

AṄGUTTARA NIKĀYA

# The Book of the Fives

**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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**2021**

*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 1

# The Seeker's Allies — In Sum

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"There are these five allies of the seeker; what are these five?"

The Trust-Ally,

The Sense-of-Shame-Ally,

The Fear-of-Blame-Ally,

The Energy-Ally,

The Wisdom-Ally.

These, then, Beggars, are five allies of the seeker.

Wherefore, Beggars, train yourselves this way:

"We shall make live within us 'The Trust-Ally,' ally of seekers;

"We shall make live within us 'The Sense-of-Shame-Ally,' ally of seekers;

"We shall make live within us 'The Fear-of-Blame-Ally,' ally of seekers;

"We shall make live within us 'The Energy-Ally,' ally of seekers;

"We shall make live within us 'The Wisdom-Ally,' ally of seekers.

This is how you should train yourselves!

## Sutta 2

# The Seeker's Allies Analyzed Separately

"There are these five allies of the seeker; what are these five?"

The Trust-Ally,

The Sense-of-Shame-Ally,

The Fear-of-Blame-Ally,

The Energy-Ally,

**The Wisdom-Ally.**

**And what, Beggars, is the Trust-Ally?**

**Here, Beggars, the student of the Aristocrats has trust.**

**He has trust in the awakening of the Tathāgata:**

**'Thus is the Bhagava, Arahant, Consummately-Self-Awakened, perfected in vision and conduct, The Wellcome One, World-Knower, unsurpassable Dhamma-coach for man, teacher of gods and men, A Buddha, The Lucky Man.'**

**This, Beggars, is the Trust Ally, so say I.**

**And what, Beggars, is the Sense-of-Shame-Ally?**

**Here, Beggars, the student of the Aristocrats has Sense-of-Shame.**

**Sense-of-Shame follows after injurious conduct of body, injurious conduct of speech, injurious conduct of mind.**

**Sense-of-Shame follows after any bad, unskillful state he attains.**

**This, Beggars, is the Sense-of-Shame-Ally, so say I.**

**And what, Beggars, is the Fear-of-Blame-Ally?**

**Here, Beggars, the student of the Aristocrats has Fear-of-Blame.**

**Fear-of-Blame follows after injurious conduct of body, injurious conduct of speech, injurious conduct of mind.**

**Fear-of-Blame follows after any bad, unskillful state he attains.**

**This, Beggars, is the Sense-of-Shame-Ally, so say I.**

**And what, Beggars, is the Energy-Ally?**

**Here, Beggars, the student of the Aristocrats is habitually energetic.**

**Letting go of unskillful things,  
acquiring skillful things,  
steadfastly persuing progress,  
not putting down the yoke of skillful things.**

**This, Beggars, is the Energy-Ally, so say I.**

**And what, Beggars, is the Wisdom-Ally?**

**Here, Beggars, the student of the Aristocrats has Wisdom.**

**He is wise to comings and goings  
having penetrated for himself  
that consummate Aristocratic going to the end of pain.**

**This, Beggars, is the Wisdom-Ally, so say I.**

**These, then, Beggars, are five allies of the seeker.**

**Wherefore, Beggars, train yourselves this way:**

**"We shall make live within us 'The Trust-Ally,' ally of seekers;**

**"We shall make live within us 'The Sense-of-Shame-Ally,' ally of seekers.**

**"We shall make live within us 'The Fear-of-Blame-Ally,' ally of seekers.**

**"We shall make live within us 'The Energy-Ally,' ally of seekers.**

**"We shall make live within us 'The Wisdom-Ally,' ally of seekers.**

**This is how you should train yourselves!**

### **Sutta 3**

#### **Dukkha Suttam**

## **Pain**

**"There are these five things, Beggars,  
possessed of which  
a Beggar lives here and now in pain,  
vexation,  
without self-respect,  
in distress,  
and at the breaking up of the body at death  
a painful going is to be expected.**

**What are these five?**

**Here, Beggars, a beggar has no trust,  
has no fear-of-blame,  
has no sense-of-shame,  
and is lethargic and stupid.**

**These Beggars, are the five things,  
possessed of which  
a Beggar lives here and now in pain,  
vexation,  
without self respect,  
in distress,  
and at the breaking up of the body at death  
a painful going is to be expected.**

**There are these five things, Beggars,  
possessed of which  
a Beggar lives here and now in peace,  
without vexation,**

with self-respect,  
without distress,  
and at the breaking up of the body at death  
a happy going is to be expected.

What are these five?

Here, Beggars, a beggar has trust,  
fear-of-blame,  
sense-of-shame,  
and is energetic and wise.

These, Beggars, are the five things,  
possessed of which  
a Beggar lives here and now in peace,  
without vexation,  
with self-respect,  
without distress,  
and at the breaking up of the body at death  
a happy going is to be expected."

Sutta 4

## To Suchas This State Brought

"Possessed of five things, Beggars,  
a beggar is by these brought to a state  
such as to be placed in Niraya.

What are these five?

Here, Beggars, a beggar has no trust,  
has no fear-of-blame,  
has no sense-of-shame,  
and is lethargic and stupid.

These, beggars, are the five things,  
by which a beggar is brought to a state  
such as to be placed in Niraya.

Possessed of five things, Beggars,  
a beggar is by these brought to a state  
such as to be placed in heaven.

What are these five?

Here, Beggars, a beggar has trust,  
fear-of-blame,



sense-of-shame,  
and is energetic and wise.

These, beggars, are the five things,  
by which a beggar is brought to a state  
such as to be placed in heaven."

## Sutta 5

### Sikkhā-Paccakkhāna Suttaṃ

# Rejecting the Seeking Out-of-Hand

"Whatsoever bhikkhu or bhikkhuni, beggars,  
rejects the Seeking out of hand,  
returning to lesser things,  
is subject as it were visibly,  
to five sorts of critical and deprecating thought  
from a standpoint consistent with Dhamma.

What five?

'In truth, trust was a skillful thing you did not have;  
in truth, fear-of-blame was a skillful thing you did not have;  
in truth, sense-of-shame was a skillful thing you did not have;  
in truth, energy was a skillful thing you did not have;  
in truth, wisdom was a skillful thing you did not have.'

Whatsoever bhikkhu or bhikkhuni beggars,  
rejects The Seeking out of hand,  
returning to lesser things,  
is subject as it were visibly,  
to these five sorts of critical and deprecating thought  
from a standpoint consistent with Dhamma.

Whatsoever bhikkhu or bhikkhuni beggars,  
enduring pain  
enduring misery  
tears flowing down his face  
carries on the best of lives  
in utter purity  
is subject as it were visibly,  
to these five sorts of praise  
from a standpoint consistent with Dhamma.

What five?

**"In truth, trust was a skillful thing you had;  
in truth, fear-of-blame was a skillful thing you you had;  
in truth, sense-of-shame was a skillful thing you you had;  
in truth, energy was a skillful thing you you had;  
in truth, wisdom was a skillful thing you you had.'**

**Whatsoever bhikkhu or bhikkhuni beggars, enduring pain  
enduring misery  
tears flowing down his face  
carries on the best of lives  
in utter purity  
is subject as it were visibly,  
to these five sorts of praise  
from a standpoint consistent with Dhamma."**

## **Sutta 6**

### **Akusala-Samāpatti Suttaṃ**

# **Unskillful Acquirements**

**I Hear Tell:**

**Once upon a time Bhagava, Sāvattihī-town, Anāthapiṇḍika's Park, came-a  
revisiting.**

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

**Beggars!**

**And: "Broke Tooth!" the Beggars gathered round responding,  
The Lucky Man said:**

**There is no acquiring access by that which is unskillful, beggars,  
as long as faith in skillful things has been established as an instinctive  
response.**

**But when faith in skillful things is utterly dis-placed, beggars,  
lack of faith having set up possession,  
then there is penetration by that which is unskillful.**

**There is no acquiring access by that which is unskillful, beggars,  
as long as sense of shame has been established as an instinctive response.**

**But when sense of shame is utterly dis-placed, beggars  
shamelessness having set up possession,  
then there is penetration by that which is unskillful.**

**There is no acquiring access by that which is unskillful, beggars,  
as long as fear of blame has been established as an instinctive response.**

**But when fear of blame is utterly dis-placed, beggars  
lack of fear of blame having set up possession,  
then there is penetration by that which is unskillful.**

**There is no acquiring access by that which is unskillful, beggars,  
as long as energy has been established as an instinctive response.**

**But when energy is utterly dis-placed, beggars  
indolence having set up possession,  
then there is penetration by that which is unskillful.**

**There is no acquiring access by that which is unskillful, beggars,  
as long as wisdom has been established as an instinctive response.**

**But when wisdom is utterly dis-placed, beggars  
stupidity having set up possession,  
then there is penetration by that which is unskillful.**

## **Sutta 24**

### **Dussīla Suttaṃ**

# **Of Poverty in Ethics**

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava said:**

**"For one of poor ethics, beggars,  
for the ethically bereft,  
consummate serenity has had its means of support cut off.**

**Consummate serenity not being,  
for the consummate-serenity-bereft,  
knowing and seeing things as they are  
has had its means of support cut off.**

**Knowing and seeing things as they are not being,**

**for the knowing-and-seeing-bereft,  
world-weary dispassion has had its means of support cut off.**

**World-weary dispassion not being,  
for the world-weary-dispassionate-bereft,  
freedom through knowledge and vision has had its means of support cut  
off.**

**In just the same way, beggars, as with a tree  
stripped of its branches and leaves,  
its component parts just do not reach maturity.**

**The bark just doesn't reach maturity,  
the soft-wood just doesn't reach maturity,  
the heartwood just doesn't reach maturity.**

**Even so then, beggars, for one of poor ethics,  
for the ethically-bereft,  
consummate serenity has had its means of support cut off.**

**Consummate serenity not being,  
for the consummate-serenity-bereft,  
knowing and seeing things as they are  
has had its means of support cut off.**

**Knowing and seeing things as they are not being,  
for the knowing-and-seeing-bereft,  
world-weary dispassion has had its means of support cut off.**

**World-weary dispassion not being,  
for the world-weary-dispassionate-bereft,  
freedom through knowledge and vision has had its means of support cut  
off.**

**For the ethically practiced, beggars,  
for one who is ethically endowed,  
consummate serenity is well endowed with means of support.**

**Consummate serenity being,  
for the consummate-serenity-well-endowed,  
knowing and seeing things as they are is well-endowed with means of  
support.**

**Knowing and seeing things as they are being,  
for the knowing-and-seeing-things-as-they-are-well-endowed,  
world-weary dispassion is well-endowed with means of support.**

**World-weary dispassion being,  
for the world-weary-dispassion-well-endowed,  
freedom through knowledge and vision is well-endowed with means of**

support.

In just the same way, beggars, as with a tree  
endowed with branches and leaves,  
the component parts of such may easily reach maturity.

The bark may easily reach maturity,  
the soft-wood may easily reach maturity,  
the heartwood may easily reach maturity.

For the ethically practiced, beggars,  
for one who is ethically endowed,  
consummate serenity is well endowed with means of support.

Consummate serenity being,  
for the consummate-serenity-well-endowed,  
knowing and seeing things as they are is well-endowed with means of  
support.

Knowing and seeing things as they are being,  
for the knowing-and-seeing-things-as-they-are-well-endowed,  
world-weary dispassion is well-endowed with means of support.

World-weary dispassion being,  
for the world-weary-dispassion-well-endowed,  
freedom through knowledge and vision is well-endowed with means of  
support.

## Sutta 26

Vimutt'Āyatana Suttaṃ

# Access to Freedom

**I HEAR TELL:**

Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"There are these five situations giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,

**the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.**

**What five?**

**Here, beggars, the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
gives a beggar a disertation on Dhamma.**

**Whatever it may be ... whatever it is, beggars,  
that the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
gives such a beggar as a disertation on Dhamma  
such that it is ... such that it may be,  
that it is by this that he reaches experience of Dhamma  
and experiences Dhamma  
with this reaching experience of Dhamma,  
experiencing Dhamma,  
joy is born,  
there being joy, enthusiasm is born,  
there being enthusiasm, the body is pacified,  
bodily impassivity is experience of pleasure,  
pleased at heart one is serene.**

**This is the first situation giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.**

**Again and further, beggars, the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
not giving a beggar a disertation on Dhamma,  
but, explaining Dhamma in whatever way heard, in whatever way  
mastered,  
he himself gives a disertation to those gathered round.**

**Whatever it may be ... whatever it is, beggars,  
that explaining Dhamma in whatever way heard, in whatever way  
mastered,  
he himself gives a disertation to those gathered round  
such that it is ... such that it may be,  
that it is by this that he reaches experience of Dhamma**

**and experiences Dhamma  
with this reaching experience of Dhamma,  
experiencing Dhamma,  
joy is born,  
there being joy, enthusiasm is born,  
there being enthusiasm, the body is pacified,  
bodily impassivity is experience of pleasure,  
pleased at heart one is serene.**

**This is the second situation giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.**

**Again and further, beggars, the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
not giving a beggar a disertation on Dhamma,  
not himself giving a disertation to those gathered round,  
explaining Dhamma in whatever way heard, in whatever way mastered,  
but, explaining Dhamma in whatever way heard, in whatever way  
mastered,  
he makes a review thereof.**

**Whatever it may be ... whatever it is, beggars,  
that explaining Dhamma in whatever way heard, in whatever way  
mastered,  
he makes a review thereof  
such that it is ... such that it may be,  
that it is by this that he reaches experience of Dhamma  
and experiences Dhamma  
with this reaching experience of Dhamma,  
experiencing Dhamma,  
joy is born,  
there being joy, enthusiasm is born,  
there being enthusiasm, the body is pacified,  
bodily impassivity is experience of pleasure,  
pleased at heart one is serene.**

**This is the third situation giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,**

the previously unreached unsurpassable security of calm is finally won.  
Again and further, beggars, the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
not giving a beggar a disertation on Dhamma,  
not himself giving a disertation to those gathered round,  
explaining Dhamma in whatever way heard, in whatever way mastered,  
not making a review explaining Dhamma in whatever way heard, in  
whatever way mastered,  
but, pondering over Dhamma in whatever way heard, in whatever way  
mastered by heart,  
he thinks about it with a mind intent on detachment.

Whatever it may be ... whatever it is, beggars,  
that pondering over Dhamma in whatever way heard, in whatever way  
mastered by heart  
he thinks about it with a mind intent on detachment  
such that it is ... such that it may be,  
that it is by this that he reaches experience of Dhamma  
and experiences Dhamma  
with this reaching experience of Dhamma,  
experiencing Dhamma,  
joy is born,  
there being joy, enthusiasm is born,  
there being enthusiasm, the body is pacified,  
bodily impassivity is experience of pleasure,  
pleased at heart one is serene.

This is the fourth situation giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.

Again and further, beggars, the Master,  
or some fellow Brahma-traveler standing in the place of instructor,  
not giving a beggar a disertation on Dhamma,  
not himself giving a disertation to those gathered round,  
explaining Dhamma in whatever way heard, in whatever way mastered,  
not making a review explaining Dhamma in whatever way heard, in  
whatever way mastered,  
not pondering over Dhamma in whatever way heard, in whatever way  
mastered by heart  
not thinking about it with a mind intent on detachment



but, he has well grasped one or another sign of serenity  
studied it well, retained it well, well refined it by wisdom.

Whatever it may be ... whatever it is, beggars,  
that is that sign of serenity that he has well grasped  
studied well, retained well, well refined by wisdom  
such that it is ... such that it may be,  
that it is by this that he reaches experience of Dhamma  
and experiences Dhamma  
with this reaching experience of Dhamma,  
experiencing Dhamma,  
joy is born,  
there being joy, enthusiasm is born,  
there being enthusiasm, the body is pacified,  
bodily impassivity is experience of pleasure,  
pleased at heart one is serene.

This is the fifth situation giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.

These are those five situations giving access to freedom, beggars,  
wherein, in a beggar residing with care, ardent, holding firm,  
the previously unfreed heart is freed,  
the previously not thoroughly destroyed corrupting influences go to their  
destruction,  
the previously unreached unsurpassable security of calm is finally won.

## Sutta 27

# Serenity

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava said:**

**"Develop serenity, beggars, boundlessly, got down, reflected upon.**

**Serenity, beggars, developed boundlessly, got down, reflected upon,  
five knowledges arise within oneself.**

**What five?**

**'This serenity has resulted in pleasure,  
and thus in future,  
there will be pleasant consequences.'**

**— even so is the knowledge that arises within oneself.**

**'This serenity is Aristocratic, without carnality,'**

**— even so is the knowledge that arises within oneself.**

**This serenity is not the practice of just any sort of person,'**

**— even so is the knowledge that arises within oneself.**

**This serenity**

**— peaceful, above it all —**

**gained as a result of impassivity,**

**is got by having become focused**

**and is uncontaminated by the destructive habit of own-making,'**

**— even so is the knowledge that arises within oneself.**

**Then he himself further thinks:**

**'This serenity**

**I thus mindfully conjoin**

**I thus mindfully rise up from,'**

**— even so is the knowledge that arises within oneself.**

**"Develop serenity, beggars, boundlessly, got down, reflected upon.**

**Serenity, beggars, developed boundlessly, got down, reflected upon,  
these five knowledges arise within oneself."**

**Sutta 28**

## **Five-Dimensional Serenity**

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Bhante!"**

**Bhagava said:**

**"I will teach you, beggars, the development of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.**

**Give ear!**

**Give your mind over to studious attention!**

**I will speak!"**

**And the beggars responding:**

**"Even so, bhante!"**

**The Lucky Man said:**

**"And what, beggars, is the development of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat?**

**Here beggars, a beggar,  
isolating himself from sense pleasures,  
isolating himself from unskillful things,  
with thinking,  
with pondering  
isolation-born pleasureable-enthusiasm  
rises up into and makes a habitat of  
The First Burning Knowledge.**

**He**

**soakes,**

**permeates,**

**suffuses and**

**saturates**

**his body**

**with this isolation-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.**

**In the same way, beggars,**

**as the bath attendant**

**or the bath attendant's skillful apprentice**

**whenever he wishes to make a soap-ball**

**puts soap-flakes into a copper bowl**

**and sprinkles on water**

**and sprinkling,**

**works those soap-flakes round and round**

til those soap-flakes are  
moistened,  
become gooey,  
permeated within and without  
with that moisture,  
but do not yet ooze any liquid.

Even so, friends, that beggar,  
soakes,  
permeates,  
suffuses and  
saturates  
his body  
with this isolation-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.

This, beggars, is the first developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.

Again, beggars, deeper than that,  
a beggar,  
desolving thought and pondering,  
internally self-pacified,  
become whole-heartedly single minded,  
without thinking,  
without pondering,  
rises up into and makes a habitat of  
The Second Burning Knowledge.

He  
soakes,  
permeates,  
suffuses and  
saturates  
his body  
with this serenity-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.

In the same way, beggars, as a spring-fed pond  
with no inlet from the East,  
with no inlet from the South,  
with no inlet from the West,  
with no inlet from the North,

**and with no rain coming down from the heavens above,  
is nevertheless  
soaked,  
permeated,  
suffused and  
saturated  
with that cool water rising up  
from that spring which feeds it from below.**

**Even so, beggars, that beggar,  
soakes,  
permeates,  
suffuses and  
saturates  
his body with this serenity-born enthusiastic-pleasure,  
such that there is not anything which is of body  
untouched by this serenity-born enthusiastic-pleasure.**

**This, beggars, is the second developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.**

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

*'Detached, minding, he lives pleasantly'*  
**rises up into and makes a habitat of  
The Third Burning Knowledge.**

**He  
soakes,  
permeates,  
suffuses and  
saturates  
his body  
with this enthusiasm-free pleasure,  
such that there is not any part of his body**

**untouched by this enthusiasm-free-pleasure.**

**In the same way, beggars, as  
in a pond overgrown with blue and  
red and  
white water lillies  
or in a pond overgrown with blue and  
red water lillies  
or in a pond overgrown with white water lillies  
some red water lillies,  
or blue water lillies  
or white water lillies,  
are born in the water,  
grow up in the water,  
become strong in the water,  
and from the tips of the tops  
of their flowering heads above  
to the bottom of their roots below  
are  
soaked,  
permeated,  
suffused and  
saturated  
such that no part of those  
red water lillies,  
or blue water lillies,  
or white water lillies,  
is not saturated thereby.**

**Even so, beggars, that beggar,  
soakes,  
permeates,  
suffuses and  
saturates  
his body with this enthusiasm-free-pleasure,  
such that there is not any part of his body  
untouched by this enthusiasm-free-pleasure.**

**This, beggars, is the third developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.**

**Again, beggars, deeper than that, to a beggar,  
letting go of pleasures,  
letting go of pains,**

settling down the antecedent mental ease and mental pain,  
without pain, but without pleasure,  
detached, recollected, surpassingly pure  
rises up into and makes a habitat of  
**The Fourth Burning Knowledge.**

Thus he comes to be sitting  
pure-of-body-pervaded,  
utter-clarity-of-heart-pervaded  
such that there is not anything at all  
of his entire body  
that is untouched by purity of body,  
utter clarity of heart.

In the same way, beggars, as a man  
comes to be seated  
covered head and all  
with a white cloth  
such that there is nothing at all  
of his entire body  
that is not wrapped up in  
that white cloth.

Even so beggars, a bhikkhu comes to be sitting  
pure-of-body-pervaded,  
utter-clarity-of-heart-pervaded  
such that there is not anything at all  
of his entire body  
that is untouched by purity of body,  
utter clarity of heart.

This, beggars, is the fourth developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.

Again, beggars, deeper than that,  
the identifying marks of a beggar's meditation subject  
are well-noted,  
well studied in mind,  
well in hand,  
well and wisely penetrated.

In the same way, beggars,  
as one person might observe another  
one standing might observe another sitting  
one sitting might observe another lying down,

**the identifying marks of a beggar's meditation subject  
are well-noted,  
well studied in mind,  
well in hand,  
well and wisely penetrated.**

**This, beggars, is the fifth developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.**

**Thus developed beggars,  
a beggar, making a big thing  
of the Aristocratic Five-Dimensional Consummate Serenity,  
here and there attains personal experience of such,  
there being scope for the mind.**

**Just imagine, beggars, a water-pot placed on a stand  
brim full up with water,  
crow-drinkable-full;  
could a strong man coming up  
tipping it this way and that  
spill out that water?"**

**"Even so Bhante."**

**"In the same way, beggars,  
a beggar who has thus developed,  
made a big thing of  
the Aristocratic Five-Dimensional Consummate Serenity,  
here and there attains personal experience of such,  
there being scope for the mind.**

**Just imagine, beggars, a water-tank,  
four-sided  
on level ground,  
with earthen embankment  
brim full up with water,  
crow-drinkable-full;  
could a strong man coming up  
removing this or that embankment  
spill out that water?"**

**"Even so Bhante."**

**"In the same way, beggars,  
a beggar who has thus developed,  
made a big thing of  
the Aristocratic Five-Dimensional Consummate Serenity,**



here and there attains personal experience of such,  
there being scope for the mind.

Just imagine, beggars,  
level ground where the four crossroads meet,  
a carriage standing yoked to thoroughbred steeds  
goad at the ready  
with a trainer of horses,  
a dexterous charioteer,  
taking the reins in the left hand,  
and in the right, the goad —  
he could drive back and forth  
when and where he wished.

"In the same way, beggars,  
a beggar who has thus developed,  
made a big thing of  
the Aristocratic Five-Dimensional Consummate Serenity,  
here and there attains personal experience of such,  
there being scope for the mind.

If a beggar should wish:

'May I exercise various sorts of psychic power':

Being one  
becoming many,  
being many  
becoming one.

Manifest here,  
transported beyond,  
transported through walls,  
transported through fortifications unsticking,  
go whithersoever as if in space.

Jumping into and out of the earth  
as though in water;  
going on water without parting it  
as though on solid ground.

Going through space cross-legged  
like a bird on the wing.

Touching and feeling with the hand  
the Moon and Sun,  
as great and powerful as they are.

Turning up in the body

**even in the Brahma world.'**

**Then here and there  
he attains personal experience of such,  
there being scope for the mind.**

**If a beggar should wish:**

**'May I, with The Devine Ear,  
purified beyond that of ordinary men  
hear both sounds:  
that of humans, and  
that of the gods  
far and near.'**

**Then here and there  
he attains personal experience of such,  
there being scope for the mind.**

**If a beggar should wish:**

**'May I, with mind encompassing mind,  
know the hearts of other being,  
of other men.**

**Of a lustful heart, know:**

**"This is a lustful heart."**

**Of a lust-free heart, know:**

**"This is a lust-free heart."**

**Of a hateful heart, know:**

**"This is a hateful heart."**

**Of a hate-free heart, know:**

**"This is a hate-free heart."**

**Of a clogged up heart, know:**

**"This is a clogged up heart."**

**Of an unclogged heart, know:**

**"This is an unclogged heart."**

**Of an deranged heart, know:**

**"This is a deranged heart."**

**Of a balanced heart, know:**

**"This is a balanced heart."**

**Of a constricted heart, know:**

**"This is a constricted heart."**

**Of an unconstricted heart, know:**

**"This is an unconstricted heart."**

**Of a state of heart that is less than superior, know:**

**"This is a state of heart that is less than superior.'**

**Of a state of heart that is superior, know:**

**"This state of heart is nothing less than superior.'**

**Of useless heart, know:**

**"This is a useless heart."**

**Of a beneficial heart, know:**

**"This is a beneficial heart."**

**Of a heart that is not free, know:**

**"This is a heart that is not free."**

**Of a heart that is freed, know:**

**"This is a heart that is freed."**

**Then here and there**

**he attains personal experience of such,**

**there being scope for the mind.**

**If a beggar should wish:**

**'May I recollect not just one arrangement of previous inhabitations.**

**For example:**

**Just one birth,**

**just two births,**

**just three births,**

**just four births,**

**just five births,**

**just ten births,**

**just twenty births,**

**just thirty births,**

**just forty births,**

**just fifty births,**

**or one hundred births in all,**

**or a thousand births in all,**

**or a hundred-thousand births in all,**

**not just one evolution of a kappa,**

**not just one devolution of a kappa,**

**not just one evolution and devolution of a kappa.**

**That there —:**

**Of such a name**

**of such a clan**

**of such color**

**of such food**

**of such experience of pleasure and pain,  
of such coming to life's end.**

**Shifting away from that,  
re-appearing elsewhere.**

**In that habitation —:**

**Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.**

**Shifting away from that reborn here.**

**Thus with it's makeup in detail,  
the recollecting of not just one arrangement  
of previous inhabitations.'**

**Then here and there  
he attains personal experience of such,  
there being scope for the mind.**

**If a beggar should wish:**

**'May I, with purified godlike sight  
know of beings  
their shifting away, re-appearance,  
being left behind, advancing,  
their beauty, their ugliness,  
their experiencing of pleasure,  
experiencing of pain,  
according to their intentional deeds:**

**"For sure these good beings were  
committed to injurious bodily conduct,  
committed to injurious verbal conduct,  
committed to injurious mental conduct,  
denegated Aristocrats,  
held low views,  
were committed to behavior in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
Niraya Hell.**

For sure these good beings were  
committed to beneficial bodily conduct,  
committed to beneficial verbal conduct,  
committed to beneficial mental conduct,  
spoke well of Aristocrats,  
were of high view,  
were committed to behavior in accordance with high view,  
for upon the break up of the body after death  
they have arisen in worlds of heavenly pleasures.'"

Then here and there  
he attains personal experience of such,  
there being scope for the mind.

If a beggar should wish:

'May I, with the destruction of the corrupting influences  
see for myself,  
with my own higher powers,  
in this seen thing,  
rise up into and inhabit  
a corrupting-influence-free  
freedom of heart and  
a freedom of wisdom.'

Then here and there  
he attains personal experience of such,  
there being scope for the mind."

**Sutta 29**

## **The Place to Pace**

**Five, Beggars, are the advantages associated with using the Place to Pace:**

**What five?**

**Lengthened life.**

**Enduring energy.**

**Little illness.**

**Getting optimum digestion of what is eaten, drunk, consumed, tasted.**

**Serenity got pacing is long-lasting.**

**Sutta 31**

## Princess Sweetmind

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
Sāvatti-town, Jeta Woods, Anāthapiṇḍika Park,  
came a revisit'n.**

**There, Sumana, the daughter of the king,  
sister of King Pasenadi,  
rajah of Kosala,  
along with 500 handmaidens  
in 500 chariots  
came to pay a call.**

**Then, after paying respect with closed palms,  
she sat on a low seat to one side  
at a respectful distance and said:**

**"In the case, Bhante,  
where there were two disciples of the Bhaggava  
who were of equal faith,  
equal ethical culture,  
and equal understanding,  
but where there was a difference  
in their practice of generosity,  
one being a giver and one not,  
and both were to find consciousness again  
after the death of the body  
in a happy condition  
among the gods:  
would there be any noticeable difference between them?"**

**"There would be a difference, Sumana,"  
said the Lucky Man,  
"The giver, finding consciousness again  
in a happy condition  
among the gods  
would be better off in five ways:  
life,  
beauty,  
ease,  
energy**

**and strength of wits."**

**"But supposing, Bhante,  
that these two should once again find rebirth as Man,  
would there continue to be any noticeable difference between them?"**

**"There would be a difference, Sumana.**

**The giver finding consciousness again as Man  
would be better off in five ways:**

**life,**

**beauty,**

**ease,**

**energy**

**and strength of wits."**

**"But supposing, Bhante,  
that these two should leave the householder's life  
and go forth into homelessness,  
would there continue to be any noticeable difference between them?"**

**"There would be difference, Sumana.**

**The giver, leaving the householder's life  
and going forth into homelessness,  
would be better off in five ways:**

**in the frequency of the times**

**he was asked to accept robes;**

**in the frequency of the times**

**he was asked to accept food;**

**in the frequency of the times**

**he was asked to accept shelter;**

**in the frequency of the times**

**he was asked to accept medicines;**

**and furthermore,**

**his companions in the life**

**tend to act towards him**

**with friendliness**

**in body, speech and mind**

**and often offer to do him services."**

**"But supposing, Bhante,  
that these two should both win Arahantship,  
would there continue to be any noticeable difference between them?"**

**"In the case of this case, Sumana,**

**I say there is no difference**

**to be perceived between them,**

comparing freedom with freedom."

"It is wonderful, Bhante,  
it is marvelous  
the extent of the positive effects  
of giving and doing good deeds:  
a help to one as a man,  
a help to one as a god,  
and a help to one as one gone forth!"

"Even so, Sumana! Even so!"

### Suttas 34

#### Sīha-Senāpati Suttaṃ

## General Lionheart

**I HEAR TELL:**

Once upon a time the Lucky Man, Vesālī-town, the Peaked Roof House in Great Woods residing, when Sīha, the general came to call.

There, after greeting Bhaggava with closed palms,  
Sīha took a low seat to one side and asked:

"Is it possible, Bhante,  
to show the consequences of giving in this visible thing?"

"It is, general,"  
said the Lucky Man.

"The giver is here and now considered good and is liked by many.

Again, good and wise men gather round the giver,  
and this is an advantage in this visible thing.



Again, the giver gets a good reputation.

Again, General, whenever the giver enters a council or meeting,  
whether of householders

or royalty

or religious leaders

or sorcerers,

he enters fearlessly,

confidently.

And again, General,



at the breakup of the body at death  
the giver finds consciousness again in a happy state  
among the gods."

"Well, Bhante, as for the first four of these consequences of giving  
visible in this visible thing,  
I do not need to go by faith to the Lucky Man,  
for I am able to see them for myself.

I am a generous person, Bhante,  
and I am considered good and am liked by many;  
many good and wise men are my companions;  
I have a good reputation:

People say:

'The General Sīha is a giver,  
he works for and serves the Saṅgha;'

and whenever I enter a council  
or meeting,  
whether of householders  
or royalty  
or religious leaders  
or sorcerers,  
I do so fearlessly,  
confidently.

But when the Bhaggava says:

"And again, General, at the breakup of the body at death  
the giver finds consciousness again in a happy sate  
among the gods.'

this is something of which I have no personal experience and go by faith."

"Even so Sīha.

Even so.

At the breakup of the body at death, Sīha,  
the giver finds consciousness again in a happy sate  
among the gods."

## Sutta 35

### Dānā-Nisaṃsa Suttaṃ

# Advantage

**I HEAR TELL:**

**One time the Lucky man addressed the beggars, saying:**

**"Beggars!**

**And "Bhagava!" the beggars responded.**

**Then the Lucky Man said:**

**"There are these five advantages to be had by giving:**

**The giver is here and now considered good and is liked by many.**

**Again, good and wise men gather round the giver.**

**Again, the giver gets a good reputation.**

**Again, the giving housefather is not one who deviates from good ethical standards.**

**And at the breakup of the body at death  
the giver finds consciousness again  
in a happy state among the gods."**

**Sutta 36**

**Kāladāna Suttaṃ**

## **The Right Time to Give**

**I HEAR TELL:**

**One time the Lucky man addressed the beggars, saying:**

**"Beggars!**

**And "Bhagava!" the beggars responded.**

**Then the Lucky Man said:**

**"Beggars! There are these five right times for giving:**

**When there is a newcomer, it is the right time for giving,**

**Again, when there is one who is taking leave, it is the right time for giving,**

**Again, when there is one who is sick, it is the right time for giving,**

**Again, when food is hard to get, it is the right time for giving,**

**And again, at harvest-time,  
he gives the first fruits of his labors  
to those of high ethical conduct."**

**Sutta 37**

## Bhojana Suttaṃ

# The Food Giver

**I HEAR TELL:**

**One time the Lucky man addressed the beggars, saying:**

**"Beggars!**

**And "Bhagava!" the beggars responded.**

**Then the Lucky Man said:**

**"There are these five gifts given by the food giver.**

**What five?**

**Life,  
beauty,  
ease,  
energy  
and strength of wits.**

**But, Beggars, giving such as such as this,  
he shares in five benefits.**

**What five?**

**Life,  
beauty,  
ease,  
energy  
and strength of wits.**

**Both here and in the hereafter.**

**Sutta 41**

**Pañca Bhoga Ādiya Suttaṃ**

# On Make'n Mula

**I HEAR TELL:**

**Once upon a time the Lucky Man, Sāvatti-town, Jeta Woods,  
Anāthapiṇḍika Park, came a revisit'n.**

**There, Anāthapiṇḍika, the housefather, came to pay a call, and,  
after paying respect with closed palms,**

**he sat on a low seat to one side at a respectful distance,  
and Bhaggava said this to him:**

**"Housefather!**

**There are these five reasons for getting rich.**

**What five?"**

**"In the case of the first case,  
a student of the Aristocrats gets rich in a just, lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned he makes himself happy  
and he is able to sustain that happiness;  
he makes his parents happy  
and he is able to sustain their happiness;  
he makes his wife and children happy  
and he is able to sustain their happiness;  
he makes his employees happy  
and he is able to sustain their happiness.**

**This is the first case.**

**In the case of the second case,  
a student of the Aristocrats gets rich in a just, lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes his friends and companions happy  
and he is able to sustain their happiness.**

**This is the second case.**

**In the case of the third case,  
a student of the Aristocrats gets rich in a just, lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,**

**energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he is able to set up protections  
against loss through disaster,  
fire,  
water,  
kings,  
robbers,  
enemies and  
greedy heirs.**

**This is the third case.**

**In the case of the fourth case,  
a student of the Aristocrats gets rich in a just, lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes the Five-Dimensional Offering Ceremony,  
offering gifts and nourishment,  
remembrance and gratitude to  
kinfolk,  
friends,  
ancestors,  
kings, and  
the gods.**

**This is the fourth case.**

**Again, in addition,  
a student of the Aristocrats gets rich in a just, lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned**

he makes gifts to shaman and godly men;  
men of modest demeanor  
who have let go of lazy ways,  
bearing all with patience,  
men who have stilled,  
calmed,  
controlled the self,  
perfected the self,  
abandoned the self;  
gifts aimed at the high,  
the godly,  
resulting in happiness,  
leading to the godly realms.

This is the fifth case.

These are the five reasons for getting rich.

Furthermore, householder,  
should the wealth of such a one,  
having gathered wealth with these five reasons in mind,  
come to destruction,  
he may rightly think:

'At least this wealth now lost  
was gathered for righteous reasons.'

And he will find he is without shame or regret.

But if his wealth should grow  
he may think:

'This wealth is growing,  
and I am one who grows his wealth for righteous reasons.'

And in this way he will have protected himself from worry from either  
cause.

## Sutta 48

### Alabbha-Nīyaṭhāna Suttam

# The Unattainable

I HEAR TELL:

Once upon a time the Lucky Man,  
Sāvatti-town came a revisit'n.

**"Beggars!**

**There are these five states which are unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**What five?**

**The state where there is aging but no old age.**

**This is the first state which is unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**The state where there is going but no being gone.**

**This is the second state which is unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**The state where there is dying but no death.**

**This is the third state which is unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**The state where there is passing but no passing away.**

**This is the fourth state which is unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**The state where there is disappearance but no disappearing.**

**This is the fifth state which is unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

**Beggars! For the untamed, untrained, uneducated common man,  
aging brings old age.**

**But when old age approaches  
he does not think:**

**'Aging does not bring old age only to me.**

**Wherever aging is to be seen,  
there one also sees  
the arriving and departing,  
passing away and coming to be of beings.**

**To one and all aging brings old age.**

**If I were one who,  
when old age comes**

were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'

And, indeed, beggars,  
when old age comes,  
he is one who weeps and laments,  
grieves and complains,  
beats his breast in frustration, anger and despair,  
and food no longer provides enjoyment to him  
and wasting afflicts his body  
and his business suffers  
and his enemies are happy  
while his friends are sad.

This fellow, Beggars,  
is just to be known as  
an untamed, untrained, uneducated common man;  
struck by misfortune's arrow he simply torments himself.

Beggars! For the untamed, untrained, uneducated common man,  
going brings being gone.

But when going approaches  
he does not think:

'Going does not bring being gone only to me.

Wherever going is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.

To one and all going brings going gone.

If I were one who,  
when going comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy



while my friends would be sad.'

And, indeed, beggars,  
when going comes,  
he is one who weeps and laments,  
grieves and complains,  
beats his breast in frustration, anger and despair,  
and food no longer provides enjoyment to him  
and wasting afflicts his body  
and his business suffers  
and his enemies are happy  
while his friends are sad.

This fellow, Beggars,  
is just to be known as  
an untamed, untrained, uneducated common man;  
struck by misfortune's arrow he simply torments himself.

Beggars! For the untamed, untrained, uneducated common man,  
dying brings death.

But when death approaches  
he does not think:

'Dying does not bring death only to me.

Wherever dying is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.

To one and all dying brings death.

If I were one who,  
when dying comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'

And, indeed, beggars,  
when dying comes,  
he is one who weeps and laments,  
grieves and complains,  
beats his breast in frustration, anger and despair,  
and food no longer provides enjoyment to him

**and wasting afflicts his body  
and his business suffers  
and his enemies are happy  
while his friends are sad.**

**This fellow, Beggars,  
is just to be known as  
an untamed, untrained, uneducated common man;  
struck by misfortune's arrow he simply torments himself.**

**Beggars! For the untamed, untrained, uneducated common man,  
passing brings passing away.**

**But when passing approaches  
he does not think:**

**'Passing does not bring passing away only to me.**

**Wherever passing is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.**

**To one and all passing brings passing away.**

**If I were one who,  
when passing comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'**

**And, indeed, beggars,  
when passing comes,  
he is one who weeps and laments,  
grieves and complains,  
beats his breast in frustration, anger and despair,  
and food no longer provides enjoyment to him  
and wasting afflicts his body  
and his business suffers  
and his enemies are happy  
while his friends are sad.**

**This fellow, Beggars,  
is just to be known as  
an untamed, untrained, uneducated common man;**

**struck by misfortune's arrow he simply torments himself.**

**Beggars! For the untamed, untrained, uneducated common man,  
disappearance brings disappearing.**

**But when disappearance approaches  
he does not think:**

**'Disappearance does not bring disappearing only to me.**

**Wherever disappearance is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.**

**To one and all disappearance brings disappearing.**

**If I were one who,  
when disappearance comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'**

**And, indeed, beggars,  
when disappearance comes,  
he is one who weeps and laments,  
grieves and complains,  
beats his breast in frustration, anger and despair,  
and food no longer provides enjoyment to him  
and wasting afflicts his body  
and his business suffers  
and his enemies are happy  
while his friends are sad.**

**This fellow, Beggars,  
is just to be known as  
an untamed, untrained, uneducated common man;  
struck by misfortune's arrow he simply torments himself.**

**Beggars! For the well tamed, well trained, well educated student of the  
Aristocrats,  
aging brings old age.**

**But when old age approaches he does think:**

**'Aging does not bring old age only to me.**

Wherever aging is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.

To one and all aging brings old age.

If I were one who, when old age comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'

And, beggars, when old age comes,  
he does not weep and lament,  
grieve and complain,  
beat his breast in frustration, anger and despair.

This fellow, Beggars,  
is one to be known as  
a well tamed, well trained, well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man torments himself  
and lives untormented,  
unpoisoned, cool.

Beggars! For the well tamed, well trained, well educated student of the  
Aristocrats,  
going brings being gone.

But when going approaches he does think:

'Going does not bring being gone only to me.

Wherever going is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.

To one and all going brings being gone.

If I were one who, when going comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,

then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'

And, beggars, when going comes,  
he does not weep and lament,  
grieve and complain,  
beat his breast in frustration, anger and despair.

This fellow, Beggars,  
is one to be known as  
a well tamed, well trained, well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man torments himself  
and lives untormented,  
unpoisoned, cool.

Beggars! For the well tamed, well trained, well educated student of the  
Aristocrats,  
dying brings death.

But when dying approaches he does think:

'Dying does not bring death only to me.

Wherever dying is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.

To one and all dying brings death.

If I were one who, when dying comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'

And, beggars, when dying comes,  
he does not weep and lament,  
grieve and complain,  
beat his breast in frustration, anger and despair.

**This fellow, Beggars,  
is one to be known as  
a well tamed, well trained, well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man torments himself  
and lives untormented,  
unpoisoned, cool.**

**Beggars! For the well tamed, well trained, well educated student of the  
Aristocrats,  
passing brings passing away.**

**But when passing approaches he does think:**

**'Passing does not bring passing away only to me.**

**Wherever passing is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.**

**To one and all passing brings passing away.**

**If I were one who, when passing comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'**

**And, beggars, when passing comes,  
he does not weep and lament,  
grieve and complain,  
beat his breast in frustration, anger and despair.**

**This fellow, Beggars,  
is one to be known as  
a well tamed, well trained, well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man torments himself  
and lives untormented,  
unpoisoned, cool.**

**Beggars! For the well tamed, well trained, well educated student of the  
Aristocrats,  
disappearance brings disappearing.**

**But when disappearance approaches he does think:**

**'Disappearance does not bring disappearing only to me.**

**Wherever disappearing is to be seen,  
there one also sees the arriving and departing,  
passing away and coming to be of beings.**

**To one and all disappearance brings disappearing.**

**If I were one who, when disappearance comes  
were to weep and lament,  
grieve and complain,  
beat my breast in frustration, anger and despair,  
then food would no longer provide enjoyment  
and wasting would afflict my body  
and my business would suffer  
and my enemies would be happy  
while my friends would be sad.'**

**And, beggars, when disappearance comes,  
he does not weep and lament,  
grieve and complain,  
beat his breast in frustration, anger and despair.**

**This fellow, Beggars,  
is one to be known as  
a well tamed, well trained, well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man torments himself  
and lives untormented,  
unpoisoned, cool.**

**These, beggars, are the five states which are unattainable  
by shaman, brahman, God, gods or the Devil;  
not by anyone in the world.**

## **Sutta 51**

### **Āvaraṇā-Nīvaraṇa Suttaṃ**

# Diversions

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
Sāvatti-town came a revisit'n  
Anāthapiṇḍika's Jeta Grove.**

**There then, the Lucky Man addressed the beggars:**

**"Beggars!"**

**And the beggars responding "Elder!" the Lucky Man said:**

**Beggars, there are these five distractions,  
diversions overgrowing the heart,  
making for the debilitation of wisdom.**

**What five?**

**Sensual-desire, beggars is a distraction,  
a diversion overgrowing the heart,  
making for the debilitation of wisdom.**

**Deviance, beggars is a distraction,  
a diversion overgrowing the heart,  
making for the debilitation of wisdom.**

**Sluggish-stupidity, beggars is a distraction,  
a diversion overgrowing the heart,  
making for the debilitation of wisdom.**

**Anxious confusion, beggars is a distraction,  
a diversion overgrowing the heart,  
making for the debilitation of wisdom.**

**Scatterbrained second-thoughts, beggars are a distraction,  
a diversion overgrowing the heart,  
making for the debilitation of wisdom.**

**These, beggars, are the five distractions, diversions overpowering the  
heart,  
making for the debilitation of wisdom.**

**Indeed, beggars, that a beggar,  
not giving up these five distractions,  
diversions overgrowing the heart,  
making for the debilitation of wisdom,  
— being powerless,  
wisdom-debilitated —  
should know his own attainments,**



or know another's attainments,  
or know his own/another's attainments  
or, beyond things human,  
should witness a truly aristocratic excellence of knowing and seeing  
such a thing does not stand to reason.

In just the same way, beggars, as a stream  
springing from the mountains  
headed far,  
swift-flowing,  
carrying all before it,  
if some man were to plow a diversion across it's mouth,  
thus overpowered, beggars, that stream, diffused,  
its main body  
no longer heads far,  
no longer swiftly-flows,  
no longer carries all before it.

In the same way, beggars, a beggar,  
not giving up these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being powerless,  
wisdom-debilitated —  
should know his own attainments,  
or know another's attainments,  
or know his own/another's attainments  
or, beyond things human,  
should witness a truly aristocratic excellence of knowing and seeing  
such a thing does not stand to reason.

Indeed, beggars, that a beggar,  
giving up these five distractions,  
diversions overgrowing the heart,  
making for the debilitation of wisdom,  
— being empowered,  
wise —  
should know his own attainments,  
or know another's attainments,  
or know his own/another's attainments  
or, beyond things human,  
should witness a truly aristocratic excellence of knowing and seeing  
such a thing stands to reason.

In just the same way, beggars, as a stream

springing from the mountains  
headed far,  
swift-flowing,  
carrying all before it,  
if no one were to plow a diversion across it's mouth,  
thus not overpowered, beggars, that stream, not diffused,  
its main body  
heads far,  
swiftly-flows,  
carries all before it.

In the same way, beggars, a beggar,  
giving up these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being empowered,  
wise —  
should know his own attainments,  
or know another's attainments,  
or know his own/another's attainments  
or, beyond things human,  
should witness a truly aristocratic excellence of knowing and seeing  
such a thing stands to reason.

## Sutta 52

### Akusala-Rāsi Suttaṃ

# A Constillation of Ineptitudes

**I HEAR TELL:**

Once upon a time the Lucky Man,  
Sāvatti-town came a revisit'n  
Anāthapiṇḍika's Jeta Grove.

There then, the Lucky Man addressed the beggars:

"Beggars!"

And the beggars responding "Elder!" the Lucky Man said:

"Speaking thoughtfully, beggars,  
describing these five diversions as:  
"A constillation of ineptitudes",  
one would be speaking accurately.

**For indeed, beggars, these are  
a constillation of ineptitudes,  
that is to say the five diversions.**

**What five?**

**Indulging in sensual-desires  
indulging in deviance,  
indulging in sluggish-stupidity,  
indulging in anxious confusion,  
indulging in scatterbrained second thoughts.**

**Speaking thoughtfully, beggars,  
describing these five diversions as:  
"A constillation of ineptitudes",  
one would be speaking accurately.**

**For indeed, beggars, these are  
a constillation of ineptitudes,  
that is to say the five diversions.**

**Sutta 61**

## **First Perceptions Sutta**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a  
revisiting.**

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

**"Beggars!"**

**And: "Broke Tooth!" the Beggars gathered round responded.**

**Then Bhagava said:**

**"Beggars! These five perceptions when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.**

**What five?**

**Perception of impurity  
perception of death  
perception of disadvantage**

perception of the disgusting nature of food,  
perceiving nothing to delight in in all the world.

Beggars! These five perceptions when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.

## Sutta 62

# Second Perceptions Sutta

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"Beggars! These five perceptions when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.

What five?

Perception of transience,  
perception of not-self,  
perception of death,  
perception of the disgusting nature of food,  
perceiving nothing to delight in in all the world.

Beggars! These five perceptions when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.

## Sutta 69

### Nibbidā Suttaṃ

# Extreme Satisfaction

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"Beggars! These five things when made become, when made a big deal of, result in extreme satisfaction, dispassion, ending, settling down, higher knowledge, self-awakening, Nibbāna.

What five?

Here a Beggar lives seeing the impure nature of the body;  
the disgusting nature of food,  
perceiving nothing to delight in in all the world,  
sees the impermanent nature of all own-made things,  
and perceiving that death applies to one personally.

Beggars! These five things when made become, when made a big deal of, result in extreme satisfaction, dispassion, ending, settling down, higher knowledge, self-awakening, Nibbāna.

## Sutta 73

### Paṭhama Dhamma-Viharin Suttaṃ

# Walk'n the Talk

Retold by Michael M. Olds

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

A certain Bhikkhu came to pay a call,  
and, after paying respect with closed palms,

he sat on a low seat to one side  
at a respectful distance  
and asked:

**''Walk'n the Talk' is the expression.**

**To what extent, Bhaggava does one  
'walk the talk'  
in this Dhamma?''**

**''In the case of the first case  
we have the case of the Beggar  
who has an all-round understanding of Dhamma.**

**He spends his day in the mastering of Dhamma.**

**But he neglects putting down interaction  
and does not devote himself to mental tranquillity within.**

**This beggar, beggar, is said to be big on all-round understanding,  
but does not live the Dhamma.**

**In the case of the second case  
we have the case of the Beggar  
who teaches dhamma to others as he has heard and understood it.**

**He spends his time instructing and inciting others.**

**But he neglects putting down interaction  
and does not devote himself to mental tranquillity within.**

**This beggar, beggar, is said to be big on wisdom,  
but does not live the Dhamma.**

**In the case of the third case  
we have the case of the Beggar  
who is a repeater.**

**He memorizes Dhamma and repeats it to others as he has heard it  
and so spends his day.**

**But he neglects putting down interaction  
and does not devote himself to mental tranquillity within.**

**This beggar, beggar, is said to be big on memory,  
but does not live the Dhamma.**

**In the case of the fourth case  
we have the case of the Beggar  
who is a thinker.**

**He thinks about Dhamma  
as he has heard it and understood it.**

**He spends his day thinking about Dhamma.**

**But he neglects putting down interaction  
and does not devote himself to mental tranquillity within.**

**This beggar, beggar, is said to be big on thinking, but does not live the  
dhamma.**

**In the case of the fifth case  
we have the case of the Beggar  
who has an all-round understanding of Dhamma,  
but he does not spend his day in the mastery of Dhamma,  
he does not neglect putting down interaction  
and does devote himself to mental tranquillity within.**

**This beggar, beggar, is said to 'Walk the Talk'.**

**So, Beggar,**

**I have given you one who is Big on Understanding,  
one who is Big on Wisdom,  
one who is Big on Memory,  
one who is Big on Thinking,  
and one Who 'Walks the Talk'.**

**Beggar! What a teacher should do for his student,  
looking after his well-being,  
seeking his good,  
out of sympathy,  
such is such as I have done for you.**

**There are the roots of trees,  
places of solitude.**

**Do not be negligent,  
do not give yourself cause for self-recrimination later.**

**This is our instruction to you.**

## **Sutta 74**

### **Dutiya Dhamma-Viharin Suttaṃ**

# **Walk'n the Talk, The Second**

**Retold by Michael M. Olds**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a  
revisiting.**

**A certain Bhikkhu came to pay a call,  
and, after paying respect with closed palms,  
he sat on a low seat to one side  
at a respectful distance  
and asked:**

**''Walk'n the Talk' is the expression.**

**To what extent, Bhaggava does one  
'walk the talk'  
in this Dhamma?''**

**''In the case of the first case  
we have the case of the Beggar  
who has an all-round understanding of Dhamma.  
He spends his day in the mastering of Dhamma  
but that beyond,  
which is attained through wisdom,  
he knows not.**

**This beggar, beggar, is said to be big on all-round understanding,  
but does not live the Dhamma.**

**In the case of the second case  
we have the case of the Beggar  
who teaches dhamma to others as he has heard and understood it.  
He spends his time instructing and inciting others  
but that beyond,  
which is attained through wisdom,  
he knows not.**

**This beggar, beggar, is said to be big on wisdom,  
but does not live the Dhamma.**

**In the case of the third case  
we have the case of the Beggar  
who is a repeater.**

**He memorizes Dhamma and repeats it to others as he has heard it  
and so spends his day  
but that beyond,  
which is attained through wisdom,  
he knows not.**

**This beggar, beggar, is said to be big on memory,  
but does not live the Dhamma.**

**In the case of the fourth case**



**we have the case of the Beggar  
who is a thinker.**

**He thinks about Dhamma  
as he has heard it and understood it.**

**He spends his day thinking about Dhamma  
but that beyond,  
which is attained through wisdom,  
he knows not.**

**This beggar, beggar, is said to be big on thinking, but does not live the  
dhamma.**

**In the case of the fifth case  
we have the case of the Beggar  
who has an all-round understanding of Dhamma,  
does not spend his entire day in the understanding of,  
memorization of,  
and thinking about Dhamma,  
he does not neglect putting down interaction  
and does devote himself to mental tranquillity within  
and that beyond,  
which is attained through wisdom,  
he knows.**

**This beggar, beggar, is said to 'Walk the Talk'.**

**So, Beggar,  
I have given you one who is Big on Understanding,  
one who is Big on Wisdom,  
one who is Big on Memory,  
one who is Big on Thinking,  
and one Who 'Walks the Talk'.**

**Beggar! What a teacher should do for his student,  
looking after his well-being,  
seeking his good,  
out of sympathy,  
such is such as I have done for you.**

**There are the roots of trees,  
places of solitude.**

**Do not be negligent,  
do not give yourself cause for self-recrimination later.**

**This is our instruction to you.**

## Sutta 96

### Suta-Dhara Suttam

## Sutta-Bearer

Getting himself five things, beggars,  
a beggar minding the breathing  
penetrates the unshakable  
not long thereafter.

What are those five?

Here beggars,  
a beggar has few ambitions,  
has few duties.

He bears well,  
is well-content with life's basics.

He takes little food,  
is not yoked to filling the stomach.

He has heard much,  
has got down and bears many suttas.

That Dhamma,  
helpful in the beginning,  
helpful in the middle,  
helpful at the conclusion,  
with meaning and syllable in complete agreement,  
addressing the thoroughly-pure best of lives —  
of such Dhamma he has heard much,  
bearing,  
discussing,  
reciting,  
pondering it over in mind,  
well-penetrating it in theory.

And he reflects upon any freedom of heart accordingly.

These are the five things, beggars,  
that getting, a beggar  
minding the breathing,  
will penetrate the unshakable  
not long thereafter.

## Sati-Sūpaṭṭhita Suttaṃ

### The Well Set-up Mind

**I HEAR TELL**

Once upon a time The Lucky Man Sāvattḥī-town revisiting.

There then he addressed the beggars:

"Beggars!"

And the beggars responding: 'Bhante!,'  
the Bhagava said:

He, indeed, whoever — beggar or beggar-woman — five things brings into  
existence,

five things make substantial,

of such, one or another of two fruitions are to be anticipated:

either knowing the answer in this seen thing,

or, there being potentialities,

the state of non-returning.

What five?

Here beggars, a beggar has very well internally set up the wisdom of  
minding

the appearance and retreat of things,

observation of the disadvantages of living in a body,

perception of the revolting in food,

perception of joylessness in all the world,

perception of the instability of all that is own-made.

He, indeed, whoever — beggar or beggar-woman — five things brings into  
existence,

five things make substantial,

of such, one or another of two fruitions are to be anticipated:

either knowing the answer in this seen thing,

or, there being potentialities,

the state of non-returning.

# Wakeful

**I HEAR TELL**

**Once upon a time The Lucky Man Sāvattthī-town revisiting.**

**There then he addressed the beggars:**

**"Beggars!"**

**"Bhante!," they responded.**

**And the Bhagava said:**

**"Beggars! These five sleep little and are highly alert.**

**What five?**

**A woman yearning for a man  
sleeps little and is highly alert.**

**A man yearning for a woman  
sleeps little and is highly alert.**

**A thief on the prowl for loot  
sleeps little and is highly alert.**

**A king bent on conquest  
sleeps little and is highly alert.**

**A Beggar determined to attain freedom from the bonds  
sleeps little and is highly alert.**

**Indeed, Beggars, these five sleep little and are highly alert.**

**Sutta 147**

## Not a Goodman's Givings

**"Beggars! These five are not the good man's givings.**

**What five?**

**The given without respect.**

**The given without thought.**

**That not given by one's own hand.**

**That given because it is not wanted.**

**That given without trust in the fruit of good deeds.**

**Indeed, Beggars, these five are not the good man's givings.**

**"Beggars! These five are the good man's givings.**

**What five?**

**The given with respect.**

**The given with thought.**

**That given by one's own hand.**

**That given because it is desirable.**

**That given with trust in the fruit of good deeds.**

**Indeed, Beggars, these five are the good man's givings.**

**Suttas 148**

**Sappurisa-Dāna Suttam**

## **A Goodman's Gifts**

**"Beggars! These five are a goodman's gifts.**

**What five?**

**He gives trusting in the fruit of good deeds;**

**he gives with respect;**

**he gives at the right time;**

**with a happy heart;**

**a gift causing injury neither to self or others.**

**A gift given trusting in the fruit of good deeds, beggars,  
whenever it comes to fruition**

**brings that good man great wealth and possessions,  
and such a one is good looking,**

**handsome,**

**as pleasant to the eye as the lotus blossom.**

**A gift given with respect, beggars,**

**whenever it comes to fruition**

**brings that good man great wealth and possessions,**

**and the wife and children and employees of such a one  
listen carefully**

**and know how to follow his instructions.**

**A gift given at the right time, beggars,**

**whenever it comes to fruition**

**brings that good man great wealth and possessions,**

**and what he gets comes at the right time.**

**A gift given with a happy heart, beggars,**

whenever it comes to fruition  
brings that good man great wealth and possessions,  
and whatever of such as he enjoys  
he does so with the full indulgence  
of the five chords of sense pleasure.

A gift given which causes no injury to self or others, beggars,  
whenever it comes to fruition  
brings that good man great wealth and possessions,  
and all such is made safe  
against fire  
and water  
and kings  
and thieves  
and greedy heirs.

These five are a goodman's gifts.

Sutta 149

## Freedom from Things of Time (1)

**I HEAR TELL:**

Once upon a time, Sāvattthī-town revisiting  
The Lucky Man addressed the beggars there:

"Beggars!"

"Bhante!" said the beggars in response,  
and The Lucky Man said:

"These five lead to coming down  
for one who has gained freedom from things of time.

What five?

Delight in activity.

Delight in gab.

Delight in sleep.

Delight in company.

And he does not reflect  
on the freedom of heart he has attained.

Indeed, Beggars, these five  
lead to coming down  
for one who has gained freedom from things of time.

**"These five lead to not coming down  
for one who has gained freedom from things of time.**

**What five?**

**Non-delight in activity.**

**Non-delight in gab.**

**Non-delight in sleep.**

**Non-delight in company.**

**And he reflects  
on the freedom of heart he has attained.**

**Indeed, Beggars, these five  
lead to not coming down  
for one who has gained freedom from things of time."**

**Sutta 150**

## **Freedom from Things of Time (2)**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man said:**

**"These five lead to coming down  
for one who has gained freedom from things of time.**

**What five?**

**Delight in activity.**

**Delight in gab.**

**Delight in sleep.**

**Leaving unguarded the doors of the senses.**

**Immoderate eating.**

**Indeed, Beggars, these five  
lead to coming down  
for one who has gained freedom from things of time.**

**These five lead to not coming down  
for one who has gained freedom from things of time.**

**What five?**

**Non-delight in activity.**

**Non-delight in gab.**

**Non-delight in sleep.**

**Guarding the doors of the senses.**

**Moderate eating.**

**Indeed, Beggars, these five**

**lead to not coming down**

**for one who has gained freedom from things of time."**

**Sutta 151**

**Paṭhama Sammatta-Niyāma Suttaṃ**

## **The High Measure of Madness Method (1)**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man said:**

**"Five, beggars, are things possessed of which,  
even hearing the best of dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**What five?**

**Having disrespect for speech,  
having disrespect for speakers,  
having disrespect for self,  
having an agitated heart hearing Dhamma with distracted heart  
and not studiously tracing out the origins of things.**

**These, beggars, are the things possessed of which,  
even hearing the best of dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**"Five, beggars, are things possessed of which,  
if hearing the best of Dhammas,**



**there will be falling in with the method  
of skillful things consummately delightful.**

**What five?**

**Not having disrespect for speech,  
not having disrespect for speakers,  
not having disrespect for self,  
not having an agitated heart hearing Dhamma whole-heartedly,  
and studiously tracing out the origins of things.**

**These, beggars, are the things possessed of which,  
if hearing the best of Dhammas,  
there will be falling in with the method  
of skillful things consummately delightful."**

**Sutta 152**

**Dutiya Sammatta-Niyāma Suttaṃ**

## **The High Measure of Madness Method (2)**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man said:**

**"Five, beggars, are things possessed of which,  
even hearing the best of Dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**What five?**

**Having disrespect of speech,  
having disrespect of speakers,  
having disrespect of self,  
being stupid, a dull drivler  
being knowledge-proud, not knowing.**

**These, beggars, are the things possessed of which,  
even hearing the best of Dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**"Five, beggars, are things possessed of which,  
if hearing the best of Dhammas,  
there will be falling in with the method  
of skillful things consummately delightful.**

**Not having disrespect of speech,  
not having disrespect of speakers,  
not having disrespect of self,  
being wise, no dull drivler,  
not being knowledge-proud not knowing.**

**These, beggars, are the things possessed of which,  
if hearing the best of Dhammas,  
there will be falling in with the method  
of skillful things consummately delightful.**

### **Sutta 153**

**Tatiya Sammatta-Niyāma Suttam**

## **The High Measure of Madness Method (3)**

**I HEAR TELL:**

**Once upon a time, Sāvattihī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man said:**

**"Five, beggars, are things possessed of which,  
even hearing the best of Dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**What five?**

**Listening to Dhamma hypocritically,  
pre-positioned to fake enthusiasm,  
listening to Dhamma critical at heart,  
seeking the weak spots,  
Dhamma-teaching being beaten-back in a heart  
overpowered by obstructions,  
being stupid, a dull drivler  
being knowledge-proud, not knowing.**

**These, beggars, are the things possessed of which,  
even hearing the best of Dhammas,  
there will be no falling in with the method  
of skillful things consummately delightful.**

**"Five, beggars, are things possessed of which,  
if hearing the best of Dhammas,  
there will be falling in with the method  
of skillful things consummately delightful.**

**Not listening to Dhamma hypocritically,  
not pre-positioned to fake enthusiasm,  
not listening to Dhamma critical at heart,  
not seeking the weak spots,  
Dhamma-teaching not being beaten-back in a heart  
not overpowered by obstructions,  
being wise, no dull drivler,  
not being knowledge-proud not knowing.**

**These, beggars, are the things possessed of which,  
if hearing the best of Dhammas,  
there will be falling in with the method  
of skillful things consummately delightful.**

**Sutta 158**

**Sārajja Suttaṃ**

## **Overcome by the Fearful**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**And the beggars responding "Bhante!"**

**The Lucky Man said:**

**"Possessed by five things, beggars, a beggar has been overcome by the  
fearful.**

**What five?**

**In this case, beggars, a beggar is faithless,  
is without ethical standards,  
is unlearned,**

is lazy,  
is unwise.

These then beggars, are the five things possessed by which a beggar has been overcome by the fearful.

"Possessed by five things, beggars, a beggar is fearless.

What five?

In this case beggars, a beggar has faith,  
has ethical standards  
is learned,  
is of aroused energy,  
is wise.

These then, beggars, are the five things possessed by which a beggar is fearless.

## Sutta 169

### Khippa-Nisanti Suttaṃ

## Quick-Witted

**I HEAR TELL:**

This occurred in Sāvathī

There then, Old Man Ānanda approached Old Man Sāriputta and drew near.

Having drawn near, he gave greetings and well-wishes.

Having exchanged greetings and well-wishes, he took a seat to one side.

Seated to one side, then, Old Man Ānanda said this to Old Man Sāriputta:

Now then, friend Sāriputta,  
how does a beggar become quick-witted  
and expert at things,  
well-grasp the grasped,  
grasp much,  
and not lose memory of the grasped?

Friend Ānanda has heard much,  
then let this matter be made clear by him.

In that case, friend Sāriputta give ear,  
study well in mind,  
I will speak!

Even so, friend' said Old Man Sāriputta to Old Man Ānanda in response.

And Old Man Ānanda said this:

Here, friend Sāriputta, a beggar is expert at intents,  
expert at Dhamma,  
expert at root meanings  
expert in the letter  
expert in what comes before and what comes after.

This, friend Sāriputta, is how a beggar,  
becomes quick-witted  
and expert at things,  
well-grasps the grasped,  
grasps much,  
and does not lose memory of the grasped.

How snappy friend!

How extraordinary friend!

How well set up is this here by Old Man Ānanda.

And we hold that these five things are possessed by Old Man Ānanda:

Old Man Ānanda is expert at intents,  
expert at Dhamma,  
expert at root meanings,  
expert in the letter,  
expert in what comes before  
and what comes after.

Sutta 177

Vañijjā Suttaṃ

## Trades

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"Five, beggars, are the trades that should not be undertaken by a lay

**follower.**

**What five?**

**Trade in swords,  
trade in living beings,  
trade in limbs,  
trade in maddening drugs,  
trade in poisons.**

**These are the five trades, beggars, that should not be undertaken by a lay follower.**

## **Sutta 198**

**Subhā-Sita-Vācā Suttaṃ**

# **The Well-Said**

**I HEAR TELL:**

**Once upon a time Bhagava,  
Sāvatti-town, Anāthapiṇḍika's Park,  
came-a revisiting.**

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

**"Beggars!"**

**And the Beggars gathered round responding:  
"Broke Tooth!" Bhagava said:**

**"Five, Beggars, are the dimensions  
making up the well-said,  
the not badly said,  
the blameless,  
unblamable by the wise.**

**What five?**

**What is said,  
is said  
at the right time.**

**What is said,  
is said  
truthfully.**

**What is said,  
is said  
in a polished manner.**

**What is said,  
is said  
sticking to the point.**

**What is said,  
is said  
with a heart of friendly vibrations.**

**These, beggars, are the dimensions  
making up the well-said,  
the not badly said,  
the blameless,  
unblamable by the wise."**

**Sutta 208**

**Danta-Katṭha Suttam**

## **The Tooth Stick**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a  
revisiting.**

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

**"Beggars! There are five bad results from not brushing your teeth.**

**What five?**

**The vision is unclear.**

**Bad breath.**

**Sensativity to the subtities of taste is impared.**

**One's food is contaminated by phlegm and mucus.**

**And the enjoyment of food is diminished.**

**Indeed, Beggars, these are five bad results from not brushing your teeth.**

**"Beggars! There are five good results from brushing your teeth.**

**What five?**

**The vision is clear.**

**Sweet breath.**

**Sensativity to the subtlities of taste.**

**One's food is not contaminated by phlegm and mucus.**

**And the enjoyment of food is undiminished.**

**Indeed, Beggars, these are five bad results from not brushing your teeth."**

**Sutta 210**

**Muṭṭha-s-Sati Suttam**

## **Mindless Napping**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.**

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

**"Beggars! There are five bad things about falling asleep absent-mindedly, unawares.**

**What five?**

**Unpleasant sleep.**

**Unpleasant re-awakening.**

**Seeing bad dreams.**

**Not being watched over by the gods.**

**And that sweet whatchamacallum gets stiff.**

**Indeed, Beggars, these are five bad things about falling asleep absent-mindedly, unawares.**

**"Beggars! There are five good things that happen falling asleep consciously, not unawares.**

**What five?**

**Pleasant sleep.**

**Pleasant re-awakening.**

**Not seeing bad dreams.**

**Being watched over by the gods.**

**And that sweet whatchamacallum does not get stiff.**

**Indeed, Beggars, these are five good things that happen falling asleep consciously,**



not unawares."

## Sutta 223

### Paṭhama Ati-Nivāsa Suttaṃ

## Over-Staying (First)

**I HEAR TELL:**

Once upon a time, Bhagavā, Sāvatti-town residing.

There then the Lucky Man addressed the beggars gathered round:

"Beggars!"

And the beggars responding:

"Elder!"

the Lucky Man said this:

"There are these five disadvantages of over-staying.

What five?

Having many possessions  
accumulation of many possessions.

Having many medicinals  
accumulation of many medicinals.

Having many duties  
much to do  
being handy at what needs to be done.

Living with people  
with householders-homeleavers  
settling for householder-companionship.

And departing that residence,  
one departs that residence with-reluctance.

These, beggars, are the five disadvantages from over-staying.

There are these five advantages of regular habitat-rotation.

What five?

Not having many possessions  
not accumulating many possessions.

Not having many medicinals  
not accumulating many medicinals.

Not having many duties

**not having much to do  
or being handy at what needs to be done.**

**Not living with people  
with householders-homeleavers  
settling for householder-companionship.**

**And departing that residence,  
one departs that residence without-reluctance.**

**These, beggars, are the five advantages of regular habitat-rotation."**

## **Sutta 224**

### **Dutiya Ati-Nivāsa Suttaṃ**

## **Over-Staying (Second)**

**I HEAR TELL:**

**Once upon a time, Bhagavā, Sāvatti-town residing.**

**There then the Lucky Man addressed the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Elder!"**

**the Lucky Man said this:**

**There are these five disadvantages of over-staying.**

**What five?**

**Having residence-greed,  
having supporter-greed,  
having gains-greed,  
having status-greed,  
having Dhamma-greed.**

**These, beggars, are the five disadvantages from over-staying.**

**There are these five advantages of regular habitat-rotation.**

**What five?**

**Not having residence-greed,  
not having supporter-greed,  
not having gains-greed,  
not having status-greed,  
not having Dhamma-greed.**

**These, beggars, are the five advantages of regular habitat-rotation."**

## **Sutta 229**

### **Paṭhama Kaṇha Sappa Suttaṃ**

#### **The Black Snake 1**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.**

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

**"Beggars! There are five bad things about a black snake.**

**What five?**

**Uncleanliness.**

**A foul smell.**

**It belongs to anyone.**

**It is easily frightened.**

**And it is duplicitous with friends.**

**Indeed, Beggars, these are five bad things about a black snake**

**Beggars! There are five bad things about the female gender.**

**What five?**

**Uncleanliness**

**A foul smell.**

**They'll belong to anyone.**

**They are easily frightened.**

**And they are duplicitous with friends.**

**Indeed, Beggars, these are five bad things about the female gender.**

## **Sutta 230**

### **Dutiya Kaṇha Sappa Suttaṃ**

#### **The Black Snake 2**

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a**

revisiting.

There, to the Beggars gathered round, he said:

"Beggars! There are five bad things about a black snake.

What five?

It's anger is uncontrolled.

It carries a grudge.

It's bite is deadly poison.

It is forked tongued.

And it is duplicitous with friends.

Indeed, Beggars, these are five bad things about a black snake

"Beggars! There are five bad things about the female gender.

What five?

Uncontrolled anger.

Vengefulness.

A deadly poisonous bite.

Forked-tongue speech.

And duplicity with friends.

Indeed, Beggars, these are five bad things about the female gender.

Beggars! This is the deadly poison of womankind:

they are almost always intensely passionate.

Beggars! This is the forked tongue of womankind:

they are almost always slanderous in speech.

Beggars! This is the duplicity of womankind:

they are almost always unfaithful."