

**DĪGHA NIKĀYA**

Sutta 34

# **Ten-by-Ten-by-Ten**

Translated from the Pāli by Michael. M. Olds



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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 34**

**Das'Uttara Suttantaṃ**

# **Ten-by-Ten-by-Ten**

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**2021**

*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

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

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
Campā-town revisiting,  
Gaggara Lake shore,  
with a large band of bhikkhus,  
some five hundred bhikkhus.**

**There then Old-man Sāriputta addressed the beggars gathered round:**

**"Friends, beggars!"**

**And the beggars responding "Friend!",  
Old-man Sāriputta said this:**

**In a ten-by-ten-by-ten progression  
I will teach you Dhamma  
for attaining Nibbāna  
for bringing an end to Pain,  
for liberation from all bonds.**

## Ones

- One thing, friends, is of much help,  
[2] one thing is to be developed,  
[3] one thing is to be thoroughly realized,  
[4] one thing is to be let go,  
[5] one thing is conducive to loss,  
[6] one thing is conducive to excellence,  
[7] one thing is difficult to see,  
[8] one thing should be produced,  
[9] one thing is higher knowledge,  
[10] one thing is to be experienced personally.**



- [1] What one thing is of much help?  
Being without carelessness in skillful things.  
This is one thing of much help.**
- [2] What one thing is to be developed?  
Minding the body accompanied by the agreeable.  
This is one thing to be developed.**
- [3] What one thing is to be thoroughly realized?  
The corrupting influences are bound up in contact.  
This is one thing to be thoroughly realized.**
- [4] What one thing is to be let go?  
The madness: 'I am'.  
This is one thing to be let go.**
- [5] What one thing is conducive to loss?  
Not tracing things back to their point of origin.  
This is one thing conducive to loss.**
- [6] What one thing is conducive to excellence?  
Tracing things back to their point of origin.  
This is one thing conducive to excellence.**
- [7] What one thing is difficult to see?  
The immediacy of the results of serenity of heart.  
This is one thing difficult to penetrate.**
- [8] What one thing should be produced?**

**Unshakable knowledge.**

**This is one thing that should be produced.**

**[9] What one thing is higher knowledge?**

**All beings live on, on food.**

**This is one thing that is higher knowledge.**

**[10] What one thing is to be experienced personally?**

**Unshakable freedom of heart.**

**This is one thing to be experienced personally.**

**These are ten things,**

**living truths,**

**realistic,**

**genuine**

**not fake,**

**no misrepresentation,**

**of the consummate Getter-of-the-Getting**

**the highest-self-awakened one.**

## Twos

- [1] **Two things, friends, are of much help,**
- [2] **two things are to be developed,**
- [3] **two things are to be thoroughly realized,**
- [4] **two things are to be let go,**
- [5] **two things are conducive to loss,**
- [6] **two things are conducive to excellence,**
- [7] **two things are difficult to see,**
- [8] **two things should be produced,**
- [9] **two things are higher knowledge,**
- [10] **two things should be experienced personally.**



[1] **What two things are of much help?**

- [1] **Memory and**
- [2] **self-awareness.**

**These two things are of much help.**

[2] **What two things are to be developed?**

- [1] **Calm and**
- [2] **insight.**

**These two things are to be developed.**

[3] **What two things are to be thoroughly realized?**

- [1] **Name and**
- [2] **form.**

**These two things are to be thoroughly realized.**

[4] **What two things are to be let go?**

- [1] **Blindness and**
- [2] **thirst for existence.**

**These two things are to be let go.**

[5] **What two things are conducive to loss?**

- [1] **Roughness and**
- [2] **bad friends.**

**These two things are conducive to loss.**

[6] **What two things are conducive to excellence?**

- [1] **Smoothness and**
- [2] **good friends.**



**These two things are conducive to excellence.**

**[7] What two things are difficult to see?**

**[1] That which is the driving force of or conditions for beings corruption  
and**

**[2] that which is the driving force of or conditions for beings purification.**

**These two things are difficult to see.**

**[8] What two things should be produced?**

**Knowing two things:**

**[1] knowledge of ruination**

**[2] knowledge of non-arising.**

**These two things should be produced.**

**[9] What two things are higher knowledge?**

**Two characteristics:**

**[1] the characteristics of that which is own-made, and**

**[2] the characteristics of that which is not own-made.**

**These two things are higher knowledge.**

**[10] What two things should be experienced personally?**

**[1] Vision and**

**[2] freedom.**

**These two things should be experienced personally.**

**These are twenty things,**

**living truths,**

**realistic,**

**genuine**

**not fake,**

**no misrepresentation,**

**of the consummate Getter-of-the-Getting**

**the highest-self-awakened one.**

## Threes

- [1] **Three things, friends, are of much help,**
- [2] **three things are to be developed,**
- [3] **three things are to be thoroughly realized,**
- [4] **three things are to be let go,**
- [5] **three things are conducive to loss,**
- [6] **three things are conducive to excellence,**
- [7] **three things are difficult to see,**
- [8] **three things should be produced,**
- [9] **three things are higher knowledge,**
- [10] **three things should be experienced personally.**



[1] **What three things are of much help?**

- [1] **Association with good men,**
- [2] **hearing True Dhamma,**
- [3] **walking-the-walk of the Dhamma within the Dhamma.**

**These three things are of much help.**

[2] **What three things are to be developed?**

**Three forms of serenity:**

- [1] **serenity with thinking and with pondering,**
- [2] **serenity without thinking, but with some pondering,**
- [3] **serenity without thinking and without pondering.**

**These three things are to be developed.**

[3] **What three things are to be thoroughly realized?**

**Three sensations:**

- [1] **pleasant sensation,**
- [2] **painful sensation,**
- [3] **not-painful-but-not-pleasant sensation.**

**These three things are to be thoroughly realized.**

[4] **What three things are to be let go?**

**Three thirsts:**

- [1] **thirst for sense-pleasure,**
- [2] **thirst for existence,**
- [3] **thirst for non-existence.**

**These three things are to be let go.**

[5] **What three things are conducive to loss?**

**Three roots of the unskillful:**

- [1] the root of the unskillful that is lust,
- [2] the root of the unskillful that is anger,
- [3] the root of the unskillful that is confusion.

**These three things are conducive to loss.**

**[6] What three things are conducive to excellence?**

**Three roots of the skillful:**

- [1] the root of the skillful that is being without lust,
- [2] the root of the skillful that is being without anger,
- [3] the root of the skillful that is being without confusion.

**These three things are conducive to excellence.**

**[7] What three things are difficult to see?**

**Three dislodging elements:**

- [1] for dislodging desire for sense pleasures,  
there is abandoning,
- [2] for dislodging of forms,  
there is formlessness,
- [3] for dislodging of life, the own-made, the dependently self-uprisen,  
there is ending.

**These three things are difficult to see.**

**[8] What three things should be produced?**

**Knowledge of three things:**

- [1] knowledge of the past,
- [2] knowledge of the future,
- [3] knowledge of the present.

**These three things should be produced.**

**[9] What three things are higher knowledge?**

**Three characterizations:**

- [1] that which is characterised by sense-desire,
- [2] that which is characterised by form,
- [3] that which is characterised by the formless.

**These three things are higher knowledge.**

**[10] What three things should be experienced personally?**

**Three visions:**

- [1] knowledge and vision of past abodes,
- [2] knowledge and vision of the rise and fall of beings,
- [3] knowledge and vision of the destruction of the corrupting influences.

**These three things should be experienced personally.**

**These are thirty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

## Fours

- [1] Four things, friends, are of much help,
- [2] four things are to be developed,
- [3] four things are to be thoroughly realized,
- [4] four things are to be let go,
- [5] four things are conducive to loss,
- [6] four things are conducive to excellence,
- [7] four things are difficult to see,
- [8] four things should be produced,
- [9] four things are higher knowledge,
- [10] four things should be experienced personally.



[1] What four things are of much help?

**Four wheels:**

- [1] a fit place to live,
- [2] association with good men,
- [3] the aspiration for self-perfection,
- [4] good deeds done earlier.

**These four things are of much help.**

[2] What four things are to be developed?

**Four settings-up of mind:**

- [1] Here, friends, a beggar living in the body oversees the body, ardent, self-aware, mindful, putting away greed and misery,
- [2] Here, friends, a beggar living in his senses oversees the senses, ardent, self-aware, mindful, putting away greed and misery,
- [3] Here, friends, a beggar living in the heart oversees the mental states, ardent, self-aware, mindful, putting away greed and misery,
- [4] Here, friends, a beggar living in the Dhamma oversees the Dhamma, ardent, self-aware, mindful, putting away greed and misery.

**These four things are to be developed.**

**[3] What four things are to be thoroughly realized?**

**Four foods:**

- [1] Edable food; solid or liquid,*
- [2] contact for a second,*
- [3] intent (heart-one-with-mind) for a third,*
- [4] consciousness for a fourth.*

**These four things are to be thoroughly realized.**

**[4] What four things are to be let go?**

**Four Floods:**

- [1] the flood of sense-pleasures,*
- [2] the flood of becomings,*
- [3] the flood of views,*
- [4] the flood of blindness.*

**These four things are to be let go.**

**[5] What four things are conducive to loss?**

**Four Yokes:**

- [1] the yoke that is sense-pleasure,*
- [2] the yoke that is becoming,*
- [3] the yoke that is holding to views,*
- [4] the yoke that is blindness.*

**These four things are conducive to loss.**

**[6] What four things are conducive to excellence?**

**Four unyokings:**

- [1] unyoking from the yoke that is sense pleasure,*
- [2] unyoking from the yoke that is becoming,*
- [3] unyoking from the yoke that is holding to views,*
- [4] unyoking from the yoke that is blindness.*

**These four things are conducive to excellence.**

**[7] What four things are difficult to see?**

**Four types of serenity:**

- [1] serenity partaking of decline,*
- [2] serenity partaking of standing still,*
- [3] serenity partaking of preeminence,*
- [4] serenity partaking of extinguishment.*

**These four things are difficult to see.**

**[8] What four things should be produced?**

**Four knowledges:**

- [1] Knowledge of Dhamma,*

**[2] knowledge of incompleteness,**

**[3] knowledge of scope,**

**[4] common sense.**

**These four things should be produced.**

**[9] What four things are higher knowledge?**

**The Four Aristocrats of Truths:**

**[1] The aristocrat of truths concerning pain,**

**[2] the aristocrat of truths concerning the self-arising of pain,**

**[3] the aristocrat of truths concerning the ending of pain,**

**[4] the aristocrat of truths concerning the walk-to-walk to end pain.**

**These four things are higher knowledge.**

**[10] What four things should be experienced personally?**

**The Four Fruitions of Sāmaññaship:**

**[1] The fruit that is Stream-entry,**

**[2] the fruit that is Once-Returning,**

**[3] the fruit that is Non-Returning,**

**[4] the fruit that is Arahantship.**

**These four things should be experienced personally.**

**These are forty things,**

**living truths,**

**realistic,**

**genuine**

**not fake,**

**no misrepresentation,**

**of the consummate Getter-of-the-Getting**

**the highest-self-awakened one.**

## Fives

- [1] Five things, friends, are of much help,
- [2] five things are to be developed,
- [3] five things are to be thoroughly realized,
- [4] five things are to be let go,
- [5] five things are conducive to loss,
- [6] five things are conducive to excellence,
- [7] five things are difficult to see,
- [8] five things should be produced,
- [9] five things are higher knowledge,
- [10] five things should be experienced personally.



[1] What five things are of much help?

Five dimensions connected to making effort:

[1] Here, friends, a beggar has faith,  
believing in the Tathāgata's awaking:

'This is the Lucky Man,  
Arahant,  
consummately Self-Awakened,  
perfected in vision and conduct,  
The Wellcome One,  
world-knower,  
unsurpassed trainer of trainable men,  
teacher of gods and men,  
Awakened,  
the Lucky Man'.

[2] 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.

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

[4] 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.**

**[5] 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.**

**These five things are of much help.**

**[2] What five things are to be developed?**

**The Five-dimensional consummate serenity:**

**[1] excitement-suffused,  
[2] pleasure-suffused,  
[3] heart-suffused,  
[4] light-suffused,  
[5] that with its sign directly seen before the eyes.**

**These five things are to be developed.**

**[3] What five things are to be thoroughly realized?**

**The Five entangled-Stockpiles,  
that is to say:**

**[1] the forms-entangled stockpile,  
[2] the sense-experience-entangled stockpile,  
[3] the perception-entangled stockpile,  
[4] the own-making-entangled stockpile,  
[5] the consciousness-entangled stockpile.**

**These five things are to be thoroughly realized.**

**[4] What five things are to be let go?**

**The Five Diversions:**

**[1] the diversion that is desire for sense-pleasure,  
[2] the diversion that is deviance,  
[3] the diversion that is lazy ways and inertia,  
[4] the diversion that is fear and trembling,  
[5] the diversion that is vacillation.**

**These five things are to be let go.**

**[5] What five things are conducive to loss?**

**Five mental sticking points:**

**[1] Here, beggars, 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, beggars,  
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.**

*[2]* **Again, additionally beggars,  
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 about the Dhamma  
this inability to make up his mind  
or find tranquillity being the case, beggars,  
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.**

*[3]* **Again, additionally beggars,  
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, beggars,  
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.**

*[4]* **Again, additionally beggars, 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, beggars,  
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.**

*[5]* **Again, additionally beggars,  
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, beggars,**

**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.**

**These five things are conducive to loss.**

**[6] What five things are conducive to excellence?**

**The Five Forces:**

- [1] the force of faith,**
- [2] the force of energy,**
- [3] the force of memory,**
- [4] the force of serenity,**
- [5] the force of wisdom.**

**These five things are conducive to excellence.**

**[7] What five things are difficult to see?**

**Five aspects of dislodging:**

**[1] Here friends, a beggar studying sense-desire  
does not take sense desires to heart,  
is not satisfied with,  
does not linger on,  
does not find release from sense-desires.**

**But when a beggar studies letting go,  
he takes letting go to heart,  
is satisfied with,  
lingers on,  
finds release in letting go.**

**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 dislodging of sensuality.**

**[2] Again, additionally, friends,  
a beggar studying anger,  
does not take anger to heart,  
is not satisfied with,  
does not linger on,  
does not find release from anger.**

**But when a beggar studies non-anger,  
he takes non-anger to heart,  
is satisfied with,  
lingers on,  
finds release in non-anger.**

**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 dislodging of anger.**

**[3] Again, additionally, friends,  
a beggar studying violence,  
does not take violence to heart,  
is not satisfied with,  
does not linger on,  
does not find release from violence.**

**But when a beggar studies non-violence,  
he takes non-violence to heart,  
is satisfied with,  
lingers on,  
finds release in non-violence.**

**Getting such state of mind well developed,  
well established,  
well freed from violence,  
so that, truly disconnected  
and free from those reverberations of violence  
that may reappear,  
the consuming passions**

**of the corrupting influences destroyed,  
there is no experience of such sensations.**

**This is called the dislodging of violence.**

**[4] Again, additionally, friends,  
a beggar studying form,  
does not take form to heart,  
is not satisfied with,  
does not linger on,  
does not find release from form.**

**But when a beggar studies formlessness,  
he takes formlessness to heart,  
is satisfied with,  
lingers on,  
finds release in formlessness.**

**Getting such state of mind well developed,  
well established,  
well freed from form,  
so that, truly disconnected  
and free from those reverberations of form  
that may reappear,  
the consuming passions  
of the corrupting influences destroyed,  
there is no experience of such sensations.**

**This is called the dislodging of form.**

**[5] Again, additionally, friends,  
a beggar studying own-body,  
does not take form to heart,  
is not satisfied with,  
does not linger on,  
does not find release from own-body.**

**But when a beggar studies own-body's ending,  
he takes own-body's ending to heart,  
is satisfied with,  
lingers on,  
finds release in own-body's ending.**

**Getting such state of mind well developed,  
well established,  
well freed from own-body,  
so that, truly disconnected  
and free from those reverberations of own-body**

that may reappear,  
the consuming passions  
of the corrupting influences destroyed,  
there is no experience of such sensations.  
This is called the dislodging of own-body.

These five things are difficult to see.

[8] What five things should be produced?

The five things known in consummate serenity.

[1] Thinking:

'This serenity arises as happiness in the present and  
will have pleasant results in the future,'  
such knowledge arises as personal experience.

[2] Thinking:

'This serenity is Aristocratic, not carnal,'  
such knowledge arises as personal experience.

[3] Thinking:

'This serenity is not given flight by a bad person,'  
such knowledge arises as personal experience.

[4] Thinking:

'This serenity is tranquil,  
exalted,  
has gained repose,  
reached the development of concentration,  
and is not own-made — deprecated — objectionable,'  
such knowledge arises as personal experience.

[5] Thinking:

'Additionally then, this "I", minding,  
enters upon this serenity,  
minding, emerges,'  
such knowledge arises as personal experience.

These five things should be produced.

[9] What five things are higher knowledge?

Five situational opportunities for freedom:

[1] Here, friends, a beggar is taught Dhamma by the Master  
or by some other esteemed fellow in the Brahmalife.

In whatever way he is taught by the Master  
or by some esteemed fellow in the Brahmalife,

**he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the first situational opportunity for freedom.**

**[2] Again, further than that, though a beggar has not had Dhamma taught  
to him by the Master  
or by some other esteemed fellow in the Brahmalife,  
by teaching others Dhamma,  
he has come to memorize what he has heard.**

**As he has come to memorize Dhamma  
as he has heard it,  
by teaching it to others,  
he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the second situational opportunity for freedom.**

**[3] Again, further than that, though a beggar has not had Dhamma taught  
to him by the Master  
or by some other esteemed fellow in the Brahmalife,  
nor does he teach others Dhamma,  
he rehearses the Dhamma  
he has heard and remembered.**



**As he rehearses the Dhamma  
he has heard and remembered,  
he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the third situational opportunity for freedom.**

**[4] Again, further than that, though a beggar has not had Dhamma taught  
to him by the Master  
or by some other esteemed fellow in the Brahmaliife,  
nor does he teach others Dhamma,  
nor does he rehearse the Dhamma  
he has heard and remembered it,  
he thinks over and re-examines Dhamma  
and attains mental detachment.**

**As he thinks over and re-examines Dhamma  
and attains mental detachment,  
he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the fourth situational opportunity for freedom.**

**[5] Again, further than that, though a beggar has not had Dhamma taught**

**to him by the Master  
or by some other esteemed fellow in the Brahmaliife,  
nor does he teach others Dhamma,  
nor does he rehearse the Dhamma  
he has heard and remembered it,  
nor does he think over and re-examine Dhamma  
and attain mental detachment  
he has a good mastery of some mark of serenity  
in which he has mentally well trained himself,  
which is well-grasped,  
well penetrated by wisdom.**

**As a result of his mastery of some mark of serenity  
in which he has mentally well trained himself,  
which is well-grasped,  
well penetrated by wisdom,  
he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the fifth situational opportunity for freedom.**

**These five things are higher knowledge.**

**[10] What five things should be experienced personally?**

**Five Dhamma-groupings:**

- [1] the ethics group,**
- [2] the serenity group,**
- [3] the wisdom group,**
- [4] the freedom grup,**
- [5] the knowledge and vision of freedom group.**

**These five things should be experienced personally.**

**These are fifty things,  
living truths,**

**realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

## Sixes

- [1] Six things, friends, are of much help,
- [2] six things are to be developed,
- [3] six things are to be thoroughly realized,
- [4] six things are to be let go,
- [5] six things are conducive to loss,
- [6] six things are conducive to excellence,
- [7] six things are difficult to see,
- [8] six things should be produced,
- [9] six things are higher knowledge,
- [10] six things should be experienced personally.



[1] What six things are of much help?

**Six Things making for concord:**

[1] 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.

[2] 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.

[3] 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.**

**[4] 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.**

**[5] 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.**

**[6] 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.**

**These six things are of much help.**

**[2] What six things are to be developed?**

**Six places to focus recollection:**

- [1] Recollection of the Buddha,**
- [2] Recollection of the Dhamma,**
- [3] Recollection of the Saṅgha,**
- [4] Recollection of Ethical Culture,**
- [5] Recollection of Generosity,**
- [6] Recollection of the Gods.**

**These six things are to be developed.**

**[3] What six things are to be thoroughly realized?**

**Six internal realms:**

- [1] The realm of the eye,**
- [2] the realm of the ear,**
- [3] the realm of the nose,**
- [4] the realm of the tongue,**
- [5] the realm of the body,**
- [6] the realm of the mind.**

**These six things are to be thoroughly realized.**

**[4] What six things are to be let go?**

**Six bodies of thirst:**

- [1] Thirst for forms,**

- [2] thirst for sounds,**
- [3] thirst for scents,**
- [4] thirst for tastes,**
- [5] thirst for contact,**
- [6] thirst for Dhamma.**

**These six things are to be let go.**

**[5] What six things are conducive to loss?**

**Six demonstrations of disrespect:**

- [1] Here friends, a beggar lives without respect for and deference to the Master,**
- [2] he lives without respect for and deference to the Dhamma,**
- [3] he lives without respect for and deference to the Saṅgha,**
- [4] he lives without respect for and deference to the training,**
- [5] he lives without respect for and deference to non-carelessness,**
- [6] he lives without respect for and deference to the dictates of hospitality.**

**These six things are conducive to loss.**

**[6] What six things are conducive to excellence?**

**Six demonstrations of respect:**

- [1] Here friends, a beggar lives with respect for and deference to the Master,**
- [2] he lives with respect for and deference to the Dhamma,**
- [3] he lives with respect for and deference to the Saṅgha,**
- [4] he lives with respect for and deference to the training,**
- [5] he lives with respect for and deference to non-carelessness,**
- [6] he lives with respect for and deference to the dictates of hospitality.**

**These six things are conducive to excellence.**

**[7] What six things are difficult to see?**

**Six elements of dislodging:**

**[1] 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, friend,  
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 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 dislodges anger.'**

*[2] 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  
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, friend,  
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 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 dislodges cruelty.'**

*[3]* **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  
Empathy,  
yet dislike 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, friend,  
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 having dislike 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 dislodges dislike.'**

**[4] 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  
Detachment,  
yet lust 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, friend,  
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  
Detachment  
that brings about freedom-in-heart  
and having lust 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 Detachment  
that dislodges lust.'**

**[5] 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  
Signlessness,  
yet recollected signs 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, friend,  
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 having recollected 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 dislodges recollected signs.'

[6] Here 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, friend,  
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 dislodges being pierced by wavering  
and questions of how?...how?'**

**These six things are difficult to see.**

**[8] What six things should be produced?**

**Six Habits of Stable Detachment:**

**[1] Here friends a beggar  
seeing an object with the eye  
neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**[2] Hearing a sound with the ear  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**[3] Smelling a scent with the nose,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**[4] Tasting a flavor with the tongue,  
he neither goes sweet on it**

**nor gets upset,  
but living detached  
remains stable.**

**[5] Feeling a contact with the body,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**[6] Conscious of Dhamma with the mind,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**These six things should be produced.**

**[9] What six are known through higher knowledge?**

**Six unsurpassables:**

**[1] The unsurpassable sight,  
[2] the unsurpassable "hearing",  
[3] the unsurpassable gain,  
[4] the unsurpassable training,  
[5] the unsurpassable service,  
[6] the unsurpassable memory.**

**These six things are higher knowledge.**

**[10] What six things should be experienced personally?**

**The Six Higher Knowledges:**

**[1] Here, friends, a beggar exercises various sorts of psychic power:**

**Being one  
becoming many,  
being many  
becoming one.**

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

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

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

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

**Turning up in the body  
even in the Brahma world.'**

**[2] With the Devine Ear,  
purified beyond that of ordinary men  
he hears both sounds:  
that of humans, and  
that of the gods  
far and near.**

**[3] With mind encompassing mind,  
he knows the hearts of other beings,  
of other men.**

**Of a lustful heart, he knows:  
"This is a lustful heart."**

**Of a lust-free heart, he knows:  
"This is a lust-free heart."**

**Of a hateful heart, he knows:  
"This is a hateful heart."**

**Of a hate-free heart, he knows:  
"This is a hate-free heart."**

**Of a clogged up heart, he knows:  
"This is a clogged up heart."**

**Of an unclogged heart, he knows:  
"This is an unclogged heart."**

**Of an deranged heart, he knows:  
"This is a deranged heart."**

**Of a balanced heart, he knows:  
"This is a balanced heart."**

**Of a constricted heart, he knows:  
"This is a constricted heart."**

**Of an unconstricted heart, he knows:  
"This is an unconstricted heart."**

**Of a state of heart that is less than superior, he knows:  
"This is a state of heart that is less than superior.'**

**Of a state of heart that is superior, he knows:  
"This state of heart is nothing less than superior.'**

**Of useless heart, he knows:  
"This is a useless heart."**

**Of a beneficial heart, he knows:  
"This is a beneficial heart."**

**Of a heart that is not free, he knows:  
"This is a heart that is not free."**

**Of a heart that is freed, he knows:  
"This is a heart that is freed.'"**

**[4] He recollects not just one arrangement of previous inhabitations.**

**For example:**

**Just one birth,  
just two births,  
just three births,  
just four births,  
just five births,  
just ten births,  
just twenty births,  
just thirty births,  
just forty births,  
just fifty births,  
or one hundred births in all,  
or a thousand births in all,  
or a hundred-thousand births in all,  
not just one evolution of a kappa,  
not just one devolution of a kappa,  
not just one evolution and devolution of a kappa.**

**That there —:**

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

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

**In that habitation —:**

**Of such a name**

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

**Shifting away from that reborn here.**

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

**[5] With purified godlike sight  
he knows of beings  
their shifting away, re-appearance,  
being left behind, advancing,  
their beauty, their ugliness,  
their experiencing of pleasure,  
experiencing of pain,  
according to their intentional deeds:**

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

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

**[6] With the destruction of the corrupting influences  
he sees for himself,**



**with his own higher powers,  
in this seen thing,  
and rises up into and inhabits  
a corrupting-influence-free  
freedom of heart and  
a freedom of wisdom.**

**These six things should be experienced personally.**

**These are sixty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

## Sevens

- [1] Seven things, friends, are of much help,
- [2] seven things are to be developed,
- [3] seven things are to be thoroughly realized,
- [4] seven things are to be let go,
- [5] seven things are conducive to loss,
- [6] seven things are conducive to excellence,
- [7] seven things are difficult to see,
- [8] seven things should be produced,
- [9] seven things are higher knowledge,
- [10] seven things should be experienced personally.



[1] What seven things are of much help?

**Seven Aristocratic Treasures:**

- [1] The treasure of faith,
- [2] the treasure of ethical culture,
- [3] the treasure of fear of blame,
- [4] the treasure of sense of shame,
- [5] the treasure of being well read,
- [6] the treasure of generosity,
- [7] the treasure of wisdom.

**These seven things are of much help.**

[2] What seven things are to be developed?

**Satta sambojjh'angā:**

- [1] The minding dimension of self-awakening,
- [2] the Dhamma-research dimension of self-awakening,
- [3] the energy dimension of self-awakening,
- [4] the appreciation dimension of self-awakening,
- [5] the impassivity dimension of self-awakening,
- [6] the serenity dimension of self-awakening,
- [7] the detachment demension of self-awakening.

**These seven things are to be developed.**

[3] What seven things  
are to be thoroughly realized?

**Seven Footholds of Consciousness:**

- [1] There are beings, friends,  
diverse in body,

**diverse in perception  
suchas man,  
some gods  
and some on the path to ruin.**

**This is the first foothold of consciousness.**

**[2] 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.**

**[3] There are beings, friends,  
similar in body,  
diverse in perception,  
suchas the gods of the Abhassara.**

**This is the third foothold of consciousness.**

**[4] 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.**

**[5] There are beings, friends  
that, passing past all perception of forms,  
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.**

**[6] 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.**

**[7] There are beings, friends  
that, wholly passing past the Realm of Consciousness,  
thinking:  
'There is nothing,'  
experience the Realm Where There are No Things There.**

**This is the seventh foothold of consciousness.**

**These seven things  
are to be thoroughly realized.**

**[4] What seven things are to be let go?**

**Seven Residual Inclinations:**

- [1] The residual inclination to lust for sense pleasures,*
- [2] the residual inclination to react,*
- [3] the residual inclination to views,*
- [4] the residual inclination to vacillation,*
- [5] the residual inclination to pride,*
- [6] the residual inclination to lust after existence,*
- [7] the residual inclination to blindness.*

**These seven things are to be let go.**

**[5] What seven things are conducive to loss?**

**Seven Going Against True Dhamma:**

- [1] Here friends a beggar is without faith,*
- [2] is without sense of shame,*
- [3] is without fear of blame,*
- [4] is of little learning,*
- [5] is lazy,*
- [6] is absent-minded,*
- [7] is lacking in wisdom.*

**These seven things are conducive to loss.**

**[6] What seven things are conducive to excellence?**

**Seven that are True Dhamma:**

- [1] Here friends a beggar has faith,*
- [2] has sense of shame,*
- [3] has fear of blame,*
- [4] has much learning,*
- [5] is energetic,*
- [6] has set up Mind,*
- [7] has wisdom.*

**These seven things are conducive to excellence.**

**[7] What seven things are difficult to see?**

**Seven Dhammas of the Good Man:**

- [1] Here friends a beggar has knowledge of Dhamma,*
- [2] has knowledge of the goal,*
- [3] has knowledge of the self,*

- [4] has knowledge of measure,**
- [5] has knowledge of timing,**
- [6] has knowledge of classes of men,**
- [7] has knowledge of individuals.**

**These seven things are difficult to see.**

**[8] What seven things should be produced?**

**Seven Perceptions:**

- [1] Perception of transience,**
- [2] perception of not-self,**
- [3] perception of the repulsive,**
- [4] perception of danger,**
- [5] perception of letting go,**
- [6] perception of dispassion,**
- [7] perception of ending.**

**These seven things should be produced.**

**[9] What seven things are higher knowledge?**

**Seven characteristics of distinction:**

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

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

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

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

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

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

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

**These seven things are higher knowledge.**

**[10] What seven things should be experienced personally?**

**The Seven Powers of One Who Has Destroyed the Corrupting Influences:**

**[1] Here, beggars, a beggar  
who has destroyed the corrupting influences  
has with consummate wisdom  
well seen as it is,  
that all that is own-made is transient.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that all that is own-made is transient  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:  
"Destroyed are the Corrupting Influences in me."**

**[2] Again, deeper than that, friends,  
a beggar who has destroyed the corrupting influences  
has with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:  
"Destroyed are the Corrupting Influences in me."**

**[3] Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the heart inclines to solitude  
sloaps towards solitude  
bends towards solitude  
stands on solitude,  
finds delight in retirement,  
and has taken the life  
from all things serving as bases  
for the corrupting influences.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,**

that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

[4] Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the four settings-up of memory  
have been developed,  
well developed.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,

that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

[5] Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the five forces  
have been developed,  
well developed.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,

that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

[6] Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the seven dimensions of awakening  
have been developed,  
well developed.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,

that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

**[7] Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the Aristocratic Multi-dimensional High Way  
have been developed,  
well developed.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:**

**"Destroyed are the Corrupting Influences in me."**

**These seven things should be experienced personally.**

**These are seventy things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**



## Eights

- [1] **Eight things, friends, are of much help,**
- [2] **eight things are to be developed,**
- [3] **eight things are to be thoroughly realized,**
- [4] **eight things are to be let go,**
- [5] **eight things are conducive to loss,**
- [6] **eight things are conducive to excellence,**
- [7] **eight things are difficult to see,**
- [8] **eight things should be produced,**
- [9] **eight things are higher knowledge,**
- [10] **eight things should be experienced personally.**

[1] **What eight things are of much help?**

**The eight driving forces,  
eight conditions,  
which are conducive to attaining  
wisdom in the higher godly life,  
to attaining  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages  
of what is attained.**

**What eight?**

**[1] Here friends, a beggar lives near the Master,  
or someone standing in the place  
of a teacher of the godly life  
who is already established in  
fear of blame  
and sense of shame —  
someone in whom he can place affection  
and respect.**

**This is the first driving force,  
the first condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,**

**increase,  
completion,  
and advantages,  
of what is attained.**

**[2] Then further, while living near the Master,  
or someone standing in the place  
of a teacher of the godly life  
who is already established in  
fear of blame  
and sense of shame —  
someone in whom he can place affection  
and respect  
from time to time approaches his teacher  
to ask a question  
pose a question,  
saying:**

**'How is this?**

**What is the point of this?'**

**To him the elders reveal the unrevealed  
explain the unexplained,  
and in many ways drive out  
his standing doubts and perplexities.**

**This is the second driving force,  
the second condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**[3] Then further,  
having thus listened to Dhamma  
he achieves a two-fold aloofness:  
that of body,  
and that of heart.**

**This is the third driving force,  
the third condition**

**which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**[4] And then again, friends, a beggar has ethics,  
he lives training himself  
in the training of the Pātimokkha  
is down with pasturing in good conduct  
seeing danger in minute errors,  
he undertakes to train in the trainee's path.**

**This is the fourth driving force,  
the fourth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**[5] And then again, friends, a beggar has heard much,  
bears in mind what he has heard,  
stores up what he has heard.**

**That Dhamma,  
helpful in the beginning,  
helpful in the middle,  
helpful at the end  
elucidating the entirely purified godly life  
with sense and form  
entirely-in alignment —  
of such Dhamma  
he has heard much,  
he has born in mind  
rehearsed,  
collected,**

**carefully examined  
well penetrated by 'seeing'.**

**This is the fifth driving force,  
the fifth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**[6] And again, friends, deeper than that,  
a beggar lives with aroused energy,  
having abandoned unskillful things,  
and undertaking the skillful,  
persevering in strong-effort,  
not rejecting skillful things.**

**This is the sixth driving force,  
the sixth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**[7] And again, friends, a beggar has mind,  
excellent mastery of memory,  
able to remember  
exactly what was done and said long ago.**

**This is the seventh driving force,  
the seventh condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,**

**increase,  
completion,  
and advantages,  
of what is attained.**

**[8] And further, friends, deeper than that,  
a beggar, lives observing  
the resumption and abeyance  
of the five grasped-after stockpiles, so:**

**[1] 'This is form,  
this is the self-arising of form,  
this is the settling down of form.**

**[2] This is sensation,  
this is the self-arising of sensation,  
this is the settling down of sensation.**

**[3] This is perception,  
this is the self-arising of perception,  
this is the settling down of perception.**

**[4] This is own-making,  
this is the self-arising of own-making,  
this is the settling down of own-making.**

**[5] This is consciousness,  
this is the self-arising of consciousness,  
this is the settling down of consciousness.'**

**This is the eighth driving force,  
the eighth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**These eight things are of much help.**

**[2] What eight things are to be developed?**

**The Aristocratic Eight-Dimensional High Way  
That is:**

**[1] Consummate view,**

- [2] consummate principles,**
- [3] consummate speech,**
- [4] consummate works,**
- [5] consummate lifestyle,**
- [6] consummate self-control,**
- [7] consummate minding,**
- [8] consummate serenity.**

**These eight things are to be developed.**

**[3] What eight things are to be thoroughly realized?**

**The eight worldly states:**

- [1] Gain and**
- [2] loss,**
- [3] honor and**
- [4] dishonor,**
- [5] praise and**
- [6] blame,**
- [7] pleasure and**
- [8] pain**

**These eight things are to be thoroughly realized.**

**[4] What eight things are to be let go?**

**The Eight Contraries:**

- [1] Contrary-view,**
- [2] Contrary-principles,**
- [3] Contrary-speech,**
- [4] Contrary-works,**
- [5] Contrary-lifestyle,**
- [6] mistaken-self-control,**
- [7] Contrary-minding,**
- [8] Contrary-serenity.**

**These eight things are to be let go.**

**[5] What eight things are conducive to loss?**

**Eight foundations of lazyness:**

**[1] 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.**

**[2] 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 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 second foundation of lazyness.**

**[3] 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.**

**[4] 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.**

*[5]* **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.**

*[6]* **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.**

*[7] 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.**

*[8] 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.**

**These eight things are conducive to loss.**

**[6] What eight things are conducive to excellence?**

**Eight foundations for get-up-and-go:**

**[1] 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.**

**[2] 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.**

*[3]* **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.**

*[4]* **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.**

*[5]* **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.**

*[6]* **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.**

**[7] 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.**

**[8] 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.**

**These eight things are conducive to excellence.**

**[7] What eight things are difficult to see?**

**Eight unlucky situations when it comes to taking on the Brahma-life.**

*[1]* 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.**

*[2]* 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.**

*[3]* 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.**

*[4]* 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 fourth unlucky situation  
when it comes to taking on the Brahma-life.**

**[5] 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 fifth unlucky situation  
when it comes to taking on the Brahma-life.**

**[6] 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 provinces,  
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 fruition or result  
of intentional deeds,  
whether well or badly done,  
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 sixth unlucky situation  
when it comes to taking on the Brahma-life.**

*[7]* **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 provinces,  
but he is a stupid,  
slack-jaw'd driveler,  
without ability to recognize  
the well- from the badly said.**

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

*[8]* **Again, additionally friends,  
a being is born in the central provinces,  
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 eighth unlucky situation  
when it comes to taking on the Brahma-life.**

**These eight things are difficult to see.**

**[8] What eight things should be produced?**

**The Eight Thoughts of a Great Man:**



**[1] "A thing for those who are of small wishes, this is, not a thing for those of great wishes.**

**[2] A thing for those who are contented, this is, not a thing for those of discontentment.**

**[3] A thing for those who are retiring, this is, not a thing for those who take pleasure in community.**

**[4] A thing for those who seize at energy, this is, not a thing for those who are cozy.**

**[5] A thing for those who have set up mind, this is, not a thing for those who are absent-minded.**

**[6] A thing for those who are serene, this is, not a thing for those who are not serene.**

**[7] A thing for the wise, this is, not a thing for the stupid.**

**[8] A thing for the undistracted, this is, for one loving the undistracted, not a thing for the distracted, for one loving distractions."**

**These eight things should be produced.**

**[9] What eight things are higher knowledge?**

**The Eight Spheres of Mastery:**

**[1] Perceiving internal form, one sees external forms as discrete, beautiful or ugly.**

**Mastering such, he thus perceives:**

**'I know, I see'**

**This is the first sphere of mastery.**

**[2] Perceiving internal form, one sees external forms as measureless, beautiful or ugly.**

**Mastering such, he thus perceives:**

**'I know, I see'**

**This is the second sphere of mastery.**

**[3] Perceiving the internally formless one sees external forms as discrete,**

**beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the third sphere of mastery.**

**[4] Perceiving the internally formless  
one sees external forms as measureless,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fourth sphere of mastery.**

**[5] Perceiving the internally formless  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**In the same way as the flax-flower is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Further, in the same way as Benares muslin  
smoothed on both sides is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Even so one, perceiving the internally formless  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fifth sphere of mastery.**

**[6] Perceiving the internally formless  
one sees external forms as yellow,  
yellow in color,**

seen as yellow,  
shimmering yellow.

In the same way as *pterospermum acerifolium* is yellow  
yellow in color,  
seen as yellow,  
shimmering yellow.

Further, in the same way as Benares muslin  
smoothed on both sides is yellow  
yellow in color,  
seen as yellow,  
shimmering yellow.

Even so one, perceiving the internally formless  
one sees external forms as yellow,  
yellow in color,  
seen as yellow,  
shimmering yellow.

Mastering such,  
he thus perceives:

'I know, I see'

This is the sixth sphere of mastery.

[7] Perceiving the internally formless  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.

In the same way as *pentapetes phoenicea* is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.

Further, in the same way as Benares muslin  
smoothed on both sides is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.

Even so one, perceiving the internally formless  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the seventh sphere of mastery.**

**[8] Perceiving the internally formless  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**In the same way as the medicine-star is white  
white in color,  
seen as white,  
shimmering white.**

**Further, in the same way as Benares muslin  
smoothed on both sides is white  
white in color,  
seen as white,  
shimmering white.**

**Even so one, perceiving the internally formless  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the eighth sphere of mastery.**

**These eight things are higher knowledge.**

**[10] What eight things should be experienced personally?**

**Eight Releases:**

**[1] Seeing the materiality of material.**

**This is the first release.**

**[2] Perceiving the personally immaterial one sees external materiality.**

**This is the second release.**

**[3] Thinking "How pure!" he is intent on that.**

**This is the third release.**

**[4] 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.**

**[5] 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.**

**[6] 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.**

**[7] 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.**

**[8] 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 eight things should be experienced personally.**

**These are eighty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

## Nines

- [1] **Nine things, friends, are of much help,**
- [2] **nine things are to be developed,**
- [3] **nine things are to be thoroughly realized,**
- [4] **nine things are to be let go,**
- [5] **nine things are conducive to loss,**
- [6] **nine things are conducive to excellence,**
- [7] **nine things are difficult to see,**
- [8] **nine things should be produced,**
- [9] **nine things are higher knowledge,**
- [10] **nine things should be experienced personally.**



[1] **What nine things are of much help?**

**Nine things rooted in tracing things back to their points of origin:**

- [1] **Tracing things back to their point of origin, happiness is born,**
- [2] **from happiness, appreciation is born,**
- [3] **appreciative in mind, the body is calmed,**
- [4] **impassive in body, pleasure is experienced,**
- [5] **pleased at heart, the heart is serene,**
- [6] **serene of heart, things are known as they are,**
- [7] **knowing and seeing things as they are, there is satisfaction,**
- [8] **satisfied there is disinterest,**
- [9] **with disinterest there is release.**

**These nine things are of much help.**

[2] **What nine things are to be developed?**

**The Nine dimensions of Striving after Purification:**

- [1] **The ethics dimension of striving after purification,**
- [2] **the mental state dimension of striving after purification,**
- [3] **the views dimension of striving after purification,**
- [4] **the working through doubt dimension of striving after purification,**
- [5] **the knowing and seeing the Way and the not-way dimension of striving after purification,**
- [6] **the knowing and seeing the walk-to-walk dimension of striving after purification,**
- [7] **the knowing and seeing dimension of striving after purification,**
- [8] **the wisdom dimension of striving after purification,**
- [9] **the freedom dimension of striving after purification.**

**These nine things are to be developed.**

**[3] What nine things are to be thoroughly realized?**

**The Nine Habits of Beings**

**[1] 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.**

**[2] 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.**

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

**This is the third habit of beings.**

**[4] 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.**

**[5] 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.**

**[6] 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.**

**[7] 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.**

[8] 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.**

[9] 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.**

**These nine things are to be thoroughly realized.**

[4] What nine things are to be let go?

**Nine Things Rooted in Thirst:**

[1] Seeking that proceeds from Thirst,  
[2] gain that proceeds from seeking,  
[3] opinions that proceed from gain,  
[4] lustful desires that proceed from opinions,  
[5] attachments that proceed from lustful desires,  
[6] seizing that proceeds from attachment,  
[7] selfishness that proceeds from seizing,  
[8] guarding that proceeds from selfishness,  
[9] taking up the stick,  
taking up the sword,  
quarrels,  
argument,  
contention,  
strife,  
slander,  
lying words,  
and the rolling on of many another bad unskillful state that proceeds from  
keeping guard.

**These nine things are to be let go.**

[5] What nine things are conducive to loss?

**The Nine Foundations of Aggression**



**[1] Thinking:**

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

**[2] Thinking:**

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

**[3] Thinking:**

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

**[4] Thinking:**

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

**[5] Thinking:**

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

**[6] Thinking:**

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

**[7] Thinking:**

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

**[8] Thinking:**

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

**[9] Thinking:**

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

**These nine things are conducive to loss.**

**[6] What nine things are conducive to excellence?**

**The Nine Ways of Controlling Aggression**

**[1] Thinking:**

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

**he controls aggression.**

**[2] Thinking:**

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

**[3] Thinking:**

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

**[4] Thinking:**

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

**[5] Thinking:**

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

**[6] Thinking:**

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

**[7] 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.**

**[8] 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.**

**[9] 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.**

**These nine things are conducive to excellence.**

**[7] What nine things are difficult to see?**

**The Nine Diversities**

**[1] The diversity of contacts  
that arise as a result of  
the diversity of elements.**

**[2] The diversity of experiences  
that arise as a result of  
the diversity of contacts.**

**[3] The diversity of perceptions  
that arise as a result of  
the diversity of experiences.**

**[4] The diversity of principles  
that arise as a result of  
the diversity of perceptions.**

**[5] The diversity of desires  
that arise as a result of  
the diversity of principles.**

**[6] The diversity of feverish passions  
that arise as a result of  
the diversity of desires.**

**[7] The diversity of searches  
that arise as a result of the  
diversity of feverish passions.**

**[8] The diversity of gains  
that arise as a result of  
the diversity of searches.**

**[9] The diversity of insanities  
that arise as a result of  
the diversity of gains.**

**These nine things are difficult to see.**

**[8] What nine things should be produced?**

**The Nine Perceptions**

**[1] Perception of ugliness,**

**[2] perception of death,**

**[3] perception of the repulsive nature of food,**

**[4] perception of weariness with everything worldly,**

**[5] perception of instability,**

**[6] perception of pain in instability,**

**[7] perception of not-self in pain,**

**[8] perception of letting go,**

**[9] perception of dispassion.**

**These nine things should be produced.**

**[9] What nine things are higher knowledge?**

**Nine Progressively Higher Habitats**

**[1] Here beggars, a beggar,**

**isolating himself from sense pleasures,**

**isolating himself from unskillful things,**

**with thinking,**

**with pondering**

**isolation-born pleasureable-enthusiasm**

**rises up into and makes a habitat of**

**The First Burning Knowledge.**

**[2] Then, desolving thought and pondering,**

**internally self-pacified,**

**become whole-heartedly single minded,**

**without thinking,**

**without pondering,**

**he rises up into and makes a habitat of**

**The Second Burning Knowledge.**

**[3] Then, with the vanishing of entheusiasm,**

**and living detached,**

**minding,**

**self-aware,**

**and pleased,**

**experiencing in his own body**

**that of which the Aristocrats speak**

**when they say:**

*'Detached, minding, he lives pleasantly'*

**he rises up into and makes a habitat of**

**The Third Burning Knowledge.**

**[4] Then, letting go of pleasures,**

**letting go of pains,**

**settling down the anticedent mental ease and mental pain,**

**without pain, but without pleasure,**

**detached, recollected, surpassingly pure**

**he rises up into and makes a habitat of**

**The Fourth Burning Knowledge.**

**[5] Then, passing beyond all perception of shape,  
settling down perception of difference,  
thinking:**

**'Endless Space'**

**he rises up into and makes a habitat of  
the The Realm of Space.**

**[6] Then, settling down the whole of the Realm of Space,  
thinking:**

**'Endless Consciousness'**

**he rises up into and makes a habitat of  
the The Realm of Consciousness.**

**[7] Then, settling down the whole of the Realm of Consciousness,  
thinking:**

**'There is nothing'**

**he rises up into and makes a habitat of  
the The Realm of Nothing's Had There.**

**[8] Then, settling down the whole of the Realm of Nothing's Had There,  
he rises up into and makes a habitat of  
the The Realm of Neither-Perception-nor-Non-Perception.**

**[9] Then, settling down the whole of The Realm of Neither-Perception-nor-  
Non-Perception,**

**he rises up into and makes a habitat of  
the Ending of Perception and Sense-Experience.**

**These nine things are higher knowledge.**

**[10] What nine things should be experienced personally?**

**The Nine Progressively Higher Endings**

**[1] The First Burning being attained,  
perception of sensuality comes to an end.**

**[2] The Second Burning being attained,  
thinking and pondering come to an end.**

**[3] The Third Burning being attained,  
enthusiasm comes to an end.**

**[4] The Fourth Burning being attained,  
in-and-out breathing comes to an end.**

**[5] The Realm of Space being attained,  
perception of materiality comes to an end.**

**[6] The Realm of Consciousness being attained,  
perception of the Realm of Space comes to an end.**

**[7] The Realm of No Thing There being attained,  
perception of the Realm of Consciousness comes to an end.**

**[8] The Realm of Neither Perception Nor Non Perception being attained,  
perception of the Realm of No Thing There comes to an end.**

**[9] 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 nine things should be experienced personally.**

**These are ninety things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

## Tens

- [1] Ten things, friends, are of much help,
- [2] ten things are to be developed,
- [3] ten things are to be thoroughly realized,
- [4] ten things are to be let go,
- [5] ten things are conducive to loss,
- [6] ten things are conducive to excellence,
- [7] ten things are difficult to see,
- [8] ten things should be produced,
- [9] ten things are higher knowledge,
- [10] ten things should be experienced personally.



[1] What ten things are of much help?

### The Ten Things Giving Protection

[1] 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.

This is the first thing giving protection.

[2] 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.**

**This is the second thing giving protection.**

**[3] 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.**

**This is the third thing giving protection.**

**[4] 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 beggar's well-spokenness  
and possession of forbearance  
making for gentleness,  
his competence at supervising,  
that gives him protection.**

**This is the fourth thing giving protection.**

**[5] 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  
competant,  
willing  
and able,  
that gives him protection.**

**This is the fifth thing giving protection.**

*[6]* **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.**

**This is the sixth thing giving protection.**

*[7]* **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.**

**This is the seventh thing giving protection.**

**[8] 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.**

**This is the eighth thing giving protection.**

**[9] 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.**

**This is the ninth thing giving protection.**

**[10] 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.**

**This is the tenth thing giving protection.**

**These ten things are of much help.**

**[2] What ten things are to be developed?**

**The Ten Complete Spheres**

**[1] One recognizes the earth device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[2] One recognizes the water device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[3] One recognizes the fire device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[4] One recognizes the wind device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[5] One recognizes the deep-blue device  
above,  
below,  
across,**

**as non-dual,  
unbounded.**

**[6] One recognizes the golden-colored device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[7] One recognizes the blood-red device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[8] One recognizes the white device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[9] One recognizes the space device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**[10] One recognizes the consciousness device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**These ten things are to be developed.**

**[3] What ten things are to be thoroughly realized?**

**The Ten Realms**

**[1] The realm of the eye,**

**[2] the realm of forms,**

**[3] the realm of the ear,**

**[4] the realm of sounds,**

**[5] the realm of the nose,**

- [6] the realm of scents,**
- [7] the realm of the tongue,**
- [8] the realm of tastes,**
- [9] the realm of the body,**
- [10] the realm of touch.**

**These ten things are to be thoroughly realized.**

**[4] What ten things are to be let go?**

### **The Ten Contraries**

- [1] Contrary views,**
- [2] Contrary principles,**
- [3] Contrary talk,**
- [4] Contrary works,**
- [5] Contrary lifestyle,**
- [6] Contrary self-control,**
- [7] Contrary mind,**
- [8] Contrary serenity,**
- [9] Contrary knowledge,**
- [10] Contrary freedom.**

**These ten things are to be let go.**

**[5] What ten things are conducive to loss?**

### **The Ten Unskillful Sorts of Intentional Action**

- [1] Killing breathing creatures,**
- [2] taking by theft,**
- [3] contrary conduct in the pursuit of sense desires,**
- [4] lying speech,**
- [5] slanderous talk,**
- [6] harsh speech,**
- [7] lip-flapping,**
- [8] covetousness,**
- [9] deviance,**
- [10] contrary views.**

**These ten things are conducive to loss.**

**[6] What ten things are conducive to excellence?**

### **The Ten Skillful Sorts of Intentional Action**

- [1] Abstention from killing breathing creatures,**
- [2] abstention from taking by theft,**
- [3] abstention from contrary conduct in the pursuit of sense desires,**
- [4] abstention from lying speech,**
- [5] abstention from slanderous talk,**

- [6] abstention from harsh speech,**
- [7] abstention from lip-flapping,**
- [8] abstention from covetousness,**
- [9] abstention from deviance**
- [10] having high views.**

**These ten things are conducive to excellence.**

**[7] What ten things are difficult to see?**

### **The Ten Aristocratic Garbs**

- [1] Here friends, a beggar has let go of five,**
- [2] has control of six,**
- [3] guards one,**
- [4] calculates four,**
- [5] separates individual truths,**
- [6] annihilates wishes,**
- [7] purifies his principles,**
- [8] creates impassivity of body,**
- [9] is well freed in mind,**
- [10] is well freed in wisdom.**

**[1] How, friends, has a beggar let go of five?**

- [1] Here, friends, a beggar has let go of pleasure-wishing,**
- [2] has let go of anger,**
- [3] has let go of lazy ways and inertia,**
- [4] has let go of fear and trembling,**
- [5] has let go of vacillation.**

**Even so, friends, has a beggar let go of five.**

**[2] How, friends, does a beggar  
have control of six?**

**[1] 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.**

**[2] 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.**

**[3] 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.**

**[4] 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.**

**[5] 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.**

**[6] 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.**

**[3] 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.**

**[4] How, friends, does a beggar calculate four?**

**[1] Here, friends, a beggar figures a thing is to be gone after,**

**[2] a thing is to be endured,**

**[3] a thing is to be avoided,**

**[4] a thing is to be got rid of.**

**Even so, friends, does a beggar calculate four.**

**[5] How, friends, does a beggar  
separate individual truths?**

**Here, friends, a beggar,  
however many there may be  
of ordinary shamen or brahmen  
or the number of their truths  
about separate 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 individual truths.**

**[6] 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.**

**[7] 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.**

**[8] 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.

[9] 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.

[10] 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:

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.'

Even so, friends, does a beggar get well-freed in wisdom.

These ten things are difficult to see.

[8] What ten things should be produced?

The Ten Perceptions

[1] Perception of ugliness,

[2] perception of death,

- [3] perception of the repulsive nature of food,**
- [4] perception of weariness with everything worldly,**
- [5] perception of instability,**
- [6] perception of pain in instability,**
- [7] perception of not-self in pain,**
- [8] perception of letting go,**
- [9] perception of dispassion,**
- [10] perception of ending.**

**These ten things should be produced.**

**[9] What ten things are higher knowledge?**

### **The Ten Means of Wearing Out**

**[1] Contrary views are worn out by means of consummate views, and whatever results from contrary views, the origin of many a bad, unskillful thing, these too are worn out, and obtaining consummate view results in many a skillful thing being developed and brought to completion.**

**[2] Contrary principles are worn out by means of consummate principles, and whatever results from contrary principles, the origin of many a bad, unskillful thing, these too are worn out, and obtaining consummate principles results in many a skillful thing being developed and brought to completion.**

**[3] Contrary talk is worn out by means of consummate talk, and whatever results from contrary talk, the origin of many a bad, unskillful thing, these too are worn out, and obtaining consummate talk results in many a skillful thing being developed and brought to completion.**

**[4] Contrary works are worn out by means of consummate works, and whatever results from contrary works, the origin of many a bad, unskillful thing, these too are worn out,**

**and obtaining consummate works  
results in many a skillful thing  
being developed and brought to completion.**

**[5] Contrary lifestyle is warn out  
by means of consummate lifestyle,  
and whatever results from contrary lifestyle,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate lifestyle  
results in many a skillful thing  
being developed and brought to completion.**

**[6] Contrary self-control is warn out  
by means of consummate self-control,  
and whatever results from contrary self-control,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate self-control  
results in many a skillful thing  
being developed and brought to completion.**

**[7] Contrary mindedness is warn out  
by means of consummate minding,  
and whatever results from contrary mindedness,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate minding  
results in many a skillful thing  
being developed and brought to completion.**

**[8] Contrary serenity is warn out  
by means of consummate serenity,  
and whatever results from contrary serenity,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate serenity  
results in many a skillful thing  
being developed and brought to completion.**

**[9] Contrary knowledge is warn out  
by means of consummate knowledge,  
and whatever results from contrary knowledge,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate knowledge**

**results in many a skillful thing  
being developed and brought to completion.**

**[10] Contrary freedom is worn out  
by means of consummate freedom,  
and whatever results from contrary freedom,  
the origin of many a bad, unskillful thing,  
these too are worn out,  
and obtaining consummate freedom  
results in many a skillful thing  
being developed and brought to completion.**

**These ten things are higher knowledge.**

**[10] What ten things should be experienced personally?**

**The Ten Dhammas of the Adept**

**[1] The adept's consummate view,  
[2] the adept's consummate principles,  
[3] the adept's consummate talk,  
[4] the adept's consummate works,  
[5] the adept's consummate lifestyle,  
[6] the adept's consummate self-control,  
[7] the adept's consummate Minding,  
[8] the adept's consummate serenity,  
[9] the adept's consummate knowledge,  
[10] the adept's consummate freedom.**

**These ten things should be experienced personally.**

**These are one hundred things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one."**

**This is what Old Man Sāriputta said.**

**Pleased in mind, those beggars expressed their delight in what Old Man Sāriputta said.**