

DĪGHA NIKĀYA

Sutta 33

The Compilation

Translated from the Pāḷi by Michael. M. Olds



BuddhaDust Publications

Los Altos

2021



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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.**

Dīgha Nikāya

Sutta 33

Saṅgīti Suttantaṃ

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

I HEAR TELL:

**Once Upon a Time, Bhagava,
roaming around Malla-country
with some 500 Bhikkhus,
arrived at Pava the capital of the Mallas
where he revisited Cunda the smith.**

**At this time a new meeting hall had just been built
and had not yet been formally used,
and the Mallas of Pava thought that it would be an auspicious thing
if it were to have first been used by the Bhagava,
so they invited him to do so,
and he consented.**

**Then the Malas prepared the hall
by spreading it with carpets and seats and water for washing the feet,
and when the hall had been properly prepared
they informed the Lucky Man,
who prepared his bowl and robes and,
with that large company of Bhikkhus,
went to the newly built and prepared meeting hall.**

**Then, after washing his feet,
Bhaggava sat down next to the center pole,
facing East.**

**The Bhikkhus arranged themselves
with their backs to the western wall,
facing east, behind Bhagava.**

**The Mallas of Pava sat down
with their backs to the Eastern wall,
facing West, Bhagava and the Bhikkhus.**

**Then Bhagava instructed and inspired
the Mallas of Pava with dhamma talk,
and when the night was far gone,
he indicated to them
that they should take leave.**

**After that,
noticing that the company of Bhikkhus
was especially alert,
he arranged his robes,
assumed the lion posture,
and instructed Sāriputta
to discourse on Dhamma**

especially for the Bhikkhus.

And this is the talk,
so we are told,
given at that time by Sāriputta:

"The Nigantha, Nathason, friends
has recently deceased,
and since his death
the Niganthas have fallen apart
and live quarreling amongst each other,
using a variety of wounding words
and wrangling phrases such as:

"You don't understand this Dhamma, I do."

"How could someone like you know about this Dhamma?"

"You hold wrong view.
It is I who have right view."

"I am speaking to the point, you are not."

"You are putting last what ought to come first,
and first what ought to come last."

"What you've been expounding so long,
is completely disproved."

"Your challenge has been met."

"You are proved to be wrong."

"Straighten up your act."

"Get out of this one if you can."

The ruckus is such that even the lay followers are fed up.

And what is the reason for this?

It is because the Dhamma of the Niganthas was Poorly Taught, being
Taught by one who was not a Fully Enlightened One.

And now that Nathason has gone, the group is without cohesion and has no
leadership.

But here, friends, Dhamma has been well taught by one who is supremely
enlightened, and about this dhamma we should all speak in agreement that
the Dhamma will last for many a long day.

To that end, friends, I will set forth this compilation of Dhammas taught
by the Bhaggava about which we should all speak in agreement:

Ones

There are, friends, one-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these ones?

What is the One Dhamma?

All beings are maintained by food.

All beings are maintained by own-making.

These then, friends, are those one-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Twos

There are, friends, two-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these twos?

Name and Form.

Blindness and Thirst for Living.

Theories about becoming, theories about non-becoming.

No sense of shame and no fear of blame.

Sense of shame and fear of blame.

Rough Going and Bad Company.

Smooth Going and Good Company.

Skill in the rules regarding offenses and skill in rehabilitation from offenses.

Skill in attaining and skill at emerging from attainment.

Skill in knowledge of The Elements; and skill in applying the mind to them

Skill in knowledge of the spheres; and skill in Downbound Confounded Rebounding Conjunction

Skill in knowledge of what supports and what does not support.

Straight forwardness and diffidence.

Patience and gentleness.

Friendliness and a kindly reception.

Non-injury and being unsoiled.

Forgetfulness and lack of self-knowledge.

Remembering and self-knowledge.

Lack of authority over and guarding of the sense doors and immoderate eating

Authority over and guarding of the sense doors and moderate eating.

The power (balañ) of examining details and the power of development.

The Power of mind and the power of focus.

Calm and Review.

The Sign of Calm and The Sign of Exertion.

Exertion and equanimity.

Complete Ethical Culture and Complete View.

Incomplete Ethical Culture and Incomplete View.

Purified Ethical Culture and Purified View.

The Purity of one's View and the purity of the path taken in accordance with that view.

Anxiety and the urgency of the stand taken to get back on track by the experiencer thereof.

Not taking one's stand on skillful dhamma, and non-turning away and making exertion.

Vision and Freedom.

Knowledge of destruction, knowledge of non-reproduction.

These then, friends, are those two-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Threes

There are, friends, three-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these threes?

**Three Roots of Unskill:
lust, hate and stupidity**

**Three Roots of Skill:
non-lust, non-hate and non-stupidity.**

**Three Modes of poor behavior:
bodily, of speech, of mind.**

**Three Modes of good behavior:
bodily, of speech, of mind.**

**Three unskillful subjects of thought:
on pleasure, on anger, on harming.**

**Three skillful subjects of thought:
on giving up, on non-anger, on non-harm.**

**Three unskillful principles:
the pleasure-principle,
the anger-principle,
the harm-principle**

**Three skillful principles:
the giving-up principle,
the non-anger principle,
the non-harm principle**

**Three unskillful perceptions:
the pleasure-perception,
the anger-perception,
the harm-perception**

**Three skillful perceptions:
the giving-up perception,
the non-anger perception,
the non-harm perception**

**Three unskillful elements:
the pleasure-element,
the anger-element,
the harm-element**

**Three skillful elements:
the giving-up element,
the non-anger element,
the non-harm element**

**Three additional elements:
the pleasure-element,
the materiality-element,
the immateriality-element.**

**Three additional elements:
the materiality-element,
the immateriality-element,
the ending-element**

**Three additional elements:
the inferior-element,
the middle-element,
the superior-element.**

**Three Modes of Hunger/Thirst:
for pleasure,
for living,
for un-living.**

**Three additional hungers:
for pleasure,
for materiality,
for immateriality**

**Three additional hungers:
for materiality,
for immateriality,
for ending.**

**Three yokes to rebirth:
Own-body-view,
vacillation,
faith in good deeds and ethical conduct.**

**Three corruptions:
corrupt pleasures,
corrupt living,
corrupt blindness.**

**Three livings:
pleasure-living,
material-living,
immaterial-living.**

**Three wishes:
for pleasure,
for life,
for the full glory of the holy life**

**Three evaluations:
the evaluation that "I am better than,"
the evaluation that "I am equal to,"
the evaluation that "I am less than."**

**Three whiles:
back-awhile,
up ahead a-while,
mean-while.**

**Three oppositions:
the opposition to own body;
the opposition to the arising of own body;
the opposition to the ending of own body.**

**Three sense experiences:
pleasant sense experience,
unpleasant sense experience,
not-unpleasant-but-not-pleasant sense experience.**

**Three types of pain:
The pain of pain;
the pain of the own-made;
the pain of reversal.**

**Three piles:
certainly disagreeable piles;
certainly consummate piles;
uncertain piles.**

**Three confusions:
The onset of and lingering confusion, doubt, inability to clear up one's
mind and distress about the past.
The onset of and lingering confusion, doubt, inability to clear up one's
mind and distress about the future.
The onset of and lingering confusion, doubt, inability to clear up one's
mind and distress about the present.**

Three unguarded things of a Tathāgata.

A Tathāgata, friends is entirely pure with regard to that done by the body, such that he need not think: "Let none know this of me."

A Tathāgata, friends, is entirely pure with regard to that done by way of speech, such that he need not think: "Let none know this of me."

A Tathāgata, friends, is entirely pure with regard to that done by way of mind, such that he need not think: "Let none know this of me."

Three Somethings-There:

Lust, Hate, Delusion

Three Fires:

Lust, Hate, Delusion

Three additional Fires:

the fire of the honor-worthy,

the fire of the householder,

the fire of the gift-worthy.

Three Forms of Matter (rupa):

visible and producing resistance;

not visible and producing resistance;

not visible and not producing resistance.

Three Own-makings:

well-done; not-well-done; inactive.

Three persons:

the person who is a seeker,

the person who is a seer,

the person who is neither seeker nor seer.

Three elders:

by birth,

in the Dhamma,

by general agreement.

Three bases for the expectation of benefit:

the expectation of benefit based on making gifts,

the expectation of benefit based on ethical behavior

and the expectation of benefit based on self-improvement.

Three bases for making testimony:

based on the seen,

based on the heard,

based on the suspected.

Three ways of taking carnal enjoyment:

There are beings, friends, to whom carnal enjoyments appear and who are

bound up in and in the power of the carnal enjoyments that appear to them in the same way as man, for example, or gods for another, or some reborn below.

This is the first way of taking carnal enjoyment.

There are beings, friends, taking carnal enjoyment in plans and creations and who are bound up in and in the power of the carnal enjoyment of making creation upon creation in the same way as are The Gods of Creation.

This is the second way of taking carnal enjoyment.

There are beings, friends, taking carnal enjoyment in having power over plans and creations and who are bound up in and in the power of the carnal enjoyment of having power over plans and creations in the same way as are The Gods of Power Over Creation.

This is the third way of taking carnal enjoyment.

Three ways of feeling pleasure:

There are beings, friends, that, producing and having produced pleasure, live therein, in the same way as the gods of the Brahma worlds.

There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who time and time again exclaim:

'Ah the joy! Ah the joy!'

in the same way as the gods of the Abhassara Realm.

There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who are swept away by the experience of such delight in the same way as the gods of the Subhakinna Realm.

Three wisdoms:

The seeker's wisdom.

The seer's wisdom.

The wisdom of one who is neither.

Three additional wisdoms:

Wisdom based on reason.

Wisdom based on hearsay.

Wisdom based on experience.

Three weapons:

the weapon of knowledge,

the weapon of detachment,

the weapon of wisdom.

Three Guiding Forces:

**The Guiding Force that is knowing the unknown;
The Guiding Force of Omniscience;
The Guiding Force of Attaining Omniscience.**

Three Eyes:

**The organ of the eye;
the godly eye;
the eye of wisdom.**

Three trainings:

**Training in higher ethics,
training in higher thought,
training in higher wisdom.**

Three Developments:

**Development of Body,
Development of Mind,
Development of Wisdom**

Three ultimates:

**The ultimate sight,
the ultimate undertaking,
the ultimate freedom.**

Three Highs:

**With Thought and with Reaction;
Without Thought and with only a small amount of Reaction;
Without Thought and without reaction**

Three additional Highs:

**Empty,
Signless,
Pointless.**

Three cleansings:

**Cleansing the body,
cleansing the speech,
cleansing the mind.**

Three attributes of the wiseman:

**The body of a wiseman,
the speech of a wiseman,
the mind of a wiseman.**

Three attributes of the skilled:

Skill at arriving,

**skill at departing,
skill in knowhow.**

Three forms of madness:

**The madness of health,
the madness of youth,
the madness of life.**

Three controllers:

**Self-control,
peer-pressure,
the influence of The Word**

Three areas of dispute:

**There is the area of dispute over the past that begins:
'Thus it was in the past.'**

**There is the area of dispute over the future that begins:
'Thus it will be in the future.'**

**There is the area of dispute over the present that begins:
'This is how it is now.'**

Three visions:

**Knowledge of past lives;
knowledge of the outcome of deeds;
knowledge of the eradication of the corrupting influences (āsavas).**

Three habitats:

**The habitat of the gods,
the habitat of Brahma,
the habitat of the Aristocrats.**

Three wonders:

**The wonders of magic power,
the wonders of mindreading,
the wonders of teaching**

These then, friends, are those three-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Fours

There are, friends, four-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these fours?

Four preparations of mind:

Here friends a beggar lives in a body reviewing the body, burning for comprehension of mind, restraining worldly ambitions and disappointments.

Here friends a beggar lives in a sense experience reviewing sense experience, burning for comprehension of mind, restraining worldly ambitions and disappointments.

Here friends a beggar lives in the emotions reviewing the emotions, burning for comprehension of mind, restraining worldly ambitions and disappointments.

Here friends a beggar lives in The Word reviewing The Word, burning for comprehension of mind, restraining worldly ambitions and disappointments.

Four Consummate Efforts:

Here friends a beggar generates intention, sets his thinking on, rouses energy, and makes an effort to prevent the arising of bad, unskillful states not yet present in the here and now;

Generates intention, sets his thinking on, rouses energy, and makes an effort to let go of bad, unskillful states that are present in the here and now;

Generates intention, sets his thinking on, rouses energy and makes an effort to get skillful states not yet present in the here and now;

Generates intention, sets his thinking on, rouses energy and makes an effort to retain, establish, rid of confusion, complete, develop, increase, and add to skillful states that are present in the here and now.

The Four Power Paths:

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Wish-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Energy-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding HeartFelt-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Reminiscence-HighGetting.

The Four Burnings:

Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, stillthinking and reevaluating with the pleasurable enthusiasm born of detachment enters into and makes a habitat of the First Burning;

Then, with thinking and reacting having calmed down, attaining tranquillity, becoming single-minded, without thinking and reacting, with the pleasurable enthusiasm born of Serenity he enters into and makes a habitat of the Second Burning;

Then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-reactions suchas those described by the aristocrats when they say 'Detached, with satisfied mind, he lives pleasantly,' he enters into and makes a habitat of the Third Burning;

Then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth Burning.

Four methods of becoming High:

There is, friends, a method of becoming high that when developed and made much of results in living pleasantly in the here and now.

There is, friends, a method of becoming high that when developed and made much of results in knowing and seeing.

There is, friends, a method of becoming high that when developed and made much of results in a knowing one's own mind.

There is, friends, a method of becoming high that when developed and made much of results in the destruction of the corrupting influences.

And what is it, friends, that is the method of becoming high that when developed and made much of results in living pleasantly in the here and now?

Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and reacting with the pleasurable enthusiasm born of detachment, enters into and makes a

habitat of the First Burning;

Then, with thinking and reacting having calmed down, attaining tranquillity, becoming single-minded, without thinking and reacting, with the pleasurable enthusiasm born of Serenity he enters into and makes a habitat of the Second Burning;

Then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-reactions such as those described by the aristocrats when they say 'Detached, with satisfied mind, he lives pleasantly,' he enters into and makes a habitat of the Third Burning;

Then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth Burning.

This, friends, is that method of becoming high that when developed and made much of results in living pleasantly in the here and now.

And what is it, friends, is the method of becoming high that when developed and made much of results in knowing and seeing?

Here, friends a beggar focuses his mind on the perception of light.

Fixing on the perception of day, as by day, so by night, as by night so by day.

Thus he unblindfolds the heart and reveals a mind of surpassing brilliance.

This, friends, is that method of becoming high that when developed and made much of results in knowing and seeing.

And what is it, friends, that is the method of becoming high that when developed and made much of results in knowing one's own mind?

Here, friends, a beggar sees sense experiences as they arise, sees them in place, sees them going on their going.

He sees perceptions as they arise, sees them in place, sees them going on their going.

He sees thoughts as they arise, sees them in place, sees them going on their going.

This, friends, is that method of becoming high that when developed and made much of results in knowing one's own mind.

And what is it, friends, that is the method of becoming high that when developed and made much of results in the destruction of the corrupting influences?

Here beggars a beggar knows:

**This is material,
this is the arising of material,
this is the going of material;**

**This is sense experience, this is the arising of sense experience, this is the
going of sense experience;**

**This is perception, this is the arising of perception, this is the going of
perception;**

**This is own-making, this is the arising of own-making, this is the going of
own-making;**

**This is consciousness, this is the arising of consciousness, this is the going of
consciousness.**

**This, friends, is that way of serenity that when developed and made much
of results in the destruction of the corrupting influences.**

Four immeasurables:

**Here friends, a beggar lives suffusing the first quarter with thoughts of
friendliness;**

and so also the second, third, and fourth quarters.

**Thus he lives suffusing the world all-over, all-through, encompassing all,
above, below and across.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,
friendly, without injury.**

**He lives suffusing the first quarter with thoughts of sympathy;
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all,
above, below and across with thoughts of sympathy.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,
friendly, without injury.**

**He lives suffusing the first quarter with thoughts of empathy;
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all,
above, below and across with thoughts of empathy.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,
friendly, without injury.**

**He lives suffusing the first quarter with objectively detached thought;
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all,
above, below and across with objectively detached thought.**

Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.

Four immaterialities:

Here friends, a beggar elevating himself above all perceptions of materiality, allowing perceptions of resistance to subside, and not scrutinizing perceptions of diversity, thinking:

'Un-ending is space'

enters into and makes a habitat of the Space-dimension.

Elevating himself completely above the Space-dimension, thinking:

'Un-ending is consciousness'

he enters into and makes a habitat of the Consciousness-dimension.

Elevating himself completely above the Consciousness-dimension, thinking:

'There is nothing'

he enters into and makes a habitat of the No-things-there dimension.

Elevating himself completely above the No-things-there-dimension he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception.

Four calculations:

**Here friends a beggar figures a thing is to be gone after,
a thing is to be endured,
a thing is to be avoided,
a thing is to be got rid of.**

Four Old Time Ways of the Aristocrats:

Here friends a beggar is content having anywhich robe, speaks well of contentment with anywhich robe, does not accept un-essential or unseemly robes; not obtaining robes he is not dissatisfied, attaining robes he accepts and uses them without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to the ways things work out.

Furthermore, being content having anywhich robe, he neither puts himself above nor puts down others, nor is he self satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.

Again, friends a beggar is content having any lump-dole'd'inni-bowl, speaks well of contentment with any food put in the bowl, does not accept un-essential or unseemly food; not obtaining food he is not dissatisfied, attaining food he accepts and uses it without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to

the ways things work out.

Furthermore, being content with any handouts, he neither puts himself above nor puts down others, nor is he self-satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.

Again, friends a beggar is content having any sit'n'sleep'n-spot, speaks well of contentment with any place to sit and sleep, does not accept un-essential or unseemly dwelling places; not obtaining lodging he is not dissatisfied, attaining shelter he accepts and uses it without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to the ways things work out.

Furthermore, being content with any sit'n'sleep'n-spot, he neither puts himself above nor puts down others, nor is he self-satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.

Again, friends, a beggar takes pleasure in letting go, enjoys letting go, takes pleasure in advancement, enjoys advancement.

Furthermore, taking pleasure in letting go, enjoying letting go, taking pleasure in advancement, enjoying advancement, he neither puts himself above nor puts down others, nor is he self-satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.

Four efforts:

**The effort to restrain,
the effort to let go,
the effort to make become,
the effort to retain.**

And what, friends, is the effort to restrain?

Here friends a beggar seeing matter with the eye grasps at neither its signs or identifying characteristics because living without restraining the power of the eye there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the eye is the way he restrains the power of the eye.

Hearing a sound with the ear he grasps at neither its signs or identifying

characteristics because living without restraining the power of the ear there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the ear is the way he restrains the power of the ear.

Smelling a scent with the nose he grasps at neither its signs or identifying characteristics because living without restraining the power of the nose there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the nose is the way he restrains the power of the nose.

Tasting a taste with the tongue he grasps at neither its signs or identifying characteristics because living without restraining the power of the tongue there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the tongue is the way he restrains the power of the tongue.

Experiencing a contact with the body he grasps at neither its signs or identifying characteristics because living without restraining the power of body there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of body is the way he restrains the power of body.

Becoming conscious of a thing in the mind he grasps at neither its signs or identifying characteristics because living without restraining the power of the mind there will flow in on him covetousness and mental discomfort, bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the mind is the way he restrains the power of the mind.

This, friends is the effort to restrain, say I.

And what, friends, is the effort to let go?

Here friends, a beggar on the occurrence of a thought of lust does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;

at the occurrence of a thought of anger he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;

at the occurrence of a thought of violence he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;

at the occurrence of any bad unskillful thing he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation.

This friends, is the effort to let go, say I.

And what, friends, is the effort to make become?

Here friends, a beggar makes become the dimension of self-awakening that is memory, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is dhamma-research, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is energy-building, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is enthusiasm, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is impassivity, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is serenity which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

He makes become the dimension of self-awakening that is objective detachment which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.

This is the effort to make become, say I.

And what, beggars, is the effort to retain?

Here friends, a beggar on the occurrence of an auspicious thing, a sign of serenity, such as perception of bones, perception of maggots, perception of blackish-blue, perception of spongiformity, perception of inflation, sets a guard over it.

This is the effort to retain, say I.

Four knowledges:

Knowledge of Dhamma,
"It follows" knowledge,
knowledge of scope,
knowledge by common consent.

Four additional knowledges:

**Knowledge of Pain,
Knowledge of it's Origin,
Knowledge of it's ending,
Knowledge of The Way.**

Four dimensions of streamwinning:

**Associating with good men,
hearing the Good Word,
exploration of the mind,
getting the meaning of the Dhamma.**

Four characteristics of the Streamwinner:

Here friends the hearer of the aristocrats has got complete confidence in the Buddha along such lines as:

'This Lucky Man is the Arahant Number One Self-Awakened One, perfected in conduct and vision, The Welcome One, a knower of the world, unsurpassable trainer of trainable men, teacher of gods and man, The Buddha, The Lucky Man.'

He has complete confidence in the Dhamma along such lines as:

'The Dhamma is well said by the Lucky Man, to be seen for one's self here, not a thing of Time, a 'come'n-see' thing, a thing that guides the intelligent in understanding for themselves.'

He has complete confidence in the Saṅgha along such lines as:

**'The Bhagava's Order of the Hearers is undertaking the good,
The Bhagava's Order of the Hearers is undertaking the straight,
The Bhagava's Order of the Hearers is undertaking the method,
The Bhagava's Order of the Hearers is undertaking the highest;
The four pairs of men, the eight individual men — this is the Bhagava's Order of the Hearers that is worthy of offerings,
that are worthy guests,
worthy of the gifts of those wishing to make good kamma,
worthy of the gesture of putting together the fingers of both hands and stretching them forth to the sky and bringing them to the forehead,
a site unsurpassed in the world for sewing merit.**

He comes to be one who goes after getting that intact, unrent, unspotted, unbruised, unwarped, praised by the wise, uncorrupted, ethical culture that evolves into highetting that is enjoyed by the Aristocrats.

Four fruitions of shamanship:

**Fruition in Streamwinning,
fruition in Once Returning,
fruition in Non-Returning,**

fruition in Arahantship.

Four elements:

**The Earth Element,
The Water Element,
The Fire Element,
The Wind Element.**

Four foods:

**Material food whether gross material or subtle,
touch,
intention,
consciousness.**

Four Stands of Consciousness:

Standing on materiality, friends, beginning with materiality, proceeding from a stand on materiality, enveloped in the joy of materiality, consciousness manifests increase, growth, and maturity.

Standing on sense-experience, friends, beginning with sense-experience, proceeding from sense-experience, enveloped in the joy of sense-experience, consciousness manifests increase, growth, and maturity.

Standing on perception, friends, beginning with perception, proceeding from perception, enveloped in the joy of perception, consciousness manifests increase, growth, and maturity.

Standing on own-making, friends, beginning with own-making, proceeding from own-making, enveloped in the joy of own-making, consciousness manifests increase, growth, and maturity.

Four Not Getting Goings:

**Not Getting Going because of wishes,
not getting going because of anger,
not getting going because of stupidity,
not getting going because of fear.**

Four ways hunger/thirst is born:

Because of robes, friends, there appears in a beggar the birth of hunger/thirst.

Because of hand-outs, friends there appears in a beggar the birth of hunger/thirst.

Because of a place to sit and sleep, friends there appears in a beggar the birth of hunger/thirst.

Because of becoming and non-becoming, friends, there appears in a beggar the birth of hunger/thirst.

Four Walk'n-the-Walks:

**Walk'n the walk that is painful with dullish, stiff, sluggish higher powers,
walk'n the walk that is painful with swift higher powers,
walk'n the walk that is pleasant with so-so higher powers,
walk'n the walk that is pleasant with swift higher powers.**

Another four walk'n-the-walks:

**Impatiently Walk'n the walk,
patiently walk'n the walk,
walk'n the walk with control,
calmly walk'n the walk.**

Four Dhamma-Paths:

**The Dhamma-Path without yearning,
the dhamma-path without anger,
the high-minded dhamma-path,
the high gett'n high dhamma-path.**

Four ways of taking things on:

**There is, friends, the taking on of things which is painful at the outset and
painful in consequences.**

**There is, friends, the taking on of things which is painful at the outset but
pleasant in consequences.**

**There is, friends, the taking on of things which is pleasant at the outset but
painful in consequences.**

**There is, friends, the taking on of things which is pleasant at the outset and
pleasant in consequences.**

The Four Trunks (khandhas, piles) of Dhamma:

**The trunk of ethical culture,
the trunk of serenity,
the trunk of wisdom,
the trunk of freedom.**

Four Powers:

**Energy-power,
mind-power,
getting-high-power,
wisdom-power.**

Four Stances:

**Taking one's stand on wisdom,
taking one's stand on truth,
taking one's stand on letting go,**

taking one's stand on calm

Four ways of explaining questions:

**Explaining a question directly;
explaining and analysing a question;
explaining a question by asking a counter-question;
the question is left standing unexplained.**

Four ways of laying in kamma:

There is, friends, dark kamma with dark consequences.

There is, friends, bright kamma with bright consequences.

There is, friends, dark/bright kamma with dark/bright consequences.

There is, friends, not-dark not-bright kamma with not-dark/not-bright consequences leading on to the withering away of kamma.

Four things one may see the reality of for one' self:

Past lives, seeing for one's self using the memory.

Disappearance and reappearance, seeing for one's self using the eye.

The 8 releases, seeing for one's self using the body.

The elimination of the corrupting influences (āsavas), seeing for one's self using wisdom.

Four Floods:

**The flood of pleasure,
the flood of living,
the flood of views,
the flood of blindness.**

Four Yokes:

**The yoke to pleasure,
the yoke to living,
the yoke to views,
the yoke to blindness.**

Four yokes to disowning yokes:

**The yoke to disowning the yoke to pleasure,
the yoke to disowning the yoke to living,
the yoke to disowning the yoke to views,
the yoke to disowning the yoke to blindness.**

Four ties:

**The covetousness tie-to-body,
the anger tie-to-body,
the reliance on outward practices tie-to-body,**

this-is-the-only-true-view-position tie-to-body.

Four ways of getting bound up:

**Getting bound up in pleasures,
getting bound up in views,
getting bound up in reliance on outward practices,
getting bound up in one point of view.**

Four wombs:

**The womb of the egg-born,
the womb of the embryo-born,
the womb of the mitosis-born,
the womb of the spontaneously appearing.**

Four states of a child during gestation:

Here friends, one unknowingly falls into the mother's cavity, stays in the mother's cavity unknowingly, goes forth from the mother's cavity unknowingly.

This is the first state of a child during gestation.

Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity unknowingly, goes forth from the mother's cavity unknowingly.

This is the second state of a child during gestation.

Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity knowingly, goes forth from the mother's cavity unknowingly.

This is the third state of a child during gestation.

Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity knowingly, goes forth from the mother's cavity knowingly.

This is the fourth state of a child during gestation.

Four ways of attaining the regaining of life:

There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by one's own intention not the intention of another.

There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by another's intentions not the intention of one's self.

There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by both one's own intention and the intention

of another.

There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by neither one's own intention nor the intention of another.

Four handout-purifications:

There is, friends, the handout which is purified by the donor not the recipient.

There is, friends, the handout which is purified by the recipient not the donor.

There is, friends, the handout which is purified neither by the donor nor the recipient.

There is, friends, the handout which is purified both by the donor and the recipient.

Four investments in brotherhood:

**Giving,
speaking well of others,
making one's self useful,
even-handedness.**

Four un-aristocratic ways of speaking:

**Mistaken speech,
brutish speech,
ferocious speech,
idle lip-flapping.**

Four aristocratic ways of speaking:

**Refraining from mistaken speech,
refraining from brutish speech,
refraining from ferocious speech,
refraining from idle lip-flapping.**

Four additional unaristocratic ways of speaking:

**Saying as seen the unseen,
saying as heard the unheard,
saying as sensed the unsensed,
saying as known the unknown.**

Four additional aristocratic ways of speaking:

**Saying as unseen the unseen,
saying as unheard the unheard,
saying as unsensed the unsensed,
saying as unknown the unknown.**

Four additional unaristocratic ways of speaking:

**Saying as unseen the seen,
saying as unheard the heard,
saying as unsensed the sensed,
saying as unknown the known.**

Four additional aristocratic ways of speaking:

**Saying as seen the seen,
saying as heard the heard,
saying as sensed the sensed,
saying as known the known.**

Four individuals:

Here, friends, one individual tortures himself and comes to be a practitioner of devotion to self-torture.

Here, friends, one individual tortures others and and comes to be a practitioner of the torture of others.

Here, friends, one individual tortures himself and and comes to be a practitioner of devotion to self-torture, tortures others and and comes to be a practitioner of the torture of others.

Here friends, one individual neither tortures himself and does not come to be a practitioner of devotion to self-torture, nor tortures others and does not come to be a practitioner of devotion to the torture of others.

And so not self torturing, not torturing others he lives here among things seen as one who, experiencing pleasure, is wishless, rolled-up, cool, become Brahma.

Four additional individuals:

Here, friends one individual's conduct benefits himself but produces no benefit to others.

Here, friends one individual's conduct benefits others but produces no benefit to himself.

Here, friends one individual's conduct neither benefits himself nor produces benefit to others.

Here, friends one individual's conduct benefits both himself and produces benefit to others.

Four additional individuals:

**In darkness journeying into darkness,
in darkness journeying into light,
in the light journeying into darkness,
in the light journeying into the light.**

Four additional individuals:

**The unshakable shaman,
the lotus-shaman,
the white-lotus shaman,
the shaman that is the sweet flowering of shamanship.**

These then, friends, are those four-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Fives

There are, friends, five-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these fives?

The five piles:

**The materiality pile,
the sense experience pile,
the perception pile,
the own-making pile,
the consciousness pile.**

Five piles of bindups:

**The bound-up-in-materiality pile,
the bound-up-in-sense-experience pile,
the bound-up-in-perception pile,
the bound-up-in-own-making pile,
the bound-up-in-consciousness pile.**

Five strings of pleasure:

**Eye-consciousness of shapes that are wished for, enjoyable, pleasing,
appearing friendly, connected with desire and lust.**

**Ear-consciousness of sounds that are wished for, enjoyable, pleasing,
appearing friendly, connected with desire and lust.**

**Nose-consciousness of scents that are wished for, enjoyable, pleasing,
appearing friendly, connected with desire and lust.**

**Tongue-consciousness of tastes that are wished for, enjoyable, pleasing,
appearing friendly, connected with desire and lust.**

**Body-consciousness of touches that are wished for, enjoyable, pleasing,
appearing friendly, connected with desire and lust.**

Five destinations:

**Hell,
the womb of an animal,
the ghostly-garb,
as man,**

as god.

Five sorts of snobbery:

**Snobbery with regard to residence,
snobbery with regard to birth,
snobbery with regard to wealth and possessions,
snobbery with regard to race or appearance,
snobbery with regard to Dhamma.**

Five obstructions:

**The obstruction that is wanting;
the obstruction that is anger;
the obstruction that is lazy-ways-and-inertia;
the obstruction that is fear-and-trembling,
the obstruction that is doubt.**

Five attachments to the lower rebirths:

**One-true Own-body View,
vacillation,
attachment to trust in ethics and rituals,
pleasure-wishing,
anger.**

Five attachments to the higher rebirths:

**Lust for material things,
lust for immaterial things,
pride,
fear,
blindness.**

Five paths laid down for the seeker:

**Abstinence from assault on breathing beings,
abstinence from taking what is not given,
abstinence from sensual misconduct,
abstinence from deceitful speechifying,
abstinence from drinking intoxicating drinks that engender carelessness.**

Five situations that cannot happen:

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is intentional deprivation of the life of a breathing being.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is taking what has not been given in such a way as to constitute theft.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there could be indulgence in such a thing as sexual intercourse.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is deliberate false speech.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is the storing-up of desirable eatables such as was done in the prior life as a layman.

Five distortions:

**Distortion caused by kinfolk,
distortion caused by wealth,
distortion caused by disease,
distortion caused by values,
distortion caused by view.**

It is not because of distortion caused by kinfolk, distortion caused by wealth or distortion caused by disease, friends, that beings upon the break-up of the body after death rise up reborn suffering in the pits, punished in Niraya; it is because of distortion caused by values and distortion caused by view, friends that beings upon the breakup of the body after death rise up reborn suffering in the pits, punished in Niraya.

Five smooth paths:

**The smooth path caused by kinfolk,
the smooth path caused by wealth,
the smooth path caused by health,
the smooth path caused by values,
the smooth path caused by view.**

It is not because of the smooth path caused by kinfolk, the smooth path caused by wealth or the smooth path caused by health, friends, that beings upon the break-up of the body after death rise up reborn in happiness, in heavenly states; it is because of the smooth path caused by values and the smooth path caused by view, friends that beings upon the breakup of the body after death rise up reborn in happiness, in heavenly states.

Five dangers from the lapse in values of those of bad values.

Here friends, a danger from the lapse in values of those of bad values is great loss of wealth through careless behavior.

This is the first danger from the lapse in values of those of bad values.

Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is the spreading abroad of a bad reputation.

This is the second danger from the lapse in values of those of bad values.

Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that coming upon a group of people, whether it's a group of royalty or a group of brahmins or a group of householders or a group of shamen one does so without confidence and in confusion.

This is the third danger from the lapse in values of those of bad values.

Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is reaching the end of one's time bewildered.

This is the fourth danger from the lapse in values of those of bad values.

Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that upon the breakup of the body after death one rises up reborn suffering in the pits, punished in Niraya.

This is the fifth danger from the lapse in values of those of bad values.

Five benefits in the maintenance of values of those endowed with values:

Here friends, a benefit in the maintenance of values of those endowed with values is accumulation of great wealth through industriousness.

This is the first benefit in the maintenance of values of those endowed with values.

Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is the spreading abroad of a good reputation.

This is the second benefit in the maintenance of values of those endowed with values.

Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that coming upon a group of people, whether it's a group of royalty or a group of brahmins, or a group of householders or a group of shamen one does so confidently and without confusion.

This is the third benefit in the maintenance of values of those endowed with values.

Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is reaching the end of one's time without bewilderment.

This is the fourth benefit in the maintenance of value of those endowed with values.

Addāonally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that upon the breakup of the body after death one rises reborn in happyness, in a heavenly state.

In correcting, friends, a beggar should keep in mind five things when he desires to correct another:

'Let me speak in a timely way, not in a way that is not timely;

Let me speak with veracity, not without veracity;

Let me speak gently, not harshly;

Let me speak about what is profitable, not what is not profitable;

Let me speak with friendliness in my heart not with an angry attitude;

In correcting, friends, these are the five things a beggar should keep in mind when he desires to correct another.

Five dimensions of striving:

Here, friends, a beggar has faith, believing 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.

He has few oppressions, few upsets, is possessed of smoothly assimilating digestion, neither too cool nor too hot, but in between, of a sort for making effort.

He has no dishonesty, is undeceiving about himself, is no boaster to his Teacher or to the wise among his fellow Brahma-farers.

He lives with roused energy, letting go of unskillful things, taking up skillful things, steadfast, of steady exertion, not putting down the undertaking of skillful things.

He has wisdom, he is wise to what leads to rise and fall, being possessed of that aristocratic penetration that leads to consummate destruction of Pain.

Five pure habitations:

The Without-Violence,

The Without Torment,

The Being Pure,

The Among the Pure,

The Without Youngsters.

Five Non-Returners:

Midway-All-round-unbound,

reduced-all-round-unbound,

no-own-making-all-round-unbounding,

with-own-making-all-round-unbounding,

the up-stream-to-the-Akanittha-goer.

Five mental sticking points:

Here, friends, a bhikkhu has perplexity, doubt and vacillation about the Teacher and can neither make up his mind or find tranquillity.

This perplexity, doubt and vacillation concerning the Teacher this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental sticking point.

Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the Dhamma and can neither make up his mind or find tranquillity.

This perplexity, doubt and vacillation concerning the Dhamma this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental sticking point.

Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the Saṅgha and can neither make up his mind or find tranquillity.

This perplexity, doubt and vacillation concerning the Saṅgha this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental sticking point.

Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the way to seek and can neither make up his mind or find tranquillity.

This perplexity, doubt and vacillation concerning the way to seek this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental sticking point.

Again, additionally friends, a bhikkhu has anger and displeasure with regard to his fellow Brahma-farers, afflicted at heart, he is stuck.

This anger and displeasure with regard to his fellow Brahma-farers, this

affliction of heart, this being stuck being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental sticking point.

Five mental rebindings:

Here, friends, a beggar has, with regard to the carnal pleasures, not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.

This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to carnal pleasures being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental rebinding.

And additionally, friends, a beggar has, with regard to body not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.

This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to body being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental rebinding.

And additionally, friends, a beggar has, with regard to materiality not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.

This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to materiality being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental rebinding.

And, additionally friends, a beggar, having filled his belly with as much food as he likes applies himself to habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor.

This filling his belly with as much food as he likes and applying himself to

the habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental rebinding.

And, additionally friends, a beggar walks this Brahma-Faring intent on some group of gods thinking:

'In this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods.'

This waling this Brahma-Faring intent on some group of gods thinking:

'In this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods,'

being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental rebinding.

Five Forces:

**The force of the eye,
the force of the ear,
the force of the nose,
the force of the tongue,
the force of the body.**

Another five forces:

**The force of pleasure,
the force of pain,
the force of mental ease,
the force of mental pain,
the force of detachment.**

Another five forces:

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

Five elements of escape:

Here friends a beggar,

mentally working on sensuality,
does not gather-in, does not become comfortable with, does not take his
stand on, does not unharness the sensuality in his heart,
mentally working on giving-up,
gathers-in, becomes comfortable with, takes his stand on, unharnesses the
giving-up in his heart, and,
getting such state of mind well developed, well established, well freed from
sensuality,
so that, truly disconnected and free from those reverberations of sensuality
that may reappear,
the consuming passions of the corrupting influences destroyed,
there is no experience of such sensations,
this is called the escape from sensuality.

Again additionally, friends,
a beggar, mentally working on anger,
does not gather-in, does not become comfortable with, does not take his
stand on, does not unharness the anger in his heart,
mentally working on non-anger,
gathers-in, becomes comfortable with, takes his stand on, unharnesses the
non-anger in his heart, and,
getting such state of mind well developed, well established, well freed from
anger,
so that, truly disconnected and free from those reverberations of anger
that may reappear,
the consuming passions of the corrupting influences destroyed,
there is no experience of such sensations,
this is called the escape from anger.

Again additionally, friends,
a beggar, mentally working on cruelty,
does not gather-in, does not become comfortable with, does not take his
stand on, does not unharness the cruelty in his heart,
mentally working on non-cruelty,
gathers-in, becomes comfortable with, takes his stand on, unharnesses the
non-cruelty in his heart, and,
getting such state of mind well developed, well established, well freed from
cruelty,
so that, truly disconnected and free from those reverberations of cruelty
that may reappear,
the consuming passions of the corrupting influences destroyed,
there is no experience of such sensations,
this is called the escape from cruelty.

**Again additionally, friends
a beggar, mentally working on materialism,
does not gather-in, does not become comfortable with, does not take his
stand on, does not unharness the materialism in his heart,
mentally working on non-materialism,
gathers-in, becomes comfortable with, takes his stand on, unharnesses the
non-materialism in his heart, and,
getting such state of mind well developed, well established, well freed from
materialism,
so that, truly disconnected and free from those reverberations of
materialism that may reappear,
the consuming passions of the corrupting influences destroyed,
there is no experience of such sensations,
this is called the escape from materialism.**

**Again additionally, friends
a beggar, mentally working on the idea of own-self,
does not gather-in, does not become comfortable with, does not take his
stand on, does not unharness the idea of own-self in his heart,
mentally working on eradication of own-self,
gathers-in, becomes comfortable with, takes his stand on, unharnesses the
eradication of own-self in his heart,
and, getting such state of mind well developed, well established, well freed
from the idea of own-self,
so that, truly disconnected and free from those reverberations of the idea
of own-self that may reappear,
the consuming passions of the corrupting influences destroyed,
there is no experience of such sensations,
this is called the escape from own-self.**

Five spheres of freedom:

**Here friends a beggar is taught Dhamma by the Master or by some
esteemed Guru in the BrahmaLife.**

**Suchas suchas he is taught by the Master or by some esteemed Guru in the
BrahmaLife, friends,
and such as such is as a beggar's experience of Dhamma is attained and
such is as the experience of Dhamma he gets:
from such is delight born from the experience he gains in the experience of
Dhamma.**

**From such delight there is born enthusiasm;
enthusiastic in mind, the body is calmed,
calmed in body he experiences pleasure,
pleased at heart he becomes serene.**

This is the first sphere of freedom.

Again, additionally, friends, a beggar has not had Dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, however such is heard and Dhamma is thoroughly understood from the detailed teaching of others.

Such as such is heard and such Dhamma as is thoroughly understood of the detailed teaching of others, friends, and such as such is as a beggar's experience of Dhamma is attained and such is as the experience of Dhamma he gets: from such is delight born from the experience he gains in the experience of Dhamma.

From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.

This is the second sphere of freedom.

Again, additionally, friends, a beggar has not had Dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, nor has such been heard and thoroughly understood from the detailed teaching of others, however such is heard and such Dhamma is thoroughly understood from pieced-together memorizations.

Such as such is heard and such Dhamma as is thoroughly understood from pieced-together memorizations, friends, and such as such is as a beggar's experience of Dhamma is attained and such is as the experience of Dhamma he gets: from such is delight born from the experience he gains in the experience of Dhamma.

From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.

This is the third sphere of freedom.

Again, additionally, friends, a beggar has not had Dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, nor has such been heard and thoroughly understood from the detailed teaching of others, nor has such been heard and thoroughly understood from pieced-together

memorizations,

however such is heard and such Dhamma is thoroughly understood from thinking over in mind and mental re-examination of reflections.

Such as such is heard and such Dhamma as is thoroughly understood from thinking over in mind and mental re-examination of reflections, friends,

and such as such is as a beggar's experience of Dhamma is attained and such is as the experience of Dhamma he gets:

from such is delight born from the experience he gains in the experience of Dhamma.

From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.

This is the fourth sphere of freedom.

Again, additionally, friends, a beggar has not had Dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife,

nor has such been heard and thoroughly understood from the detailed teaching of others,

nor has such been heard and thoroughly understood from pieced-together memorizations,

nor has such been heard and thoroughly understood from thinking over in mind and mental re-examination of reflections,

however he has a good mastery of some mark of highgetting in which he has mentally well trained himself, which is well-grasped, well penetrated by wisdom.

Such as such is heard and such Dhamma as is thoroughly understood from a good mastery of some mark of highgetting in which he has mentally well trained himself, which is well-grasped, well penetrated by wisdom, friends,

and such as such is as a beggar's experience of Dhamma is attained and such is as the experience of Dhamma he gets:

from such is delight born from the experience he gains in the experience of Dhamma.

From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.

This is the fifth sphere of freedom.

Five freedom-ripening perceptions:

**Perception of impermanance,
perception of pain in impermanance,
perception of not-self in pain,
perception of letting go,
perception of dispassion.**

These then, friends, are those five-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Sixes

There are, friends, six-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these sixes?

Six internal realms:

**The realm of the eye,
the realm of the ear,
the realm of the nose,
the realm of the tongue,
the realm of the body,
the realm of the mind.**

Six external realms:

**The realm of material forms,
the realm of sounds,
the realm of scents,
the realm of flavors,
the realm of the tactile,
the realm of mental objects.**

Six bodies of consciousness:

**Eye-consciousness,
ear-consciousness,
nose-consciousness,
tongue-consciousness,
body-consciousness,
mind-consciousness.**

Six bodies of contact:

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

Six bodies of sense experience:

**Eye-contact sense experience,
ear-contact sense experience,
nose-contact sense experience,
tongue-contact sense experience,
body-contact sense experience,
mind-contact sense experience.**

Six bodies of perception:

**Perception of material forms,
perception of sounds,
perception of scents,
perception of flavors,
perception of touch,
perception of mental objects.**

Six bodies of intent:

**Intent with regard to material forms,
intent with regard to sounds,
intent with regard to scents,
intent with regard to flavors,
intent with regard to touch,
intent with regard to mental objects.**

Six bodies of hunger/thirst:

**Material form-hunger/thirst,
sound-hunger/thirst,
scent-hunger/thirst,
flavor-hunger/thirst,
touch-hunger/thirst,
mental-object-hunger/thirst.**

Six demonstrations of disrespect:

**Here friends, a beggar lives without respect for and deference to the
Master,
he lives without respect for and deference to the Dhamma,
he lives without respect for and deference to the Saṅgha,
he lives without respect for and deference to the dictates of the training,
he lives without respect for and deference to the dictates of non-
carelessness,
he lives without respect for and deference to the dictates of hospitality.**

Six demonstrations of respect:

**Here friends, a beggar lives respectful of and differing to the Master,
he lives respectful of and differing to the Dhamma,**

he lives respectful of and differing to the Saṅgha,
he lives respectful of and differing to the dictates of the training,
he lives respectful of and differing to the dictates of non-carelessness,
he lives respectful of and differing to the dictates of hospitality.

Six pleasing reaction-stimulants:

When seeing a material form with the eye, that material form, occasioning pleasure, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning pleasure, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning pleasure, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning pleasure, stimulates reaction.

When feeling a touch with the body, that touch, occasioning pleasure, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning pleasure, stimulates reaction.

Six displeasing reaction-stimulants:

When seeing a material form with the eye, that material form, occasioning displeasure, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning displeasure, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning displeasure, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning displeasure, stimulates reaction.

When feeling a touch with the body, that touch, occasioning displeasure, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning displeasure, stimulates reaction.

Six objectively detached reaction-stimulants:

When seeing a material form with the eye, that material form, occasioning objective detachment, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning objective detachment, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning objective detachment, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning objective detachment, stimulates reaction.

When feeling a touch with the body, that touch, occasioning objective detachment, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning objective detachment, stimulates reaction.

Six things of concord:

Here friends, a beggar makes manifest both openly and in private, friendliness in bodily acts to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of speech to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of mind to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Again, additionally friends, a beggar, whatever is gained in accordance with dhamma, acquired in accordance with dhamma, that is ethically acquired, even down to whatever has gone into the bowl, that that thing gained is not eaten or enjoyed without sharing with those with whom he fares the brahma life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private that ethical behavior that is intact, unruptured, unspotted, unbruised, unwarped, praised by the wise, uncorrupted, that evolves into highetting; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private in accordance with whatever he has got of those Aristocratic views that lead the follower thereof to the consummate destruction of pain; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.

Six Roots of Discord:

Here friends, a beggar gets angry and holds a grudge.

In so far, friends, as a beggar gets angry and holds a grudge, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha. So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is hypocritical and nasty.

In so far, friends, as a beggar is hypocritical and nasty, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is avaricious and snobbish.

In so far, friends, as a beggar is avaricious and snobbish, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is crafty and deceitful.

In so far, friends, as a beggar is crafty and deceitful, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness

and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is of bad wishes and low views.

In so far, friends, as a beggar is bad wishes and low views, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is deeply attached to his own views and releasing his grip comes hard.

In so far, friends, as a beggar is deeply attached to his own views and releasing his grip comes hard, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Saṅgha.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Saṅgha, with his training not completely fulfilled, so far he creates discord in the Saṅgha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Six Elements:

**The earth-element,
the water-element,
the fire-element,
the wind-element,
the space-element,
the consciousness-element.**

Six elements of extraction:

Here friends a beggar says this:

'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Friendliness, yet anger continues to rise up and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This making much of, making a vehicle of, making a foundation of, practicing and mastering Friendliness that brings about freedom-in-heart and yet having anger continue to rise up and take hold of the heart is a thing that cannot be.

It is, friend, just this cultivation of freedom-of-heart through friendliness

that extracts one from anger.'

Here again friends a beggar says this:

'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Sympathy, yet cruelty continues to rise up and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This making much of, making a vehicle of, making a foundation of, practicing and mastering Sympathy that brings about freedom-in-heart and yet having cruelty continue to rise up and take hold of the heart is a thing that cannot be.

It is, friend, just this cultivation of freedom-of-heart through sympathy that extracts one from cruelty.'

Here again friends a beggar says this:

'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Empathy, yet disgust continues to rise up and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This making much of, making a vehicle of, making a foundation of, practicing and mastering Empathy that brings about freedom-in-heart and yet having disgust continue to rise up and take hold of the heart is a thing that cannot be.

It is, friend, just this cultivation of freedom-of-heart through Empathy that extracts one from disgust.'

Here again friends a beggar says this:

'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Objectivity, yet passion continues to rise up and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This making much of, making a vehicle of, making a foundation of, practicing and mastering Objectivity that brings about freedom-in-heart and yet having passion continue to rise up and take hold of the heart is a thing that cannot be.

It is, friend, just this cultivation of freedom-of-heart through Objectivity that extracts one from passion.'

Here again friends a beggar says this:

'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Signlessness, yet signs continue to rise up and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This making much of, making a vehicle of, making a foundation of, practicing and mastering Signlessness that brings about freedom-in-heart and yet having signs continue to rise up and take hold of the heart is a thing that cannot be.

It is, friend, just this cultivation of freedom-of-heart through Signlessness that extracts one from Signs.'

Here again friends a beggar says this:

'"I am"' this gone in me, "I am this" is not something I even consider, yet wavering, questions of how? ... how? rise up, pierce, and take hold of my heart.'

At that, he should be spoken to in such a way as this:

'You should not say this.

This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.

The Bhagava would not say such a baseless and impossible thing.

This state where "I am" is gone, where "I am this" is not something that is even considered, yet where wavering, questions of how? ... how? rise up, pierce, and take hold of the heart is a thing that cannot be.

It is, friend, just this state where "I am" is gone, that extracts one from being pierced by wavering and questions of how? ... how?'

Six unsurpassables:

**The unsurpassable sight,
the unsurpassable "hearing",
the unsurpassable gain,
the unsurpassable training,
the unsurpassable service,
the unsurpassable memory.**

Six places to focus recollection:

**Recollection of the Buddha,
Recollection of the Dhamma,
Recollection of the Saṅgha,
Recollection of Ethical Culture,
Recollection of Generosity,
Recollection of the Gods.**

Six steady habits:

Here friends a beggar seeing an object with the eye neither goes sweet on it nor gets upset, but living objectively detached remains steady;

Hearing a sound with the ear neither goes sweet on it nor gets upset, but living objectively detached remains steady;

Smelling a scent with the nose neither goes sweet on it nor gets upset, but living objectively detached remains steady;

Tasting a flavor with the tongue neither goes sweet on it nor gets upset, but living objectively detached remains steady;

Feeling a touch with the body neither goes sweet on it nor gets upset, but living objectively detached remains steady;

Conscious of a mental object with the mind neither goes sweet on it nor gets upset, but living objectively detached remains steady.

Six categories of birth:

Here friends, someone born in a dark category lives begetting dark things.

Here friends, someone born in a dark category lives begetting bright things.

Here friends, someone born in a dark category lives begetting Nibbāna, neither dark nor bright.

Here friends, someone born in a bright category lives begetting dark things.

Here friends, someone born in a bright category lives begetting bright things.

Here friends, someone born in a bright category lives begetting Nibbāna, neither dark nor bright.

Six perceptions conducive to penetration:

**Perception of impermanance,
perception of pain in impermanance,
perception of not-self in pain,
perception of letting go,
perception of dispassion,
perception of ending.**

These then, friends, are those six-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Sevens

There are, friends, seven-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these sevens?

Seven Aristocratic Treasures:

**The faith-treasure,
the ethics-treasure,
the sense-of-shame-treasure,
the fear-of-blame-treasure,
the knowledge-threasure,
the generosity-treasure,
the wisdom-treasure.**

The Seven Dimensions of Self-Awakening:

**The mental dimension of self-awakening,
the Dhamma-research dimension of self-awakening,
the energizing dimension of self-awakening,
the impassivity dimension of self-awakening,
the serenity dimension of self-awakening,
the objective detachment dimension of self awakening.**

Seven requisites of serenity:

**High view,
high principles,
high speech,
high works,
high lifestyle,
high self-control,
high mindedness.**

Seven that are not True Dhamma:

**Here friends a beggar is without faith,
without sense of shame,
without fear of blame,
is of little learning,
is lazy,**

**is absent-minded,
is lacking in wisdom.**

Seven that are True Dhamma:

**Here friends a beggar has faith,
has a sense of shame,
has fear of blame,
has heard much,
is enterprising
is energetic,
is wise.**

Seven Dhammas of a Good Man:

**Here friends a beggar has knowledge of Dhamma,
knowledge of the goal,
has knowledge of the self,
has knowledge of measure,
has knowledge of timing,
knowledge of classes of men,
knowledge of individuals.**

Seven characteristics of distinction:

**Here friends a beggar has a great desire to undertake training, and likes
the workout undertaking the training involves.**

**He has a great desire to get down the Dhamma and likes the workout
getting down the Dhamma involves.**

**He has a great desire to control his wishes and likes the workout
controlling his wishes involves.**

**He has a great desire for retirement in seclusion and likes the workout
retirement in seclusion involves.**

**He has a great desire for arousing of energy and likes the workout
arousing energy involves.**

**He has a great desire for mental discipline and likes the workout mental
discipline involves.**

**He has a great desire for penetrating view and likes the workout penetrating
view involves.**

Seven perceptions:

**Perception of impermanance,
perception of not-self,
perception of the impure,
perception of misery,**

**perception of letting go,
perception of dispassion,
perception of ending.**

Seven powers:

**Faith-power,
energy power,
sense-of-shame-power,
fear-of-blame-power,
mental-power,
high-getting-power,
wisdom-power.**

Seven footholds of consciousness:

There are beings, friends, diverse in body, diverse in perception such as man, some gods and some on the path to ruin.

This is the first foothold of consciousness.

There are beings, friends, diverse in body, similar in perception, such as the gods in the Brahma group.

This is the second foothold of consciousness.

There are beings, friends, similar in body, diverse in perception, such as the gods of the Abhassara.

This is the third foothold of consciousness.

There are beings, friends, similar in body and similar in perception, such as the gods of the Subhakiṇhā.

This is the fourth foothold of consciousness.

There are beings, friends that, passing past all perception of materiality, leaving behind perception of reaction, averting the mind from perception of diversity, thinking 'Unending is space,' experience the Realm of Space.

This is the fifth foothold of consciousness.

There are beings, friends that, wholly passing past the Realm of Space, thinking 'Unending is Consciousness,' experience the Realm of Consciousness.

This is the sixth foothold of consciousness.

There are beings, friends that, wholly passing past the Realm of Consciousness, thinking 'There is nothing,' experience the Realm Where There is No Thing There.

This is the seventh foothold of consciousness.

Seven individuals worthy of receivings:

**Both-sides-freed,
wisdom-freed,
the body-seer,
the liberated-at-heart,
the Dhamma-follower,
the faith follower.**

Seven biases:

**The bias towards lust for sense pleasures,
the bias towards reaction,
the bias towards views,
the bias towards doubt,
the bias towards pride,
the bias towards lust for living,
the bias towards blindness.**

Seven yokes to rebirth:

**The yoke to rebirth which is compliance,
the yoke to rebirth which is reaction,
the yoke to rebirth which is views,
the yoke to rebirth with is doubt,
the yoke to rebirth which is pride,
the yoke to rebirth which is lust for living,
the yoke to rebirth which is blindness.**

Seven that calm and settle disputatious disrupting-eruptions:

**Setting up discipline by confrontation,
Setting up discipline by reminder,
Setting up discipline of the deranged,
Allowing rehabilitation after admission of guilt,
Settling disputes by majority rule,
Sanctioning evil-doers,
Settling an issue by burying it, covering it as with a grass garment.**

These then, friends, are those seven-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Eights

There are, friends, eight-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Aristocrat who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these eights?

Eight Mistakes:

**Mistaken view,
mistaken principles,
mistaken speech,
mistaken works,
mistaken lifestyle,
mistaken self-control,
mistaken satisfactions,
mistaken high-getting.**

Eight Consummates:

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

Eight individuals worthy of receivings:

**The Streamwinner,
and the one who has taken on the job of seeing the benefits of
streamwinning for himself;
the once-returned
and the one who has taken on the job of seeing the benefits of once-
returning for himself;
the non-returned
and the one who has taken on the job of seeing the benefits of once-
returning for himself;
the arahant
and the one who has taken on the job of seeing the benefits of arahantship**

for himself.

Eight foundations of lazyness:

Here friends, a beggar has some work that needs to be done.

In this case he thinks:

'There is some work that needs to be done by me, but this work surely will result in a body get'n tired.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the first foundation of lazyness.

Again, additionally friends, a beggar has finished some work.

In this case he thinks:

'I have finished this work, this work sure has resulted in a body get'n tired.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for tthe accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the second foundation of lazyness.

Again, additionally friends, a beggar has some Way to go.

In this case he thinks:

'I have some ways to go, this Way surely will result in a body get'n tired.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the third foundation of lazyness.

Again, additionally friends, a beggar has gone some ways.

In this case he thinks:

'I have come some ways, this Way sure has resulted in a body get'n tired.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the fourth foundation of lazyness.

Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs.

In this case he thinks:

'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this surely has got'n a body tired and unfit for work.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the fifth foundation of lazyness.

Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs.

In this case he thinks:

'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus my belly has become heavy like the sixth month, methinks.

This surely has got'n a body tired and unfit for work.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the sixth foundation of lazyness.

Again, additionally friends, a beggar is experiencing some slight sickness.

In this case he thinks:

'Some slight sickness has arisen in me, this being the case, it is proper that I lie down.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the seventh foundation of lazyness.

Again, additionally friends, a beggar has recovered from sickness, has been recovered from that sickness for a while.

In this case he thinks:

'I have recovered from sickness, have recovered from sickness recently, this being the case a body is debilitated and unfit for work.

Well then!

I will just lie down.'

So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.

This is the eighth foundation of lazyness.

Eight foundations for get-up-and-go:

Here friends, a beggar has some work that needs to be done.

In this case he thinks:

'There is some work that needs to be done by me, and this will not make it easy to investigate the Buddha's system.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the first foundation for get-up-and-go.

Again, additionally friends, a beggar has finished some work.

In this case he thinks:

'I have finished this work, but because of this work I could not investigate the Buddha's system.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own

eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the second foundation for get-up-and-go.

Again, additionally friends, a beggar has some way to go.

In this case he thinks:

'I have some trip to make, this trip will not make it easy to investigate the Buddha's system.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the third foundation for get-up-and-go.

Again, additionally friends, a beggar has made some trip.

In this case he thinks:

'I have made this trip and because of this trip I could not investigate the Buddha's system.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the fourth foundation for get-up-and-go.

Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs.

In this case he thinks:

'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this body surely has got'n light and fit for work.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the fifth foundation for get-up-and-go.

Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs.

In this case he thinks:

'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus a body has become powerful and fit for work.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the sixth foundation for get-up-and-go.

Again, additionally friends, a beggar is experiencing some slight sickness.

In this case he thinks:

'Some slight sickness has arisen in me and I know if it gets established it might get worse.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the seventh foundation for get-up-and-go.

Again, additionally friends, a beggar has recovered from sickness, has been recovered from that sickness for a while.

In this case he thinks:

'I have recovered from sickness, have recovered from sickness recently, and I know this sickness might return.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the eighth foundation for get-up-and-go.

Eight foundations for giving:

One gives when approached.

One gives when afraid.

One gives thinking:

'He gave to me.'

One gives thinking:

'He will give to me.'

One gives thinking:

'Giving is something that is well done.'

One gives thinking:

'I cook, they don't cook, it is not proper that one who cooks not give to one who does not cook.'

One gives thinking:

'Because of this gift I will get an excellent reputation throughout the land.'

One gives to prepare, nourish and equip the heart.

Eight rebirths from gifts:

Here, friends, someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He sees a Khattiya of great store or a Brahman of great store or a householder of great store living well-endowed, surrounded by and enjoying the five strings of pleasure.

In this case he thinks:

'O! If only at the breakup of the body at death I might arise reborn among Khattiyas of great store or Brahmans of great store or householders of great store!'

And he sets his heart on, fixes his mind on, and develops his mind for that.

Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He hears something like:

'The dieties of The Four Great Kings are long-lived, distinguished, and have much pleasure.'

In this case he thinks:

'O! If only at the breakup of the body at death I might arise reborn among The dieties of The Four Great Kings!'

And he sets his heart on, fixes his mind on, and develops his mind for that.

Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He hears something like:

'The dieties of The Thirty-and-Three are long-lived, distinguished, and have much pleasure.'

In this case he thinks:

'O! If only at the breakup of the body at death I might arise reborn among The dieties of The Thirty-and-Three!'

And he sets his heart on, fixes his mind on, and develops his mind for that.

Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a

return.

He hears something like:

'The Yama dieties are long-lived, distinguished, and have much pleasure.'

In this case he thinks:

**'O! If only at the breakup of the body at death I might arise reborn among
The dieties of The Yama dieties!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.
Thus with his mind let loose on the low, not being developed further, just
there is where he returns to rebirth.**

**This I say of the ethical not of the unethicial; the aspirations of the ethical,
friends are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats
or vestments or vehicle or garlands, scents, and ointments, bedding
and habitat, lamps and wicks and oil and such; this done with a mind to a
return.**

He hears something like:

**'The dieties of Delight are long-lived, distinguished, and have much
pleasure.'**

In this case he thinks:

**'O! If only at the breakup of the body at death I might arise reborn among
The dieties of Delight!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.
Thus with his mind let loose on the low, not being developed further, just
there is where he returns to rebirth.**

**This I say of the ethical not of the unethicial; the aspirations of the ethical,
friends are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats
or vestments or vehicle or garlands, scents, and ointments, bedding
and habitat, lamps and wicks and oil and such; this done with a mind to a
return.**

He hears something like:

**'The dieties of Creation are long-lived, distinguished, and have much
pleasure.'**

In this case he thinks:

**'O! If only at the breakup of the body at death I might arise reborn among
The dieties of Creation!'**

And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He hears something like:

'The dieties of with Power over Other's Creations are long-lived, distinguished, and have much pleasure.'

In this case he thinks:

'O! If only at the breakup of the body at death I might arise reborn among The dieties with Power over Other's Creations!'

And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He hears something like:

'The dieties of the Brahma World are long-lived, distinguished, and have much pleasure.'

In this case he thinks:

'O! If only at the breakup of the body at death I might arise reborn among The dieties of The Brahma World!'

And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.

This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.

Eight Assemblies:

Assemblies of Nobles,

**assemblies of Brahmans,
assemblies of householders,
assemblies of shamen,
assemblies of The Four Great Kings,
assemblies of the Three and Thirty,
assemblies of Mara,
Assemblies of Brahma.**

Eight Worldly dhammas:

**Gain and loss,
honor and dishonor,
praise and blame,
pleasure and pain.**

Eight Areas of Mastery:

**Perceiving the personally material one sees external materiality as limited,
whether beautiful or ugly.**

Having so perceived, this is mastered thinking:

'I know, I see.'

**Perceiving the personally material one sees external materiality as
unbounded whether beautiful or ugly.**

Having so perceived, this is mastered thinking:

'I know, I see.'

**Perceiving the personally immaterial one sees external materiality as
limited, whether beautiful or ugly.**

Having so perceived, this is mastered thinking:

'I know, I see.'

**Perceiving the personally immaterial one sees external materiality as
unbounded whether beautiful or ugly.**

Having so perceived, this is mastered thinking:

'I know, I see.'

**Perceiving the personally immaterial one sees external materiality as blue,
blue-colored, characterized by blue, having a blue luster —
in the same way as the so-called flax flower is blue, blue-colored,
characterized by blue, having a blue luster —
in the same way as Benares muslin burnished on both sides is blue, blue-
colored, characterized by blue, having a blue luster -
even so one perceives the personally immaterial and sees external
materiality as blue, blue-colored, characterized by blue.**

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving the personally immaterial one sees external materiality as golden, golden-colored, characterized by a golden color, having a golden luster —

in the same way as the so-called kanikara-flower is golden, golden-colored, characterized by a golden color, having a golden luster —

in the same way as Benares muslin burnished on both sides is goldend, golden-colored, characterized by a golden color, having a golden luster - even so one perceives the personally immaterial and sees external materiality as golden, golden-colored, characterized by a golden color, having a golden luster.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving the personally immaterial one sees external materiality as blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster —

in the same way as the so-called Midday-Flower is blood-red, blood-red colored, characterized by blood-redness, having a blood-red luster —

in the same way as Benares muslin burnished on both sides is blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving the personally immaterial one sees external materiality as white, white-colored, characterized by whiteness, having a white luster —

in the same way as the so-called healing star is white, white-colored, characterized by whiteness, having a white luster -

in the same way as Benares muslin burnished on both sides is white, white colored, characterized by whiteness, having a white luster.

Having so perceived, this is mastered thinking:

'I know, I see.'

Eight Releases:

Seeing the materiality of material.

This is the first release.

Perceiving the personally immaterial one sees external materiality.

This is the second release.

Thinking "How pure!" he is intent on that.

This is the third release.

**Elevating himself above all perceptions of materiality, allowing perceptions of resistance to subside, not scrutinizing perceptions of diversity, thinking:
'Un-ending is space'**

he enters into and makes a habitat of the Dimension of Space.

This is the fourth release.

**Elevating himself completely above the Dimension of Space, thinking:
'Un-ending is consciousness'**

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

This is the fifth release.

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

'There is nothing'

he enters into and makes a habitat of the Dimension of No Things There.

This is the sixth release.

**Elevating himself completely above the Dimension of No Things There he
enters into and makes a habitat of the Dimension of Neither-perception-
nor-non-perception.**

This is the seventh release.

**Elevating himself completely above the Dimension of Neither-perception-
nor-non-perception,**

**he enters into and makes a habitat of
the ending of perception and sense-experience.**

This is the eighth release.

*These then, friends, are those eight-part Dhammas consummately taught by the Bhagava, that
#1-Consummately-Awakened-One, an Aristocrat who knows and sees.*

*In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will
stay on track and stand for a long time as a benefit to the many, as a pleasure for the many,
out of compassion for the world, for the benefit and pleasure of gods and man.*

Nines

There are, friends, nine-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these nines?

Nine foundations of aggression:

Thinking:

'Disservice has been done to me'
he becomes bound up in aggression.

Thinking:

'Disservice is being done to me'
he becomes bound up in aggression.

Thinking:

'Disservice will be done to me'
he becomes bound up in aggression.

Thinking:

'Disservice has been done to one who is pleasing and loved by me'
he becomes bound up in aggression.

Thinking:

'Disservice is being done to one who is pleasing and loved by me'
he becomes bound up in aggression.

Thinking:

'Disservice will be done to one who is pleasing and loved by me'
he becomes bound up in aggression.

Thinking:

'Service has been done to one who is neither pleasing nor loved by me'
he becomes bound up in aggression.

Thinking:

'Service is being done to one who is neither pleasing nor loved by me'
he becomes bound up in aggression.

Thinking:

'Service will be done to one who is neither pleasing nor loved by me'
he becomes bound up in aggression.

Nine ways of controlling aggression:

Thinking:

**'Disservice has been done to me; what can be gained from this situation?'
he controls aggression.**

Thinking:

**'Disservice is being done to me; what can be gained from this situation?'
he controls aggression.**

Thinking:

**'Disservice will be done to me; what can be gained from this situation?'
he controls aggression.**

Thinking:

**'Disservice has been done to one who is pleasing and loved by me; what
can be gained from this situation?'
he controls aggression.**

Thinking:

**'Disservice is being done to one who is pleasing and loved by me; what can
be gained from this situation?'
he controls aggression.**

Thinking:

**'Disservice will be done to one who is pleasing and loved by me; what can
be gained from this situation?'
he controls aggression.**

Thinking:

**'Service has been done to one who is neither pleasing nor loved by me;
what can be gained from this situation?'
he controls aggression.**

Thinking:

**'Service is being done to one who is neither pleasing nor loved by me; what
can be gained from this situation?'
he controls aggression.**

Thinking:

**'Service will be done to one who is neither pleasing nor loved by me; what
can be gained from this situation?'
he controls aggression.**

Nine Habits of Beings:

**There are beings, friends, diverse in body, diverse in perception such as
man, some gods and some on the path to ruin.**

This is the first habit of beings.

There are beings, friends, diverse in body, similar in perception, such as

the gods in the Brahma group.

This is the second habit of beings.

There are beings, friends, similar in body, diverse in perception, such as the gods of the Abhassara.

This is the third habit of beings.

There are beings, friends, similar in body and similar in perception, such as the gods of the Subhakiṇhā.

This is the fourth habit of beings.

There are beings, friends, without perception, having no personal sense reactions, such as the gods of No-Perception.

This is the fifth habit of beings.

There are beings, friends that, passing past all perception of materiality, leaving behind perception of reaction, averting the mind from perception of diversity, thinking

**'Unending is space,'
experience the Realm of Space.**

This is the sixth habit of beings.

There are beings, friends that, wholly passing past the Realm of Space, thinking

**"Unending is Consciousness,'
experience the Realm of Consciousness.**

This is the seventh habit of beings.

There are beings, friends that, wholly passing past the Realm of Consciousness, thinking

**'There is nothing,'
experience the Realm Where There is No Thing There.**

This is the eighth habit of beings.

**There are beings, friends that, wholly passing past the Realm of No Things
There experience the Realm of Neither-Perception-nor-Non-Perception.**

This is the Ninth Habit of beings.

Nine unlucky situations when it comes to taking on the Brahma-life:

**Here friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being is at this time reborn in Niraya.**

This is the first unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being is at this time reborn in an animal birth.**

This is the second unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being is at this time reborn in the Ghostly Garb.**

This is the third unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being is at this time reborn among the Deamonic Beings.**

This is the fourth unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being is at this time reborn among long-lived gods.**

This is the fifth unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being has at this time got rebirth in the incomprehensible foreign-**

tongued frontier provinces where there is no finding either male or female Bhikkhus or Layman.

This is the sixth unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being has at this time got rebirth in the central provences,
but he is of mistaken views, his seeing warped, thinking:
'There is no giving;
there is no making of offerings,
there is no having paid homage,
there is no pleasant or painful fruition of or consequence from deeds,
there is not "This world,"
there is not "A world hereafter,"
there is not mother,
there is not father,
there are no spontaneously arising beings,
there is no Shaman or Brahman who has got the Highest,
who having attained the highest can explain this world and the world
beyond from personal experience of super-powers.'**

This is the seventh unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a Tathāgata arises in the world,
an Arahant #1 High Awakened One,
and Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One;
and a being has at this time got rebirth in the central provences,
but he is a stupid, slack-jaw'd, driveler, without ability to recognize the
well- from the badly-said.**

This is the eighth unlucky situation when it comes to taking on the Brahma-life.

**Again, additionally friends, a being is born in the central provences,
and he is smart, no slack-jaw'd driveler, able to recognize the well- from
the badly-said,
but at this time no Tathāgata has arisen in the world,
no Arahant #1 High Awakened One,**

**and no Dhamma is taught leading to calm,
leading to complete putting down of bondage,
to the self-awakening proclaimed by the Welcome One.**

This is the ninth unlucky situation when it comes to taking on the Brahma-life.

Nine habitats, one-after-the-other:

**Here friends a bhikkhu,
separating himself from sense pleasures,
separating himself from unskillful things,
still thinking and re-evaluating
with the pleasurable enthusiasm born of detachment
enters into and makes a habitat of the First Burning;**

**Then, with thinking and reevaluating having calmed down,
attaining tranquillity,
becoming single-minded,
without thinking and reevaluating,
with the pleasurable enthusiasm born of Serenity
he enters into and makes a habitat of the Second Burning;**

**Then, dispassionate and detached from enthusiasm,
living conscious and aware of bodily sense-reactions
such as those described by the aristocrats when they say
'Detached, with satisfied mind, he lives pleasantly,'
he enters into and makes a habitat of the Third Burning;**

**Then, 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
he enters into and makes a habitat of the Fourth Burning;**

**Elevating himself above all perceptions of materiality,
allowing perceptions of resistance to subside,
and not scrutinizing perceptions of diversity,
thinking:**

**'Un-ending is space'
enters into and makes a habitat of the Space-dimension;**

**Then, elevating himself completely above the Space-dimension,
thinking:**

**'Un-ending is consciousness'
he enters into and makes a habitat of the Consciousness-dimension;**

Then, elevating himself completely above the Consciousness-dimension,

thinking:

'There is nothing'

he enters into and makes a habitat of the No-thing-there dimension;

Then, elevating himself completely above the No-thing-there-dimension

he enters into and makes a habitat of

the Dimension of Neither-perception-nor-non-perception;

Then, elevating himself completely above

the Dimension of Neither-perception-nor-non-perception,

he enters into and makes a habitat of

the ending of perception and sense experience.

Nine endings, one after the other:

The First Burning being attained,

perception of sensuality comes to an end.

The Second Burning being attained,

thinking and re-evaluating come to an end.

The Third Burning being attained,

enthusiasm comes to an end.

The Fourth Burning being attained,

in-and-out breathing comes to an end.

The Realm of Space being attained,

perception of materiality comes to an end.

The Realm of Consciousness being attained,

perception of the Realm of Space comes to an end.

The Realm of No Thing There being attained,

perception of the Realm of Consciousness comes to an end.

The Realm of Neither Perception Nor Non Perception being attained,

perception of the Realm of No Thing There comes to an end.

The Realm of the Ending of Perception and Sense Experience being

attained,

the Realm of Neither Perception Nor Non Perception comes to an end.

These then, friends, are those nine-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

Tens

There are, friends, ten-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

What are these tens?

Ten things giving protection:

**Here friends, a beggar has ethics,
he lives self-controlled by the Pātimokkha-self-control,
having arrived at conduct's pasture he sees the fearfulness in any measure
of what should be shunned and stays on the seeker's course.**

**It is, friends a beggar's ethics,
his living self-controlled by the Pātimokkha-self-control,
his having arrived at conduct's pasture seeing the fearfulness in any
measure of what should be shunned
that gives him protection.**

**Again, additionally friends,
a beggar has heard much,
retains what he has heard,
has got down what he has heard of that Dhamma,
so helpful in the beginning,
helpful in the middle,
helpful in conclusion,
that points out the surpassingly pure Brahma-Life
with it's goal
and with it's terms
in complete congruity.**

**It is this matter of being learned in Dhamma,
his having got a grasp of it,
his ability to speak about it,
his detached understanding of it,
and his thorough penetration of it in theory
that gives him protection.**

**Again, additionally friends,
a beggar is a helpful friend,
a helpful companion,**

a helpful comrade.

**It is, friends, this beggar's being a helpful friend,
a helpful companion,
a helpful comrade
that gives him protection.**

**Again, additionally friends,
a beggar is well-spoken
and is possessed of forbearance making for gentleness,
he is right handy at supervising.**

**It is, friends, this beggars well-spokenness
and possession of forebearance making for gentleness,
his competence at supervising,
that gives him protection.**

**Again, additionally friends, a beggar,
whatever needs to be done with his fellow Brahma-farers,
whether lofty or menial,
at that he is handy,
not lax,
he is skilled in recollecting what needs to be done,
and in all such matters
is competent, willing and able.**

**It is, friends, that this beggar,
whatever needs to be done with his fellow Brahma-farers,
whether lofty or menial,
is at that, handy, not lax,
skilled in recollecting what needs to be done,
and in all such matters
is competent, willing and able,
that gives him protection.**

**Again, additionally friends,
a beggar takes pleasure in Dhamma,
loves discussing,
and derives great enjoyment from higher dhamma,
higher discipline.**

**It is, friends, that this beggar takes pleasure in Dhamma,
loves discussing,
and derives great enjoyment from higher dhamma,
higher discipline
that gives him protection.**

Again, additionally friends,

**a beggar is content with having the requisites:
any sort of robes, handouts, sitting and sleeping place, remedy for sickness
that may arise.**

**It is, friends, that this beggar is content with having the requisites:
any sort of robes, handouts, sitting and sleeping place, remedy for sickness
that may arise
that gives him protection.**

**Again, additionally friends,
a beggar lives striving for the energy
to let go of unskillful things,
to acquire skillful things,
steadfast, passionately holding on to,
not throwing off the yoke to,
skillful things.**

**It is, friends, that that this beggar lives striving for the energy
to let go of unskillful things,
to acquire skillful things,
steadfast, passionately holding on to,
not throwing off the yoke to,
skillful things,
that gives him protection.**

**Again, additionally friends,
a beggar lives with a far-reaching, discriminating mind,
possessed of mastery over the calling to mind
and remembering of
the long-ago said and done.**

**It is, friends, that this beggar lives with a far-reaching, discriminating
mind,
possessed of mastery over the calling to mind
and remembering of
the long-ago said and done,
that gives him protection.**

**Again, additionally friends,
a beggar is wise to what causes growth and termination,
has possession of that Aristocratic wisdom
that leads to the consummate ending of pain.**

**It is, friends, that this beggar is wise to what causes growth and
termination,
has possession of that Aristocratic wisdom
that leads to the consummate ending of pain,**

that gives him protection.

Ten complete spheres:

One recognizes the earth device above, below, across, as non-dual, unbounded.

One recognizes the water device above, below, across, non-dual, unbounded.

One recognizes the fire device above, below, across, non-dual, unbounded.

One recognizes the wind device above, below, across, non-dual, unbounded.

One recognizes the deep-blue device above, below, across, non-dual, unbounded.

One recognizes the golden-colored device above, below, across, non-dual, unbounded.

One recognizes the blood-red device above, below, across, non-dual, unbounded.

One recognizes the white device above, below, across, non-dual, unbounded.

One recognizes the space device above, below, across, non-dual, unbounded.

One recognizes the consciousness device above, below, across, non-dual, unbounded.

Ten unskillful paths of action:

**Malicious destruction,
taking the ungiven,
misbegotten carnal lusts,
lying speech,
provocative speech,
harsh speech,
idle-lip-flapping,
covetousness,
anger,
mistaken views.**

Ten skillful paths of action:

**Abstaining from malicious destruction,
abstention from taking the ungiven,
abstention from misbegotten carnal lusts,
abstention from lying speech,
abstention from provocative speech,**

**abstention from harsh speech,
abstention from idle-lip-flapping,
non-covetousness,
non-anger,
high views.**

Ten Aristocratic Garbs:

**Here friends, a beggar has let go of five,
has control of six,
guards one,
calculates four,
separates off truths about individuality,
annihilates wishes,
purifies his principles,
creates impassivity of body,
is well freed in mind,
is well freed in wisdom.**

**How, friends, has a beggar
let go of five?**

**Here, friends, a beggar,
has let go of pleasure-wishing,
has let go of anger,
has let go of lazy ways and inertia,
has let go of fear and trembling,
has let go of vacillation.**

Even so, friends, has a beggar let go of five.

**How, friends, does a beggar
have control of six?**

**Here, friends, a beggar seeing a material shape with the eye
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

**Here, friends, a beggar hearing a sound with the ear
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

**Here, friends, a beggar smelling a scent with the nose
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

**Here, friends, a beggar tasting a flavor with the tongue
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

**Here, friends, a beggar feeling a touch with the body
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

**Here, friends, a beggar conscious of a thought with the mind
is neither pleased in mind
nor upset in mind
and he lives detached, mindful, self-aware.**

Even so, friends, does a beggar have control of six.

How, friends, does a beggar guard one?

Here, friends, a beggar guards his mind by getting control of his intentions.

Even so, friends, does a beggar guard one.

How, friends, does a beggar calculate four?

**Here, friends, a beggar figures
sucha a thing is to be gone after,
sucha a thing is to be endured,
sucha a thing is to be avoided,
sucha a thing is to be got rid of.**

Even so, friends, does a beggar calculate four.

How, friends, does a beggar separate off truths about individuality?

**Here, friends, a beggar,
however many there may be
of ordinary shamen or brahmen
or the number of their truths about individuality,
from all those he has separated himself,
he has thrust off, tossed away, abandoned, vomited them up and released
them.**

Even so, friends, does a beggar separate off truths about individuality.

How, friends, does a beggar annihilate wishes?

**Here, friends, a beggar has let go of wishing for pleasures,
has let go of wishing to become,
has let go of wishing to live the Brahma-life.**

Even so, friends, does a beggar annihilate wishes.

How, friends, does a beggar purify his principles?

**Here, friends, a beggar
lets go of the pleasure principle,
lets go of the anger principle,
lets go of the injury principle.**

Even so, friends, does a beggar purify his principles.

How, friends, does a beggar create impassivity of body?

**Here, friends, a beggar
lets go of pleasure,
lets go of pain,
allows his former mental ease and misery to subside,
without pain,
without pleasure,
with an utterly pure and detached mind
he enters into and makes a habitat of
the Fourth Burning.**

Even so, friends, does a beggar create impassivity of body.

How, friends, does a beggar get well-freed in heart?

**Here, friends, a beggar
is free from lustful thoughts,
is free from hateful thoughts,
is free from deluded thoughts.**

Even so, friends, does a beggar get well-freed heart.

How, friends, does a beggar get well-freed in wisdom?

Here friends, a beggar knows:

**'I have let go of lust,
taken it out by the roots,
like a palm cut off at its base
it is a thing that no longer has life
a thing that cannot come into existence again.'**

He knows:

**'I have let go of hate,
taken it out by the roots,
like a palm cut off at its base
it is a thing that no longer has life,
a thing that cannot come into existence again.'**

He knows:

**'I have let go of delusion,
taken it out by the roots,**

**like a palm cut off at its base
it is a thing that no longer has life,
a thing that cannot come into existence again.'**

Ten Dhammas of the Seer:

**The seer's high view,
The seer's high principles,
The seer's high speech,
The seer's high works,
The seer's high lifestyle,
The seer's high self-control,
The seer's high mind,
The seer's high serenity,
The seer's high knowledge,
The seer's high freedom.**

These then, friends, are those ten-part Dhammas consummately taught by the Bhagava, that #1-Consummately-Awakened-One, an Arahant who knows and sees.

In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.

At this point then, this talk having come to a finish, the Lucky Man addressed Old Man Sariputta:

"Well said! Well said, Sriputta!

Well indeed have you enunciated a compilation curriculum for the bhikkhus!"

**And at these words,
uttered by Old Man Sariputta
and approved of by The Lucky Man,
the beggars were pleased in mind
and expressed their delight.**

HERE ENDS THE SANGITI SUTTANTA