

AṄGUTTARA NIKĀYA

The Book of the Fours

Selected Suttas

Translated from the Pāḷi by Michael. M. Olds



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Los Altos

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Buddha Dust

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



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

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

Sutta 10

Yoga Suttaṃ

Yokes

I HEAR TELL

Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are yokes.

What four?

The sense-pleasure-yoke,
the existence-yoke
the opinions-yoke
the blindness-yoke.

And what, beggars, is the sense-pleasure-yoke?

Here, beggars, one does not understand as it is
the origination of sense-pleasure,
the purpose of sense pleasure,
the self-indulgence of sense-pleasure,
the utter misery of sense-pleasure,
the escape from sense-pleasure.

With such lack of understanding of
the origination of sense-pleasure,
the purpose of sense pleasure,
the self-indulgence of sense-pleasure,
the utter misery of sense-pleasure,
the escape from sense-pleasure —
lust for sense-pleasure,
enjoyment of sense-pleasure,
the lubriciousness of sense-pleasure,
the infatuation of sense-pleasure,
the craving of sense-pleasure,

**the consuming passionate yearning of sense-pleasure,
the frustration of sense-pleasure,
— there is cohabitation with sense-pleasures.**

This, beggars, is what is called the sense-pleasure-yoke.

Such is the sense-pleasure-yoke.

And what, beggars, is the existence-yoke?

**Here, beggars, one does not understand as it is
the origination of existence,
the purpose of existence,
the self-indulgence of existence,
the utter misery of existence,
the escape from existence.**

**With such lack of understanding of
the origination of existence,
the purpose of existence,
the self-indulgence of existence,
the utter misery of existence,
the escape from existence —
lust for existence,
enjoyment of existence,
the lubriciousness of existence,
the infatuation of existence,
the craving of existence,
the consuming passionate yearning of existence
the frustration of existence
— there is cohabitation with existence.**

This, beggars, is what is called the existence-yoke.

**Such is the sense-pleasure-yoke,
the existence-yoke.**

And what, beggars, is the opinion-yoke?

**Here, beggars, one does not understand as it is
the origination of opinion,
the purpose of opinion,
the self-indulgence of opinion,
the utter misery of opinion,
the escape from opinion.**

**With such lack of understanding of
the origination of opinion,
the purpose of opinion,**

**the self-indulgence of opinion,
the utter misery of opinion,
the escape from opinion —
lust for opinion,
enjoyment of opinion,
the lubriciousness of opinion,
the infatuation of opinion,
the craving of opinion,
the consuming passionate yearning of opinion
the frustration of opinion,
— there is cohabitation with opinion.**

This, beggars, is what is called the opinion-yoke.

**Such is the sense-pleasure-yoke,
the existence-yoke,
the opinion-yoke.**

And what, beggars, is the blindness-yoke?

**Here, beggars, one does not understand as it is
the origination of the six spheres of touch,
the purpose of the six spheres of touch,
the self-indulgence of the six spheres of touch,
the utter misery of the six spheres of touch,
the escape from the six spheres of touch.**

**With such lack of understanding of
the origination of the six spheres of touch,
the purpose of the six spheres of touch,
the self-indulgence of the six spheres of touch,
the utter misery of the six spheres of touch,
the escape from the six spheres of touch —
lust for the six spheres of touch,
enjoyment of the six spheres of touch,
the lubriciousness of the six spheres of touch,
the infatuation of the six spheres of touch,
the craving of the six spheres of touch,
the consuming passionate yearning of the six spheres of touch
the frustration of the six spheres of touch,
— there is cohabitation with the six spheres of touch.**

This, beggars, is what is called the blindness-yoke.

**Such is the sense-pleasure-yoke,
the existence-yoke,
the opinion-yoke,**

the blindness-yoke.

**Being connected to bad, unskillful things,
self-soileur leading to anxiety-ridden existence
in the sphere of birth, aging and death,
with pain as the consequence —
such is to be yoked, say I.**

These then, beggars, are the four yokes.

Four, beggars, are yoke-unyokings.

What four?

**The sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking
the opinions-yoke-unyoking
the blindness-yoke-unyoking.**

And what, beggars, is the sense-pleasure-yoke-unyoking?

**Here, beggars, one does understand as it is
the origination of sense-pleasure,
the purpose of sense pleasure,
the self-indulgence of sense-pleasure,
the utter misery of sense-pleasure,
the escape from sense-pleasure.**

**With such understanding of
the origination of sense-pleasure,
the purpose of sense pleasure,
the self-indulgence of sense-pleasure,
the utter misery of sense-pleasure,
the escape from sense-pleasure —
lust for sense-pleasure,
enjoyment of sense-pleasure,
the lubriciousness of sense-pleasure,
the infatuation of sense-pleasure,
the craving of sense-pleasure,
the consuming passionate yearning of sense-pleasure,
the frustration of sense-pleasure,
— there is no cohabitation with sense-pleasures.**

This, beggars, is what is called the sense-pleasure-yoke-unyoking.

Such is the sense-pleasure-yoke-unyoking.

And what, beggars, is the existence-yoke-unyoking?

**Here, beggars, one does understand as it is
the origination of existence,**

**the purpose of existence,
the self-indulgence of existence,
the utter misery of existence,
the escape from existence.**

**With such understanding of
the origination of existence,
the purpose of existence,
the self-indulgence of existence,
the utter misery of existence,
the escape from existence —
lust for existence,
enjoyment of existence,
the lubriciousness of existence,
the infatuation of existence,
the craving of existence,
the consuming passionate yearning of existence
the frustration of existence,
— there is no cohabitation with existence.**

This, beggars, is what is called the existence-yoke-unyoking.

**Such is the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking.**

And what, beggars, is the opinion-yoke-unyoking?

**Here, beggars, one does understand as it is
the origination of opinion,
the purpose of opinion,
the self-indulgence of opinion,
the utter misery of opinion,
the escape from opinion.**

**With such understanding of
the origination of opinion,
the purpose of opinion,
the self-indulgence of opinion,
the utter misery of opinion,
the escape from opinion —
lust for opinion,
enjoyment of opinion,
the lubriciousness of opinion,
the infatuation of opinion,
the craving of opinion,
the consuming passionate yearning of opinion**

the frustration of opinion,
— there is no cohabitation with opinion.

This, beggars, is what is called the opinion-yoke-unyoking.

Such is the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking,
the opinion-yoke-unyoking.

And what, beggars, is the blindness-yoke-unyoking?

Here, beggars, one does understand as it is
the origination of the six spheres of touch,
the purpose of the six spheres of touch,
the self-indulgence of the six spheres of touch,
the utter misery of the six spheres of touch,
the escape from the six spheres of touch.

With such understanding of
the origination of the six spheres of touch,
the purpose of the six spheres of touch,
the self-indulgence of the six spheres of touch,
the utter misery of the six spheres of touch,
the escape from the six spheres of touch —
lust for the six spheres of touch,
enjoyment of the six spheres of touch,
the lubriciousness of the six spheres of touch,
the infatuation of the six spheres of touch,
the craving of the six spheres of touch,
the consuming passionate yearning of the six spheres of touch
the frustration of the six spheres of touch,
— there is no cohabitation with the six spheres of touch.

This, beggars, is what is called the blindness-yoke-unyoking.

Such is the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking,
the opinion-yoke-unyoking,
the blindness-yoke-unyoking.

Being disconnected from bad, unskillful things,
self-soileur leading to anxiety-ridden existence
in the sphere of birth, aging and death,
with pain as the consequence —
such is to be unyoked, say I.

These then, beggars, are the four yoke-unyokings.

To sense-pleasure-yoke connected

to fearful becomings-yoked
to view-yoke connected
blindness honoring
beings get themselves the round-and-round
to birth and death returning.

While they — sense-pleasure comprehending
existence-yoke and all
View-yoke and blindness removing, dispassionate,
all-yokes disconnected — these indeed are yoke-transcendent.

Sutta 13

Padhāna Suttaṃ

Commendable Effort

I HEAR TELL:

Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.

There Bhagava said:

There are, beggars, these four commendable efforts.

What four?

Here beggars, a beggar
generates desire,
exerts his heart,
seeks out the energy and self-control
to prevent the arising
of bad, unskillful things
not yet arisen;

generates desire,
exerts his heart,
seeks out the energy and self-control
to let go of
bad, unskillful things
that have arisen;

generates desire,
exerts his heart,
seeks out the energy and self-control
to give rise to

skillful things
not yet arisen;
generates desire,
exerts his heart,
seeks out the energy and self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen.

These then beggars, are the four commendable efforts.

From the Realm of Mara, Destroyer of Beings
by commendable effort freed,
thrown off the fear of birth and death,
Mara and his weaponry.

From the Captor's power escaped
well, happy, undisturbed is he.

Sutta 16

Sokhumma Suttaṃ

Exquisites

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There Bhagava said:

There are, beggars, these four exquisites.

What four?

Here, beggars, a beggar has beheld a most exquisite shape,
and he cannot conceive of an exquisite shape higher or greater than that
exquisite shape
and he does not aspire to an exquisite shape higher or greater than that
exquisite shape.

Here, beggars, a beggar has beheld a most exquisite experience,
and he cannot conceive of an exquisite experience higher or greater than
that exquisite experience
and he does not aspire to an exquisite experience higher or greater than
that exquisite experience.

Here, beggars, a beggar has beheld a most exquisite perception,
and he cannot conceive of an exquisite perception higher or greater than
that exquisite perception
and he does not aspire to an exquisite perception higher or greater than
that exquisite perception.

Here, beggars, a beggar has beheld a most exquisite own-making,
and he cannot conceive of an exquisite own-making higher or greater than
that exquisite own-making
and he does not aspire to an exquisite own-making higher or greater than
that exquisite own-making.

These, beggars, are the four exquisites.

Knowing exquisite shape
and the co-becoming of experience
the coming and going of
whatever perception is attained
he knows that whatever is own-made
is pain and not-self —
Such consummately seeing
a beggar aspires to the peace of a peaceful-way
the carrying of his last pile
to be conqueror of Mara with his hoard.

Sutta 19

Agati-Nāgati Suttaṃ

A-going and Not A-Going

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There Bhagava said:

2. There are, beggars, these four not-to-go-goings.

What four?

Wanting-going going,
hatred-going going,
stupidity-going going,
fear-going going.

These are, beggars, the four not-to-go-goings.

3. There are, beggars, these four not-not-to-go-goings.

What four?

**Not wanting-going going
not hatred-going going,
not stupidity-going going,
not fear-going going.**

These are, beggars, the four not-not-to-go-goings.

**Going beyond good form through
wanting, hatred, fear, stupidity
his honor comes to ruin
like the dark half of the month**

**Not going beyond good form through
wanting, hatred, fear, stupidity
his honor increases
like the bright half of the month**

Sutta 41

Samādhi-Bhāvanā

Becoming Highs

I HEAR TELL

**Once upon a time the Lucky man, Savaṭṭhi-town revisiting,
Anāthapiṇḍika's Park.**

There Bhagava said:

Four, beggars, are becoming highs.

What four?

**There is, beggars, the becoming high which become,
made a big thing,
evolves into pleasant living in this visible thing.**

**There is, beggars, the becoming high which become,
made a big thing,
evolves into receipt of knowledge and vision.**

**There is, beggars, the becoming high which become,
made a big thing,
evolves into clear comprehending recollection.**

There is, beggars, the becoming high which become,

made a big thing,
evolves into the passing of the influences.

And what, beggars, is becoming high which become,
made a big thing,
evolves into pleasant living in this visible thing?

Here beggars, a beggar
separating from sense pleasures,
separating from unskillful things,
with thinking, imagining,
enthusiasm and pleasure born of separation,
arrives at the first ken'n
and makes a habitat of that.

Setting down thinking and imagining,
subjectively tranquillized,
become single-minded
— not thinking, not imagining —
with enthusiasm and pleasure born of becoming high,
arrives at the second knowing and makes a habitat of that.

Detached and disgusted with enthusiasm,
living with clear comprehending recollection,
experiencing for himself that bodily ease
of which the Aristocrats say:
"Detached, recollected, he lives in peace,"
arrives at the third burning and makes a habitat of that.

Letting go of ease,
letting go of pain,
letting earlier extacies and depressions
'find their own way home',
— not pained, not pleased —
utterly pure detached mind all-round,
arrives at the fourth brilliance and makes a habitat of that.

Such, beggars, is becoming high which become,
made a big thing,
evolves into pleasant living in this visible thing

And what, beggars, is becoming high which become,
made a big thing,
evolves into receipt of knowledge and vision?

Here beggars, a beggar meditates on perception of light
set upon perception of sunlight —
as by day so by night,

as by night so by day.

**Thus unobscured by thought,
the unbound mind becomes beautifully brilliant.**

**Such, beggars, is becoming high which become,
made a big thing,
evolves into receipt of knowledge and vision.**

**And what, beggars, is becoming high which become,
made a big thing,
evolves into clear comprehending recollection?**

**Here beggars, a beggar sees the germination of sense experience,
sees it's support,
sees it's getting gone;**

**sees the germination of perception,
sees it's support,
sees it's getting gone;**

**sees the germination of thinking,
sees it's support,
sees it's getting gone.**

**Such, beggars, is becoming high which become,
made a big thing,
evolves into clear comprehending recollection.**

**And what, beggars, is becoming high which become,
made a big thing,
evolves into the passing of the influences?**

**Here beggars, a beggar lives observing the comings and goings of the five
stockpiled shitpiles:**

This is entity.

This is the coming up of entity.

This is the going away of entity.

This is sense experience.

This is the coming up of sense experience.

This is the going away of sense experience.

This is perception.

This is the coming up of perception.

This is the going away of perception.

This is own-making.

This is the coming up of own-making.

This is the going away of own-making.

This is consciousness.

This is the coming up of consciousness.

This is the going away of consciousness.

**Such, beggars, is becoming high which become,
made a big thing,**

evolves into the passing of the influences.

These, beggars, are the four becoming highs.

**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 55

Samajīvī Suttaṃ

Matched Lives

I HEAR TELL

Once upon a time, Bhagava, Bhagga-land residing, Crock-hill, Dark-Terror-woods, Deer-Park.

There then, The Lucky Man, having set out at an earlier time taking bowl and robes, came to the home of the housefather, Nakula's Father.

Having arrived, he sat on the seat made ready.

There then the housefather, Nakula's Father and the housemother, Nakula's Mother came into the presence of The Lucky Man.

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

Seated to one side then, Nakula's father said this to Bhagava:

**"Ever since I, Bhante, when young,
brought the young housemother, Nakula's Mother,
into my family,**

**I have not come upon knowledge of the housemother Nakula's Mother
having transgressed even in mind,
how then in body?**

**May we hope, Bhante,
that as in this visible thing we see one another,**

**in the future state also
we will see one another?"**

**At this point then, the housemother Nakula's Mother said this to The
Lucky Man:**

**"Ever since I, Bhante, when young,
was brought by the young housefather, Nakula's Father,
into his family,
I have not come upon knowledge of the housefather Nakula's Father
having transgressed even in mind,
how then in body?**

**May we hope, Bhante,
that as in this visible thing we see one another,
in the future state also
we will see one another?"**

**"Housefathers who would form the intent
that as in this visible thing
both husband and wife see one another,
in the future state also they will see one another,
should both be matched in faith,
matched in ethical culture,
matched in generosity,
matched in wisdom.**

**Then, as in this visible thing
both husband and wife see one another,
in the future state also they will see one another."**

**Both of a faith, well-spoken,
and of a perception of the Dhamma life,
then lovingly do wife and husband to one-another speak.**

**Abundant the domestic bliss arising
Unhappy are made their enemies,
when both are in ethics matched.**

**Here progressing matched in ethical development,
together they delight in godly-realms,
rejoicing in pleasures in due course.**

Sutta 56

Dutiya Samajivī Suttaṃ

Matched Lives (2)

I HEAR TELL

Once upon a time, Bhagava addressed the beggars:

"Beggars!"

"Bhagava!" The beggars responded and The Lucky Man said this:

"Housefathers who would form the intent
that as in this visible thing
both husband and wife see one another,
in the future state also they will see one another,
should both be matched in faith,
matched in ethical culture,
matched in generosity,
matched in wisdom.

Then, as in this visible thing
both husband and wife see one another,
in the future state also they will see one another."

Both of a faith, well-spoken,
and of a perception of the Dhamma life,
then lovingly do wife and husband to one-another speak.

Abundant the domestic bliss arising
Unhappy are made their enemies,
when both are in ethics matched.

Here progressing matched in ethical development,
together they delight in godly-realms,
rejoicing in pleasures in due course.

Sutta 70

Adhammikā

In the Days of Unrighteous Kings

I HEAR TELL:

On a certain occasion the Lucky Man addressed the beggars, saying:

"Beggars!"

'Bhadante!' replied those beggars to the Lucky Man.

Bhagava said:

**In the days of unrighteous kings, beggars,
the ministers of kings also are unrighteous.**

**The ministers of kings being unrighteous,
spiritual leaders and powerful individuals also are unrighteous.**

Spiritual leaders and powerful individuals being unrighteous.

The people of the country also are unrighteous.

The people of the country being unrighteous.

The moon and sun deviate from their courses.

**The moon and sun deviating from their courses,
the night sky and sparkling stars deviate from their courses.**

**The night sky and sparkling stars deviating from their courses,
night and day deviate from their courses.**

**Night and day deviating from their courses,
the moon's phases deviate from their courses.**

**The moon's phases deviating from their courses
the seasonal cycles deviate from their courses.**

**The seasonal cycles deviating from their courses,
the winds deviate from their usual order in their weaving to and fro.**

**The winds deviating from their usual order in their weaving to and fro,
the gods become agitated.**

**The gods becoming agitated
the rain-god is insufficiently generous.**

**The rain-god being insufficiently generous
the corn ripens abnormally.**

**When the corn ripens abnormally, beggars,
men sustained by such
are short lived,
ugly,
powerless
and suffer much illness.**

**But, beggars, in the days of righteous kings,
the ministers of kings also are righteous.**

**The ministers of kings being righteous,
spiritual leaders and powerful individuals also are righteous.**

**Spiritual leaders and powerful individuals being righteous,
the people of the country also are righteous.**

The people of the country being righteous,

the moon and sun are steady in their courses.

**The moon and sun being steady in their courses,
the night sky and sparkling stars are steady in their courses.**

**The night sky and sparkling stars being steady in their courses,
night and day are steady in their courses.**

**Night and day being steady in their courses,
the moon's phases are steady in their courses.**

**The moon's phases being steady in their courses
the seasonal cycles are steady in their courses.**

**The seasonal cycles being steady in their courses,
the winds are steady, weaving to and fro in their usual order.**

**The winds being steady, weaving to and fro in their usual order,
the gods do not become agitated.**

**The gods not becoming agitated
the rain-god is sufficiently generous.**

**The rain-god being sufficiently generous
the corn ripens normally.**

**When the corn ripens normally, beggars,
men sustained by such
are long lived,
handsome,
powerful
and suffer little illness.**

**As cattle when the lead bull swerves,
All of a mind to follow, swerve as well,
So with men, if he who is the leader be corrupt,
so much the more will those who follow be.**

Th'unrighteous king to all the realm brings pain.

**As cattle when the lead bull's course is straight
All of a mind to follow, go straight as well,
So with men, if he who is the leader be upright,
so much the more will those who follow be.**

The righteous king to all the realm brings peace.

Sutta 80

Kamboja Suttaṃ

Off to Kamboja

I HEAR TELL:

**Once upon a time the Lucky Man Kosambīrevisiting,
Ghosita Park.**

**There then Old Man Ānanda approached Bhagava
and giving salutation
took a seat to one side.**

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

**What then, bhante, might be the driving force,
what the result whereof
women-folk neither sit in the assembly,
nor undertake commerce
nor go to Kamboja?**

**Wrathfulness Ānanda in women,
enviousness Ānanda in women,
selfishness Ānanda in women,
poor wisdom Ānanda in women.**

**These then, Ānanda, are the driving forces,
these the result whereof
women-folk neither sit in the assembly,
nor undertake commerce
nor go to Kamboja.**

Sutta 94

Tatiya Samādhī Suttaṃ

The Third Serenity

I HEAR TELL:

Once upon a time the Lucky man, Sāvattī-town revisiting.

There Bhagava said:

"There are, beggars, four persons discovered in this world.

What four?

Here, beggars, there is one who has gained

centered internal calm,
but not gained insight into things of higher wisdom.

Here, beggars, there is one who has gained
insight into things of higher wisdom
but not gained centered internal calm.

Here, beggars, there is one who has gained
neither centered internal calm
nor insight into things of higher wisdom.

Here, beggars, there is one who has gained
both centered internal calm
and insight into things of higher wisdom

These, beggars are four persons discovered in this world.

As to this, beggars, that person who has gained
centered internal calm
but not gained insight into things of higher wisdom —
he, approaching a person who has gained
insight into things of higher wisdom,
should ask:

'How should there be, friend, the seeing of own-making?

How should there be mastery of own-making?

How should there be insight into own-making?'

He, responding to such —
as he has seen,
as he has discovered —
says:

'Thus, then, friend, own-making is to be seen;
thus should there be mastery of own-making,
thus should there be insight into own-making.'

He, some time later, gains centered internal calm
and gains insight into things of higher wisdom.

As to this, beggars, that person who has gained
insight into things of higher wisdom
but not centered internal calm —
he, approaching a person who has gained
centered internal calm,
should ask:

'How now then friend, should the heart be steadied?

How should the heart be settled down?

How should the heart be focused?

How should the heart be made serene?'

**He, responding to such —
as he has seen,
as he has discovered —
says:**

**'Thus, then, friend, should the heart be steadied,
thus should the heart be settled down,
thus should the heart be focused,
thus should the heart be made serene.'**

**He, some time later, gains centered internal calm
and gains insight into things of higher wisdom.**

**As to this, beggars, that person who has gained
neither centered internal calm
nor gained insight into things of higher wisdom —
he, approaching a person who has gained
both the centered internal calm
and insight into things of higher wisdom,
should ask:**

'How now then friend, should the heart be steadied?

How should the heart be settled down?

How should the heart be focused?

How should the heart be made serene?

How should there be the seeing of own-making?

How should there be mastery of own-making?

How should there be insight into own-making?'

**He, responding to such —
as he has seen,
as he has discovered —
says:**

**'Thus, then, friend, should the heart be steadied,
thus should the heart be settled down,
thus should the heart be focused,
thus should the heart be made serene
thus own-making is to be seen;
thus should there be mastery of own-making,
thus should there be insight into own-making.'**

He, some time later, gains centered internal calm

and gains insight into things of higher wisdom.
As to this, beggars, that person who has gained
both centered internal calm
and gained insight into things of higher wisdom —
such a one, beggars, reinforcing these skillful things
going higher should dedicate himself
to the destruction of the corrupting influences."

Sutta 116

Appamāda Sutta

Non-Carelessness

I HEAR TELL

Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are stands to be taken against carelessness.

What four?

Painful bodily conduct, beggars, should be ejected,
pleasant bodily conduct should be developed —
in this be not careless!

Painful conduct of speech, beggars should be ejected,
pleasant conduct of speech should be developed —
in this be not careless!

Painful conduct of mind, beggars, should be ejected,
pleasant conduct of mind should be developed —
in this be not careless!

Low view, beggars, should be ejected,
high view should be developed —
in this be not careless!

Now when, beggars, a bhikkhu has ejected painful bodily conduct,
has developed pleasant bodily conduct,
has ejected painful conduct of speech,

has developed pleasant conduct of speech,
has ejected painful conduct of mind,
has developed pleasant conduct of mind,
has ejected low views, and
has developed high views,
he has no fear of death or his next go-round.

Sutta 132

Saṅyojana Puggala Suttaṃ

Man's Self-Yokings

I HEAR TELL

Once upon a time the Lucky man, Sāvattihī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are persons found in this world.

What four?

Here, beggars, in one person

those self-yokings of the lower sort have not been let go,

those self-yokings resulting in the gain of re-appearance have not been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have not been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have been let go,

those self-yokings resulting in the gain of existence have been let go.

**What person, beggars, is one in whom
those self-yokings of the lower sort have not been let go,
those self-yokings resulting in the gain of re-appearance have not been let
go,**

those self-yokings resulting in the gain of existence have not been let go?

The Once-Returner.

In such, beggars,

**those self-yokings of the lower sort have not been let go,
those self-yokings resulting in the gain of re-appearance have not been let
go,**

those self-yokings resulting in the gain of existence have not been let go.

What person, beggars, is one in whom

**those self-yokings of the lower sort have been let go,
those self-yokings resulting in the gain of re-appearance have not been let
go,**

those self-yokings resulting in the gain of existence have not been let go?

The Going Up-Stream to the Akaniṭṭha.

In such, beggars,

**those self-yokings of the lower sort have been let go,
those self-yokings resulting in the gain of re-appearance have not been let
go,**

those self-yokings resulting in the gain of existence have not been let go.

What person, beggars, is one in whom

**those self-yokings of the lower sort have been let go,
those self-yokings resulting in the gain of re-appearance have been let go,
those self-yokings resulting in the gain of existence have not been let go?**

The Between-Thorough-Nibbāna.

In such, beggars,

**those self-yokings of the lower sort have been let go,
those self-yokings resulting in the gain of re-appearance have been let go,
those self-yokings resulting in the gain of existence have not been let go.**

What person, beggars, is one in whom

**those self-yokings of the lower sort have been let go,
those self-yokings resulting in the gain of re-appearance have been let go,
those self-yokings resulting in the gain of existence have been let go?**

The Arahant.

In such, beggars,

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have been let go,
those self-yokings resulting in the gain of existence have been let go.

Sutta 132

Paṭibhāno Puggala Suttaṃ

Orators

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are persons found in this world.

What four?

The on-point-orator not at-ease-orator

The at-ease-orator not on-point-orator.

The on-point-orator and at-ease-orator.

The neither on-point-orator nor at-ease-orator.

These are the four persons found in this world.

Sutta 133

Neyya Puggala Suttaṃ

Led to Comprehension

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responding, the Lucky Man said this:

"Four, Beggars, are the persons to be seen in this world.

What four?

**One who comprehends intuitively;
one who comprehends upon analysis;
one who comprehends after being instructed;
one who comprehends only the letter.**

These, beggars, are the four persons to be seen in this world.

Sutta 140

Vādī Suttaṃ

Professors

I HEAR TELL

Once upon a time the Lucky man, Sāvattihī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

**And 'Elder!' those beggars responding,
the Lucky Man said this:**

"Four, beggars, are professors.

What four?

**There is, beggars, the professor
who is baffled by the sense,
not the letter.**

**There is, beggars, the professor
baffled by the letter,
not the sense.**

**There is, beggars, the professor
baffled by both the sense
and the letter.**

**There is, beggars, the professor
baffled by neither the sense
nor the letter.**

These, beggars, are the four professors.

**It is, however, impossible, beggars,
there is no probability,
that one possessed of the four analytical powers
could be baffled by both the sense and the letter."**

The Wellcome One's System

Adapted from the translation from the Pali Text Society edition of the Pali by F.L.
Woodward
by Michael M. Olds

I HEAR TELL:

'Beggars, when a Welcome One
or a Welcome One's system is found in the world,
that happens for the profit of many,
the happiness of many;
out of compassion for the world,
for the good,
for the profit,
for the happiness of dieties and man.

And of what sort, beggars, is a Welcome One?

Herein, beggars, a Getter-of-the-Getting arises in the world,
an Aristocrat,
a Fully Enlightened One,
perfect in knowledge and conduct,
a Welcome One,
a world-knower,
unsurpassed driver of men to be driven,
Teacher of dieties and mankind,
a Buddha,
an Exalted One.

This, beggars, is a Welcome One.

And of what sort, beggars, is a Welcome One's system?

It is a system taught
in such a way as to be
helpful in the beginning,
helpful in the middle and
helpful at the end,
making plain the holy life,
entirely complete and purified.

This, beggars, is the system of a Welcome One.

Beggars, when a Welcome One

or a Welcome One's system
is found in the world,
that happens for the profit of many,
the happiness of many;
out of compassion for the world,
for the good,
for the profit,
for the happiness of dieties and man.

Beggars, these four things
conduce to the undermining,
confusion,
and vanishing away
of the good word.

What four?

In the first case, beggars,
is the case where beggars
commit to memory a sutta
in the wrong way,
with the words and their implications stated incorrectly.

Now beggars,
if the words and their implications
are stated incorrectly,
the intended meaning
will subsequently be understood incorrectly.

This is the first case
which conduces to the undermining,
confusion,
and vanishing away
of the good word.

Again, beggars,
the beggars become difficult to speak to,
having qualities which make them difficult to speak to;
they are intractable and incapable of being instructed.

This, beggars, is the second case
which conduces to the undermining,
confusion,
and vanishing away
of the good word.

Again, beggars,
those beggars who are widely read,

who have got the Dhamma by heart,
who have got the Vinaya by heart,
who know the outlines,
these, not doing their duty,
do not pass along the suttas to others
and when they die
the suttas are cut down at the roots
and cannot be propagated.

This, beggars, is the third case
which conduces to the undermining,
confusion,
and vanishing away
of the good word.

Again, beggars,
the elder beggars live in luxury,
are slackers and backsliders,
they do not carry on the tradition of solitary living
and do not set going effort to reach the goal,
to gain what can be gained,
to know what can be known.

Then the generation that follows
takes their example and lives in luxury,
are slackers and backsliders,
they do not carry on the tradition of solitary living
and do not set going effort to reach the goal,
to gain what can be gained,
to know what can be known.

This, beggars, is the fourth case
which conduces to the undermining,
confusion,
and vanishing away
of the good word.

But, beggars,
these four things
conduce to the maintenance,
clarification,
and propagation
of the good word.

In the first case, beggars,
is the case where beggars

**commit to memory a sutta in the correct way,
with the words and their implications stated correctly.**

**Now beggars, if the words and their implications are stated correctly,
the intended meaning will subsequently be understood correctly.**

**This is the first case
which conduces to the maintenance,
clarification,
and propagation
of the good word.**

**Again, beggars,
the beggars are easy to speak to,
having qualities which make them easy to speak to;
they are tractable
and capable of being instructed.**

**This, beggars, is the second case
which conduces to the maintenance,
clarification,
and propagation
of the good word.**

**Again, beggars,
those beggars who are widely read,
who have got the Dhamma by heart,
who have got the Vinaya by heart,
who know the outlines,
these, doing their duty,
pass along the suttas to others
and when they die
the suttas are not cut down at the roots
and can be propagated.**

**This, beggars, is the third case
which conduces to the maintenance,
clarification,
and propagation of the good word.**

**Again, beggars,
the elder beggars do not live in luxury,
are not slackers and backsliders,
they do carry on the tradition of solitary living
and do set going effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**Then the generation that follows
takes their example and does not live in luxury,
are not slackers and backsliders,
they do carry on the tradition of solitary living
and do set going effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**This, beggars, is the fourth case
which conduces to the maintenance,
clarification,
and propagation
of the good word.**

**So, beggars,
these are the four things
that conduce to the undermining,
confusion,
and vanishing away
of the good word,
and these are the four things
that conduce to the maintenance,
clarification,
and propagation
of the good word.**

Sutta 169

Kilesa-Parinibbāna Suttaṃ

Afflicted Extinguishment

I HEAR TELL:

On a certain occasion the Lucky Man addressed the beggars, saying:

"Beggars!"

'Bhadante!' replied those beggars to the Lucky Man.

Bhagava said:

Four, beggars, are those persons to be discovered in this world.

What four?

**Here, beggars, one person
in this seen thing**

has with-own-making-thorough-extinguishment.

**Here, again, beggars, one person
upon the breakup of the body
has with-own-making-thorough-extinguishment.**

**Here, again, beggars, one person
in this seen thing
has without-own-making-thorough-extinguishment.**

**Here, again, beggars, one person
upon the breakup of the body
has without-own-making-thorough-extinguishment.**

**And what person, beggars,
has, in this seen thing,
with-own-making-thorough-extinguishment?**

**Here, beggars, a beggar lives
viewing bodily-ugliness,
perceiving food contra-inclination,
perceiving whole-world-non-delight,
viewing transience in everything own-made.**

Then furthermore his perception of death is internally well-established.

He sets up and lives by these five seeker's powers:

**The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.**

Also in him, five forces are manifest in great measure:

**The force of faith,
the force of energy,
the force of serenity,
the force of wisdom.**

**He, in him five forces being manifest in great measure,
in this seen thing
gets with-own-making-thorough-extinguishment.**

**This is then, beggars, the person
who in this seen thing
has with-own-making-thorough-extinguishment.**

**And what person, beggars,
upon the breakup of the body
has with-own-making-thorough-extinguishment?**

Here, beggars, a beggar lives
viewing bodily-ugliness,
perceiving food contra-inclination,
perceiving whole-world-non-delight,
viewing transience in everything own-made.

Then furthermore his perception of death is internally well-established.

He sets up and lives by these five seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him, five forces are manifest mildly:

The force of faith,
the force of energy,
the force of serenity,
the force of wisdom.

He, in him five forces being manifest mildly,
in this seen thing
gets with-own-making-thorough-extinguishment.

This is then, beggars, the person
who in this seen thing
has with-own-making-thorough-extinguishment.

And what person, beggars,
in this seen thing
has without-own-making-thorough-extinguishment?

Here, beggars, a beggar,
separated from sense-pleasures,
separated from unskilled things,
with thinking,
with pondering,
lives the pleasureable enthusiasm born of separation
arising in the first *jhāna*.

Desolving thinking and pondering,
internally impassive
become whole-heartedly single-minded
without thinking,
without pondering,
he lives the pleasureable enthusiasm born of serenity

arising in the second *jhāna*.

Detached from enthusiasm and dispassionate
and living mindful and pleasantly self-aware
he lives bodily experiencing
that which the Aristocrats call:

"The detached, mindful, pleasant living," || ||

arising in the third *jhāna*.

Letting go of pleasure,
letting go of pain,
with the preceding mental ease and misery in retreat,
without pain, without pleasure,
he lives in the surpassing purity of mental detachment
arising in the fourth *jhāna*.

He sets up and lives by these five seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him, five forces are in great measure:

The force of faith,
the force of energy,
the force of serenity,
the force of wisdom.

He, in him five forces being manifest in great measure,
in this seen thing
gets without-own-making-thorough-extinguishment.

This is then, beggars, the person
who in this seen thing
has without-own-making-thorough-extinguishment.

And what person, beggars,
upon the breakup of the body
has without-own-making-thorough-extinguishment?

Here, beggars, a beggar,
separated from sense-pleasures,
separated from unskilled things,
with thinking,
with pondering,
lives the pleasureable enthusiasm born of separation

arising in the first *jhāna*.

Desolving thinking and pondering,
internally impassive
become whole-heartedly single-minded
without thinking,
without pondering,
he lives the pleasureable enthusiasm born of serenity
arising in the second *jhāna*.

Detached from enthusiasm and dispassionate
and living mindful and pleasantly self-aware
he lives bodily experiencing
that which the Aristocrats call:

"The detached, mindful, pleasant living,"

arising in the third *jhāna*.

Letting go of pleasure,
letting go of pain,
with the preceding mental ease and misery in retreat,
without pain, without pleasure,
he lives in the surpassing purity of mental detachment
arising in the fourth *jhāna*.

He sets up and lives by these five seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him, five forces are manifest mildly:

The force of faith,
the force of energy,
the force of serenity,
the force of wisdom.

He, in him five forces being manifest mildly,
upon the breakup of the body
has without-own-making-thorough-extinguishment?

This is then, beggars, the person
upon the breakup of the body
has without-own-making-thorough-extinguishment?

These are the four persons, beggars, to be discovered in this world.

Intentions (a)

I HEAR TELL:

On a certain occasion the Lucky Man addressed the beggars, saying:

"Beggars!"

"Bhadante!" replied those beggars to the Lucky Man.

Bhagava said:

**"Beggars, either there being body,
the driving force of intent of body,
personal pleasure and pain arises,
or there being speech,
the driving force of intent of speech,
personal pleasure and pain arises,
or there being mind,
the driving force of intent of mind,
personal pleasure and pain arises,
or it is a result of blindness.**

**Either by one's self, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain;**

**or by another, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for bodily-own-making**

**which results in the arising
of personal pleasure and pain.**

**Either by one's self, beggars,
is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain;**

**or by another, beggars,
is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for speech-own-making
which results in the arising
of personal pleasure and pain.**

**Either by one's self, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain;**

**or by another, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for mental-own-making**

**which results in the arising
of personal pleasure and pain.**

These things, beggars, are the afflictions of blindness.

**But with the utterly dispassionate ending of blindness,
he has not got that body**

**which results in the arising
of personal pleasure and pain;**

**he has not got that speech
which results in the arising
of personal pleasure and pain;**

**he has not got that mind
which results in the arising
of personal pleasure and pain;**

**he has not got that situation
which results in the arising
of personal pleasure and pain;**

**he has not got that ground
which results in the arising
of personal pleasure and pain;**

**he has not got that sphere
which results in the arising
of personal pleasure and pain;**

**he has not got that managed preparation
which results in the arising
of personal pleasure and pain."**

Sutta 172

Sañcetanā Suttaṃ

Intentions (b)

I HEAR TELL:

On a certain occasion the Lucky Man addressed the beggars, saying:

"Beggars!"

"Bhadante!" replied those beggars to the Lucky Man.

Bhagava said:

"There are these four regainings of self-life.

What four?

**There is, beggars, the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
not another-intentionally.**

**There is, beggars, the regaining of self-life
which regaining of self-life
is another-intentionally walked to,
not self-intentionally.**

**There is, beggars, the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
and another-intentionally.**

**There is, beggars, the regaining of self-life
which regaining of self-life
is neither self-intentionally walked to,
nor another-intentionally.**

These are the four regainings of self-life."

This said, the Elder Sāriputta said this to The Lucky Man:

**"I, bhante, of this of which the Lucky Man has concisely spoken,
understand the expansion thus:**

**Where, bhante, the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
not another-intentionally,
it is self-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life
which regaining of self-life
is another-intentionally walked to,
not self-intentionally
it is another-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
and another-intentionally
it is self-intentionally,
and another-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life
which regaining of self-life**

is neither self-intentionally walked to,
nor another-intentionally —
of this, what deva is to be understood?"

"Those devas, Sāriputta, are to be understood
as those uprisen in the sphere of neither-perception-nor-non-perception."

"What then, bhante, drives,
what results
in this sort of being,
upon quitting body,
to returning,
coming to it'n-n-at'n?"

Again, bhante, what drives
what results
in this sort of being,
upon quitting body,
to non-returning,
not coming to it'n-n-at'n?"

"Here Sāriputta this sort of person,
not having put down and let go
the yokes to lower rebirth
he, in this seen thing,
arises and abides
in the sphere of neither-perception-nor-non-perception.

He savours it,
is in love with it
and is enriched therein.

Taking a stand in that,
to that adhering,
the bulk of his abiding being there,
not falling back,
having served his time
having arisen among the devas of the sphere of neither-perception-nor-
non-perception,
he, having quit there,
is returned, coming to it'n-n-at'n.

Here again, Sāriputta this sort of person,
having put down and let go
the yokes to lower rebirth,
he, in this seen thing,
arises and abides

in the sphere of neither-perception-nor-non-perception.

He savours it,
is in love with it
and is enriched therein.

Taking a stand in that,
to that adhering,
the bulk of his abiding being there,
not falling back,
having served his time
having arisen among the devas of the sphere of neither-perception-nor-
non-perception,
he, having quit there,
is a non-returner, does not come to it'n-n-at'n.

This then, Sāriputta, drives,
this results
in this sort of being,
upon quitting body,
to returning,
coming to it'n-n-at'n.

Again, Sāriputta, this drives
this results
in this sort of being,
upon qiting body,
to non-returning,
not coming to it'n-n-at'n."

Sutta 174

Mahā Koṭṭhita Sutta

Kotthita the Great **or** **Unconfusing the Unconfusing**

I HEAR TELL

Once then Old Man Mahā Koṭṭhita approached Old Man Sāriputta.
Having approached Old Man Sāriputta,
given salutation,

**and having exchanged polite talk and courtesies,
he took a seat to one side.**

**Seated to one side
Old Man Mahā Koṭṭhita said this
to Old Man Sāriputta:**

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?'
thus asked in this connection,
the response is
'No, indeed, friend'.**

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?'
thus asked in this connection,**

the response is
'No, indeed, friend'.

'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?'
thus asked in this connection,
the response is
'No, indeed, friend'.

'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?'
thus asked in this connection,
the response is
'No, indeed, friend'.

How then, friend, is what was said to be seen?"

"To say:
'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?'
— this is to confuse the unconfused.

To say:
'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?'
— this is to confuse the unconfused.

To say:
'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?'
— this is to confuse the unconfused.

To say:
'Is it, friend,

the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?'
— this is to confuse the unconfused.

Insofar, friend,
as there is had the six spheres of contact,
so far is there had confusion.

Insofar, friend,
as there is had confusion
so far is there had the six spheres of contact.

The six spheres of contact
having been eradicated without remainder,
confusion is eradicated,
confusion is overcome.

Once then Old Man Ānanda approached Old Man Mahā Koṭṭhita
Having approached Old Man Mahā Koṭṭhita, given salutation, and having
exchanged polite talk and courtesies, took a seat to one side.

Seated to one side Old Man Ānanda said this to Old Man Mahā Koṭṭhita:

'Is it, friend,
the six spheres of contact having been eradicated without remainder,
that there is another something?'

'No, indeed, friend!'

'Is it, friend,
the six spheres of contact having been eradicated without remainder,
that there is not another something?'

'No, indeed, friend!'

'Is it, friend,
the six spheres of contact having been eradicated without remainder,
that there is both another something and no other something?'

'No, indeed, friend!'

'Is it, friend,
the six spheres of contact having been eradicated without remainder,
that there is neither another something nor no other something?'

'No, indeed, friend!'

""Is it, friend,
the spheres of contact having been eradicated without remainder,
that there is another something?"
thus asked in this connection,

the response is

"No, indeed, friend".

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is not another something?"**

thus asked in this connection,

the response is

"No, indeed, friend".

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is both another something and no other something?"**

thus asked in this connection,

the response is

"No, indeed, friend".

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is neither another something nor no other something?"**

thus asked in this connection,

the response is

"No, indeed, friend".

How then, friend, is what was said to be seen?'

To say:

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is another something?"**

— this is to confuse the unconfused.

To say:

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is not another something?"**

— this is to confuse the unconfused.

To say:

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is both another something and no other something?"**

— this is to confuse the unconfused.

To say:

"Is it, friend,

**the spheres of contact having been eradicated without remainder,
that there is neither another something nor no other something?"**

— this is to confuse the unconfused.

Insofar, friend, as there is had the six spheres of contact,
so far is there had confusion.

Insofar, friend, as there is had confusion
so far is there had the six spheres of contact.

The six spheres of contact having been eradicated without remainder,
confusion is eradicated,
confusion is overcome.'"

Sutta 189

Sacchi-Karaṇiya Suttaṃ

Make it Real

I HEAR TELL:

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

There the Lucky Man addressed the beggars, saying:

"Beggars!"

"Bhadante!" replied those beggars to the Lucky Man.

Bhagava said:

"Four, beggars, are things to be made real.

What four?

There are things, beggars, to be made real through body.

There are things, beggars, to be made real through the memory.

There are things, beggars, to be made real through the eye.

There are things, beggars, to be made real through wisdom.

And what, beggars are the things to be made real through body?

The Eight Releases, beggars, are the things to be made real through body.

And what, beggars, are the things to be made real through the memory?

Past habitations, beggars, are the things to be made real through the
memory.

And what, beggars, are the things to be made real through the eye?

The shifting-about of beings, beggars, are things to be made real through
the eye.

And what, beggars, are the things to be made real through wisdom?

The destruction of the corrupting influences, beggars, is to be made real through wisdom.

These, beggars, are the four things to be made real.

Sutta 199

Taṇhā-Jalini Suttaṃ

Appetite's Net

**"I will delineate for you, beggars,
appetite's net, it's casting, spread and settling,
a tangled web of reeds wrapped up in pestilence,
a way to the downfall, woe and ruin
that does not pass past this run'n-round.**

Listen carefully and apply your minds!

I will speak."

"Even so bhante" the beggars said in response.

And the Lucky Man said:

**"What, beggars, is appetite's net,
it's casting, spread and settling,
a tangled web of reeds wrapped up in pestilence,
a way to the downfall, woe and ruin
that does not pass past this run'n-round?"**

**Eighteen, bhikkhus are the meandering thoughts
arising from internal appetites;
eighteen the meandering thoughts
arising from external appetites.**

**What are the eighteen meandering thoughts
arising from internal appetites?**

**There being, beggars, the thought: 'I am',
there is had the thought: 'I am at',
there is had the thought: 'I am thus',
there is had the thought: 'I am otherwise',
there is had the thought: 'I am not happy',
there is had the thought: 'I am happy',
there is had the thought: 'I could be',
there is had the thought: 'I could be at',**

there is had the thought: 'I could be thus',
there is had the thought: 'I could be otherwise',
there is had the thought: 'If I could be',
there is had the thought: 'If I could be at',
there is had the thought: 'If I could be thus',
there is had the thought: 'If I could be otherwise',
there is had the thought: 'I could become',
there is had the thought: 'I could become at',
there is had the thought: 'I could become thus',
there is had the thought: 'I could become otherwise',

These are the eighteen meandering thoughts
arising from internal appetites.

What are the eighteen meandering thoughts
arising from external appetites?

There being, beggars, the thought: 'I am because of such.'
there is had the thought: 'I am at because of such',
there is had the thought: 'I am thus because of such',
there is had the thought: 'I am otherwise because of such',
there is had the thought: 'I am not happy because of such',
there is had the thought: 'I am happy because of such',
there is had the thought: 'I could be because of such',
there is had the thought: 'I could be at because of such',
there is had the thought: 'I could be thus because of such',
there is had the thought: 'I could be otherwise because of such',
there is had the thought: 'If I could be because of such',
there is had the thought: 'If I could be at because of such',
there is had the thought: 'If I could be thus because of such',
there is had the thought: 'If I could be otherwise because of such',
there is had the thought: 'I could become because of such',
there is had the thought: 'I could become at because of such',
there is had the thought: 'I could become thus because of such',
there is had the thought: 'I could become otherwise because of such',

These are the eighteen meandering thoughts
arising from external appetites.

Thus there are eighteen meandering thoughts arising from internal
appetites;

eighteen meandering thoughts arising from external appetites.

These are called the six-and-thirty meandering thoughts arising from
appetites.

So there are six-and-thirty forms of appetite-meandering thoughts of the past,
six-and-thirty appetite-meandering thoughts [213] of the future,
six-and-thirty appetite-meandering thoughts of the present,
thus are had eight-and-a-hundred appetite-meandering thoughts.

This then, beggars, is that appetite's net,
it's casting, spread and settling,
a tangled web of reeds wrapped up in pestilence,
a way to the downfall, woe and ruin
that does not pass past this run'n-round.

Sutta 206

Sappurisa Suttam (6)

The Good Person (6)

"I will delineate for you, beggars,
the not-good person
and the not-good person of not-good persons
and the good person
and the good person of good persons.

Listen up!
Pay attention!
I will speak!"

"Even so Elder!" The Beggars responded.

The Lucky Man said this:

"And what, beggars, is the not-good person?"

Here beggars, someone
has contrary view,
has contrary principles,
has contrary speech,
has contrary works,
has contrary lifestyle,
has contrary self-control,
has contrary mind,
has contrary serenity,
has contrary knowledge,
has contrary freedom.

This beggars is the not-good person.

And what, beggars is the not-good person of not-good persons?

**Here beggars, someone
himself has contrary view,
and further extols contrary view;
himself has contrary principles,
and further extols contrary principles;
himself has contrary speech,
and further extols contrary speech;
himself has contrary works,
and further extols contrary works;
himself has contrary lifestyle,
and further extols contrary lifestyle;
himself has contrary self-control,
and further extols contrary self-control;
himself has contrary mind,
and further extols contrary mind;
himself has contrary serenity,
and further extols contrary serenity;
himself has contrary knowledge,
and further extols contrary knowledge;
himself has contrary freedom,
and further extols contrary freedom.**

This beggars is the not-good person of not-good persons.

And what, beggars is the good person?

**Here beggars, someone
has high view,
has high principles,
has high speech,
has high works,
has high lifestyle,
has high self-control,
has high mind,
has high serenity,
has high knowledge,
has high freedom.**

This beggars is the good person.

And what, beggars is the good person of good persons?

**Here beggars, a someone
himself has high view,**

**and further extols high view;
himself has high principles,
and further extols high principles;
himself has high speech,
and further extols high speech;
himself has high works,
and further extols high works;
himself has high lifestyle,
and further extols high lifestyle;
himself has high self-control,
and further extols high self-control;
himself has high mind,
and further extols high mind;
himself has high serenity,
and further extols high serenity;
himself has high knowledge,
and further extols high knowledge;
himself has high freedom,
and further extols high freedom.**

This beggars is the good person of good persons.

**This beggars is the not-good person,
the not-good person of not-good persons,
the good person,
and the good person of good persons.**

Sutta 255

Kula Suttaṃ

Clans of Long-Standing

**Whatsoever are clans, beggars,
having secured vast extent of wealth,
are not long-lasting,
all such stick to these four,
or one or the other.**

What four?

**Not looking for the missing,
not restoring the old,
unmeasured use of food and drink,**

setting in authority
some unethical man or woman.

Whatsoever are clans, beggars,
having secured vast extent of wealth,
are not long-lasting,
all such stick to these four,
or one or the other.

Whatsoever are clans, beggars,
having secured vast extent of wealth,
become of long-standing,
all such stick to these four,
or one or the other.

What four?

Finding the missing,
restoring the old,
measured use of food and drink,
setting in authority
some ethical man or woman.

Whatsoever clans, beggars,
securing vast extent of wealth,
become of long-standing,
all such stick to these four,
or one or the other.

Sutta 259

Arañña Senāsana Suttaṃ

The Solitary Bed-Seat

I HEAR TELL

Once upon a time, The Lucky Man,
Sāvattthī-town revisiting:

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

"Beggars!"

And the beggars responding "Bhagavā!"
the Lucky Man said this:

Four, beggars, are things
possessed of which

**a beggar is ill equipped
to practice the forest-way,
the solitary bed-seat.**

What four?

**Thoughts of sense pleasures,
thoughts of deviance,
thoughts of violence,
being a slack-jawed dribble-mouth.**

**These then beggars, are the things
possessed of which
a beggar is ill equipped
to practice the forest-way,
the solitary bed-seat.**

**Four, beggars, are things
possessed of which
a beggar is well equipped
to practice the forest-way,
the solitary bed-seat.**

What four?

**Thoughts of homelessness,
thoughts of non-deviance,
thoughts of non-violence,
being one who is wise,
no slack-jawed dribble-mouth.**

**These then beggars, are the things
possessed of which
a beggar is well equipped
to practice the forest-way,
the solitary bed-seat.**