I overlook worlds a-thousand;**

**And then further,
undertaken by me is energy unsluggish;
set up is memory unconfused;**

**Passified in body
at peace
composed
at one with the heart;**

**But still there is no absolute freedom of heart from the corrupting
influences."**

[Sāriputta:]

2. "This being as you say then friend Anuruddha:

'I with the divine eye purified beyond the ken of ordinary men: —
overlook worlds a-thousand';
this is 'pride';

This being just as you say friend Anuruddha:

'Undertaken by me is energy unsluggish;
set up is memory unconfused';
this is 'excitement';

This being just as you say friend Anuruddha:

'But still there is no absolute freedom of heart from the corrupting
influences';
this is 'worry'.

Well it would be for you, friend Anuruddha,
to let go of these three things,
not look for the solution in these three things,
taking up in heart the characteristics of the deathless."

There then the Ancient Anuruddha,
wasted no time letting go these three things,
not looking for the solution in these three things,
took up in heart the characteristics of the deathless.

There then the Ancient Anuruddho
alone by himself,
careful,
ardent,
living persistent,
not long thereafter attained and entered into
that unsurpassed conclusion of the godly life
even young sons of the best houses
leave home venturing to find
and he knew for himself
in this seen thing
as an eye-witness that:

"Left behind is birth,
lived is carrying on like God,
duty's doing's done,
no further it'n-at'n me!"

And the Ancient Anuruddha too became one of the Arahants.

Settled

I HEAR TELL

Once upon a time The Lucky Man said words to this effect:

**"Tathāgatas appearing, beggars,
or Tathāgatas not appearing,
this stands:**

**It stands as a property of things,
it is a settled thing:**

'Everything own-made is discontinuous.'

**This the Tathāgata wakes up to
and comprehends.**

**Waking up to this
and comprehending it
he describes it, points to it, makes it known;
establishes, uncovers, analyzes, and makes it plain:**

'Everything own-made is discontinuous.'

**Tathāgatas appearing, beggars,
or Tathāgatas not appearing,
this stands:**

**It stands as a property of things,
is a settled thing:**

'Everything own-made is pain.'

This the Tathāgata wakes up to and comprehends.

**Waking up to this
and comprehending it
he describes it, points to it, makes it known;
establishes, uncovers, analyzes, and makes it plain:**

'Everything own-made is pain.'

**Tathāgatas appearing, beggars,
or Tathāgatas not appearing,
this stands:**

**It stands as a property of things,
is a settled thing:**

'All things are not-self.'

**This the Tathāgata wakes up to and comprehends.
Waking up to this
and comprehending it
he describes it, points to it, makes it known;
establishes, uncovers, analyzes, and makes it plain:
'All things are not-self.'**"

Sutta 135

Kesa-Kambalo Suttaṃ

Hair-Blanket

I HEAR TELL

Once upon a time The Lucky Man said words to this effect:

**"In the same way, Beggars,
as of whatsoever is worn
of woven garments,
wearing the hair blanket
is considered the worst
— wearing the hair blanket, beggars,
is cold in the cold,
hot in the heat,
looks ugly,
smells bad,
and is uncomfortable
— in the same way, beggars,
as of whatsoever postulations
are common among shamans
the postulations of Makkhali
are considered the worst.**

**Makkhali, beggars, that dullard of a man,
speaks thus, theorizes thus:**

**'There is no doing,
there is no effect,
there is no energy.'**

**As to this, beggars,
those who were arahants,
consummately self-awakened ones of long ago,
those Lucky Men were ones**

who spoke about doing
and spoke about effect
and spoke about energy.

But here, beggars, Makkhali,
that dullard of a man,
throws them out with his:

'There is no doing,
there is no effect,
there is no energy.'

As to this, beggars,
those who will in future become arahants,
consummately self-awakened ones,
those Lucky Men will be ones
who speak about doing
and speak about effect
and speak about energy.

But here, beggars, Makkhali,
that dullard of a man,
throws them out with his:

'There is no doing,
there is no effect,
there is no energy.'

I too, beggars,
who am now, arahant,
consummately self-awakened,
speak about doing
and speak about effect
and speak about energy.

But here, beggars, Makkhali,
that dullard of a man,
throws me out with his:

'There is no doing,
there is no effect,
there is no energy.'

In the same way, beggars,
as a net is thrown out
across the mouth of a river
to the loss, pain, mis-guidance
and destruction of many fish,
even so, methinks, does Makkhali,

that dullard of a man,
set up a man-trap in the world,
to the loss, pain, mis-guidance
and destruction of many beings."

Sutta 163

Rāga Peyyālaṃ

Lust Repetition Series

For higher knowledge of lust, beggars, three things must become.

What three?

Empty high-getting
signlessness high-getting
purposelessness high-getting.

For comprehensive knowledge,
utter destruction,
letting go, and
waining of lust;
for lust's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of hate, beggars, three things must become.

What three?

Empty high-getting
signlessness high-getting
purposelessness high-getting.

For comprehensive knowledge,
utter destruction,
letting go, and
waining of hate;
for hate's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of stupidity, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of stupidity;
for stupidity's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of anger, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of anger;
for anger's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of grudge-bearing, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of grudge-bearing;
for grudge-bearing's putting down,**

**eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of deception, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of deception
for deception's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of ruthlessness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of ruthlessness;
for ruthlessness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of irritation, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,**

**letting go, and
waining of irritation;
for irritation's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of selfishness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of selfishness;
for selfishness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of illusion, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of illusion;
for illusion's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of treachery, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting**

purposelessness high-getting.

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of treachery;
for treachery's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of stubbornness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of stubbornness;
for stubbornness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of quarrellousness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of quarrellousness;
for quarrellousness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of madness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of madness;
for madness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of conceit, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of conceit;
for conceit's putting down,
eradication,
disposal and
rejection,
these three things must become.**

For higher knowledge of intoxication, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of intoxication;
for intoxication's putting down,
eradication,**

**disposal and
rejection,
these three things must become.**

For higher knowledge of carelessness, beggars, three things must become.

What three?

**Empty high-getting
signlessness high-getting
purposelessness high-getting.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waining of carelessness;
for carelessness's putting down,
eradication,
disposal and
rejection,
these three things must become.**