

Majjhima Nikāya

The Middle Basket

Sutta 1

**Translated from the Pāḷi
by
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Namo tassa arahato, sammā sambuddhassa

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

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

To the Bhikkhus Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed Bhikkhus
that carried the *Dhamma* in mind before it was written down
and those who wrote it down.

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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E.M. Hare, I.B. Horner,
and all those too little-sung heros
that laid the foundations of these *Dhamma* resources:
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Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
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To the face-to-face teachers:

Ven Loc Tō,
Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

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!**

I Hear Tell:

**Once upon a time, The Consummately Self-Awakened,
Ukkattha-Town,
Good-luck Grove,
at the root of the Old Sal Willow
came a revisiting.**

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

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said this:

**"I will teach you, beggars,
the one-up-passa-mulapariyaya spell,
the way passed the root of all evil.**

Listen up!

Pay Attention!

I will speak!"

**"Even So, Venerable!"
said he beggars there in response.**

**And so The Consummately Self-Awakened
broke this spell for them,
saying:**

**"In the case of
the first case, beggars,
we have the case of the
untamed,
untrained,
uneducated
common man;
untamed to the discipline of
the aristocrats,
untrained in the manners of
the aristocrats,
uneducated to the teachings of
the aristocrats,
untamed to the ways of**

**the good man,
untrained in the craft of
the good man,
uneducated in the lore of
the good man;
he takes
'earth'
for
earth.**

**Taking
'earth'
for
earth,
he has conceptualized
earth.**

He thinks about earth.

**He thinks of
earth
in whatever ways
he thinks of
earth.**

**He thinks
in terms of
'My'
with regard to
earth.**

**He takes delight in
earth.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
water
for
water.**

**Taking
water**

**for
water,
he has conceptualized
water.**

He thinks about water.

**He thinks of
water
in whatever ways
he thinks of
water.**

**He thinks
in terms of
'My'
with regard to
water.**

**He takes delight in
water.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
fire
for
fire.**

**Taking
fire
for
fire,
he has conceptualized
fire.**

**He thinks about
fire.**

**He thinks of
fire
in whatever ways
he thinks of
fire.**

**He thinks
in terms of
'My'
with regard to
fire.**

**He takes delight in
fire.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
wind
for
wind.**

**Taking
wind
for
wind,
he has conceptualized
wind.**

**He thinks about
wind.**

**He thinks of
wind
in whatever ways
he thinks of
wind.**

**He thinks
in terms of
'My'
with regard to
wind.**

**He takes delight in
wind.**

How come?

Because this matter

**is not fully understood by him,
so I say.**

**He takes
beings
for
beings.**

**Taking beings
for
beings,
he has conceptualized beings.**

**He thinks about
beings.**

**He thinks of
beings
in whatever ways
he thinks of
beings.**

**He thinks
in terms of
'My'
with regard to
beings.**

**He takes delight in
beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes deities
for
deities.**

**Taking
deities
for
deities,
he has conceptualized deities.**

He thinks about deities.

**He thinks of
deities
in whatever ways
he thinks of
deities.**

**He thinks
in terms of
'My'
with regard to
deities.**

**He takes delight in
deities.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Creator
for
The Creator.**

**Taking
The Creator
for
The Creator,
he has conceptualized
The Creator.**

**He thinks about
The Creator.**

**He thinks of
The Creator
in whatever ways
he thinks of
The Creator.**

**He thinks
in terms of
'My'
with regard to
The Creator.**

**He takes delight in
The Creator.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Brahmā
for
Brahmā.**

**Taking
Brahmā
for
Brahmā,
he has conceptualized
Brahmā.**

**He thinks about
Brahmā.**

**He thinks of
Brahmā
in whatever ways
he thinks of
Brahmā.**

**He thinks
in terms of
'My'
with regard to
Brahmā.**

**He takes delight in
Brahmā.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Radiant Beings
for**

Radiant Beings.

Taking

Radiant Beings

for

Radiant Beings,

he has conceptualized

Radiant Beings.

He thinks about

Radiant Beings.

He thinks of

Radiant Beings

in whatever ways

he thinks of

Radiant Beings.

He thinks

in terms of

'My'

with regard to

Radiant Beings.

He takes delight in

Radiant Beings.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

Luminescent Beings

for

Luminescent Beings.

Taking

Luminescent Beings

for

Luminescent Beings,

he has conceptualized

Luminescent Beings.

He thinks about

Luminescent Beings.

**He thinks of
Luminescent Beings
in whatever ways
he thinks of
Luminescent Beings.**

**He thinks
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes delight in
Luminescent Beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Bountiful Beings
for
Bountiful Beings.**

**Taking
Bountiful Beings
for
Bountiful Beings,
he has conceptualized
Bountiful Beings.**

**He thinks about
Bountiful Beings.**

**He thinks of
Bountiful Beings
in whatever ways
he thinks of
Bountiful Beings.**

**He thinks
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes delight in
Bountiful Beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Overseer
for
The Overseer.**

**Taking
The Overseer
for
The Overseer,
he has conceptualized
The Overseer.**

**He thinks about
The Overseer.**

**He thinks of
The Overseer
in whatever ways
he thinks of
The Overseer.**

**He thinks
in terms of
'My'
with regard to
The Overseer.**

**He takes delight in
The Overseer.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of Space
for**

The Sphere of Space.

Taking

The Sphere of Space

for

The Sphere of Space,

he has conceptualized

The Sphere of Space.

He thinks about

The Sphere of Space.

He thinks of

The Sphere of Space

in whatever ways

he thinks of

The Sphere of Space.

He thinks

in terms of

'My'

with regard to

The Sphere of Space.

He takes delight in

The Sphere of Space.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

The Sphere of Consciousness

for

The Sphere of Consciousness.

Taking

The Sphere of Consciousness

for

The Sphere of Consciousness,

he has conceptualized

The Sphere of Consciousness.

He thinks about

The Sphere of Consciousness.

**He thinks of
The Sphere of Consciousness
in whatever ways
he thinks of
The Sphere of Consciousness.**

**He thinks
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of No Things Are Had There
for
The Sphere of No Things Are Had There.**

**Taking
The Sphere of No Things Are Had There
for
The Sphere of No Things Are Had There,
he has conceptualized
The Sphere of No Things Are Had There.**

**He thinks about
The Sphere of No Things Are Had There.**

**He thinks of
The Sphere of No Things Are Had There
in whatever ways
he thinks of
The Sphere of No Things Are Had There.**

**He thinks
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**He takes delight in
The Sphere of No Things Are Had There.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of Neither-Perception-nor-Non-Perception
for
The Sphere of Neither-Perception-nor-Non-Perception.**

**Taking
The Sphere of Neither-Perception-nor-Non-Perception
for
The Sphere of Neither-Perception-nor-Non-Perception,
he has conceptualized
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thinks of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

**He takes delight in
The Sphere of Neither-Perception-nor-Non-Perception.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
seeing
for**

seeing.

Taking

seeing

for

seeing,

he has conceptualized

seeing.

He thinks about

seeing.

He thinks of

seeing

in whatever ways

he thinks of

seeing.

He thinks

in terms of

'My'

with regard to

seeing.

He takes delight in

seeing.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

hearing

for

hearing.

Taking

hearing

for

hearing,

he has conceptualized

hearing.

He thinks about

hearing.

**He thinks of
hearing
in whatever ways
he thinks of
hearing.**

**He thinks
in terms of
'My'
with regard to
hearing.**

**He takes delight in
hearing.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
sensing
for
sensing.**

**Taking
sensing
for
sensing,
he has conceptualized
sensing.**

**He thinks about
sensing.**

**He thinks of
sensing
in whatever ways
he thinks of
sensing.**

**He thinks
in terms of
'My'
with regard to
sensing.**

**He takes delight in
sensing.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
intuiting
for
intuiting.**

**Taking
intuiting
for
intuiting,
he has conceptualized
intuiting.**

**He thinks about
intuiting.**

**He thinks of
intuiting
in whatever ways
he thinks of
intuiting.**

**He thinks
in terms of
'My'
with regard to
intuiting.**

**He takes delight in
intuiting.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
oneness
for**

oneness.

Taking

oneness

for

oneness,

he has conceptualized

oneness.

He thinks about oneness.

He thinks of

oneness

in whatever ways

he thinks of

oneness.

He thinks

in terms of

'My'

with regard to

oneness.

He takes delight in

oneness.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

multiplicity

for

multiplicity.

Taking

multiplicity

for

multiplicity,

he has conceptualized

multiplicity.

He thinks about

multiplicity.

He thinks of

**multiplicity
in whatever ways
he thinks of
multiplicity.**

**He thinks
in terms of
'My'
with regard to
multiplicity.**

**He takes delight in
multiplicity.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
all
for
all.**

**Taking
all
for
all,
he has conceptualized
all.**

**He thinks about
all.**

**He thinks of
all
in whatever ways
he thinks of
all.**

**He thinks
in terms of
'My'
with regard to
all.**

He takes delight in

all.

How come?

**Because this matter
is not fully understood by him,
so I say.**

He takes

Nibbāna

for

Nibbāna.

Taking

Nibbāna

for

Nibbāna,

he has conceptualized

Nibbāna.

He thinks about

Nibbāna.

He thinks of

Nibbāna

in whatever ways

he thinks of

Nibbāna.

He thinks

in terms of

'My'

with regard to

Nibbāna.

He takes delight in

Nibbāna.

How come?

**Because this matter
is not fully understood by him,
so I say.**

In the case of

the second case, beggars,

we have the case of the Beggar

who is a seeker,

**a little developed in mind,
short of his intended goal,
one who lives preparing
to throw off the yoke
the throwing off of which
there is nothing better,
he recognizes
earth
as
earth.**

**Recognizing
earth
as
earth,
he knows about earth.**

**Let him think not about
earth.**

**Let him think not of
earth
in whatever ways
he thinks of
earth.**

**Let him not think
in terms of
'My'
with regard to
earth.**

**Let him take no delight in
earth.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
water
as
water.**

Recognizing

water

as

water,

he knows about

water.

Let him think not about

water.

Let him think not of

water

in whatever ways

he thinks of

water.

Let him not think

in terms of

'My'

with regard to

water.

Let him take no delight in

water.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

fire

as

fire.

Recognizing

fire

as

fire,

he knows about fire.

Let him think not about

fire.

Let him think not of

fire

**in whatever ways
he thinks of
fire.**

**Let him not think
in terms of
'My'
with regard to
fire.**

**Let him take no delight in
fire.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

**Let him think not about
wind.**

**Let him think not of
wind
in whatever ways
he thinks of
wind.**

**Let him not think
in terms of
'My'
with regard to
wind.**

Let him take no delight in

wind.

How come?

Because this way
this matter
may be fully understood by him,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,
he knows about
beings.

Let him think not about
beings.

Let him think not of
beings
in whatever ways
he thinks of
beings.

Let him not think
in terms of
'My'
with regard to beings.

Let him take no delight in
beings.

How come?

Because this way
this matter
may be fully understood by him,
so I say.

He recognizes
deities
as

deities.

Recognizing

deities

as

deities,

he knows about

deities.

Let him think not about

deities.

Let him think not of

deities

in whatever ways

he thinks of

deities.

Let him not think

in terms of

'My'

with regard to

deities.

Let him take no delight in

deities.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

The Creator

as

The Creator.

Recognizing

The Creator

as

The Creator,

he knows about

The Creator.

Let him think not about

The Creator.

**Let him think not of
The Creator
in whatever ways
he thinks of
The Creator.**

**Let him not think
in terms of
'My'
with regard to
The Creator.**

**Let him take no delight in
The Creator.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about Brahmā.**

**Let him think not about
Brahmā.**

**Let him think not of
Brahmā
in whatever ways
he thinks of
Brahmā.**

**Let him not think
in terms of
'My'
with regard to
Brahmā.**

**Let him take no delight in
Brahmā.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**Let him think not about
Radiant Beings.**

**Let him think not of
Radiant Beings
in whatever ways
he thinks of
Radiant Beings.**

**Let him not think
in terms of
'My'
with regard to
Radiant Beings.**

**Let him take no delight in
Radiant Beings.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

Luminescent Beings

as

Luminescent Beings.

Recognizing

Luminescent Beings

as

Luminescent Beings,

he knows about

Luminescent Beings.

Let him think not about

Luminescent Beings.

Let him think not of

Luminescent Beings

in whatever ways

he thinks of

Luminescent Beings.

Let him not think

in terms of

'My'

with regard to

Luminescent Beings.

Let him take no delight in

Luminescent Beings.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

Bountiful Beings

as

Bountiful Beings.

Recognizing

Bountiful Beings

as

Bountiful Beings,

he knows about

Bountiful Beings.

**Let him think not about
Bountiful Beings.**

**Let him think not of
Bountiful Beings
in whatever ways
he thinks of
Bountiful Beings.**

**Let him not think
in terms of
'My'
with regard to
Bountiful Beings.**

**Let him take no delight in
Bountiful Beings.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**Let him think not about
The Overseer.**

**Let him think not of
The Overseer
in whatever ways
he thinks of
The Overseer.**

Let him not think in terms of 'My' with regard to The Overseer.

**Let him take no delight in
The Overseer.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**Let him think not about
The Sphere of Space.**

**Let him think not of
The Sphere of Space
in whatever ways
he thinks of
The Sphere of Space.**

**Let him not think
in terms of
'My'
with regard to
The Sphere of Space.**

**Let him take no delight in
The Sphere of Space.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

Let him think not about

The Sphere of Consciousness.

Let him think not of

The Sphere of Consciousness

in whatever ways

he thinks of

The Sphere of Consciousness.

Let him not think

in terms of

'My'

with regard to

The Sphere of Consciousness.

Let him take no delight in

The Sphere of Consciousness.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There.

Recognizing

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There,

he knows about

The Sphere of No Things Are Had There.

**Let him think not about
The Sphere of No Things Are Had There.**

**Let him think not of
The Sphere of No Things Are Had There
in whatever ways
he thinks of
The Sphere of No Things Are Had There.**

**Let him not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**Let him take no delight in
The Sphere of No Things Are Had There.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.**

**Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him think not about
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him think not of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thinks of
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him not think
in terms of**

'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

Let him take no delight in
The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this way
this matter
may be fully understood by him,
so I say.

He recognizes
seeing
as
seeing.

Recognizing
seeing
as
seeing,
he knows about seeing.

Let him think not about
seeing.

Let him think not of
seeing
in whatever ways
he thinks of
seeing.

Let him not think
in terms of
'My'
with regard to
seeing.

Let him take no delight in
seeing.

How come?

Because this way
this matter
may be fully understood by him,

so I say.

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**Let him think not about
hearing.**

**Let him think not of
hearing
in whatever ways
he thinks of
hearing.**

**Let him not think
in terms of
'My'
with regard to
hearing.**

**Let him take no delight in
hearing.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as
sensing,**

**he knows about
sensing.**

**Let him think not about
sensing.**

**Let him think not of
sensing
in whatever ways
he thinks of
sensing.**

**Let him not think
in terms of
'My'
with regard to
sensing.**

**Let him take no delight in
sensing.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**Let him think not about
intuiting.**

**Let him think not of
intuiting
in whatever ways
he thinks of
intuiting.**

**Let him not think
in terms of
'My'
with regard to
intuiting.**

**Let him take no delight in
intuiting.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**Let him think not about
oneness.**

**Let him think not of
oneness
in whatever ways
he thinks of oneness.**

**Let him not think
in terms of
'My'
with regard to
oneness.**

**Let him take no delight in
oneness.**

How come?

Because this way

**this matter
may be fully understood by him,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**Let him think not about
multiplicity.**

**Let him think not of
multiplicity
in whatever ways
he thinks of
multiplicity.**

**Let him not think
in terms of
'My'
with regard to
multiplicity.**

**Let him take no delight in
multiplicity.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all**

**as
all,
he knows about
all.**

**Let him think not about
all.**

**Let him think not of
all
in whatever ways he thinks of
all.**

**Let him not think
in terms of
'My'
with regard to
all.**

**Let him take no delight in
all.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

Let him think not about

Nibbāna.

Let him think not of

Nibbāna

in whatever ways

he thinks of

Nibbāna.

**Let him not think
in terms of
'My'**

with regard to

Nibbāna.

Let him take no delight in

Nibbāna.

How come?

Because this way

this matter

**may be fully understood by him,
so I say.**

In the case of

the third case, beggars,

we have the Beggar who is Arahant,

one who has left behind

the corrupting influences,

has arrived at the end,

has done duty's doing,

dumped the load,

is at his intended goal,

has thrown off the yokes to

rebirth, and

is freed by answer-knowledge omniscience,

he recognizes

earth

as

earth.

Recognizing

earth

as

earth,

he knows about

earth.

He does not think about

earth.

He does not think of

**earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to
earth.**

**He takes no delight in
earth.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways
he thought of
fire.**

**He does not think
in terms of
'My'
with regard to
fire.**

**He takes no delight in
fire.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
wind
as
wind.**

Recognizing

wind
as
wind,
he knows about wind.

He does not think about
wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to
wind.

He takes no delight in
wind.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes beings as beings.

Recognizing
beings
as
beings,
he knows about beings.

He does not think about
beings.

He does not think of
beings
in whatever ways he thought of
beings.

He does not think
in terms of
'My'

**with regard to
beings.**

**He takes no delight in
beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Creator**

as
The Creator.

Recognizing
The Creator

as
The Creator,
he knows about
The Creator.

He does not think about
The Creator.

He does not think of
The Creator
in whatever ways
he thought of
The Creator.

He does not think
in terms of
'My'
with regard to
The Creator.

He takes no delight in
The Creator.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
Brahmā
as
Brahmā.

Recognizing
Brahmā

as
Brahmā,
he knows about
Brahmā.

He does not think about
Brahmā.

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

He takes no delight in Radiant Beings.

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings**

as

**Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as**

**The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer**

**in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**He does not think about
The Sphere of Space.**

**He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Space.**

**He takes no delight in
The Sphere of Space.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

Recognizing

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There,

he knows about

The Sphere of No Things Are Had There.

He does not think about

The Sphere of No Things Are Had There.

He does not think of

The Sphere of No Things Are Had There

in whatever ways

he thought of

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight in

The Sphere of No Things There.

How come?

Because this matter

is fully understood by him,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in
The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
seeing
as
seeing.

Recognizing
seeing
as
seeing,
he knows about
seeing.

He does not think about
seeing.

He does not think of
seeing
in whatever ways
he thought of
seeing.

He does not think
in terms of
'My'
with regard to
seeing.

He takes no delight in
seeing.

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
sensing
as
sensing.**

Recognizing

sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways he thought of
sensing.

He does not think
in terms of
'My'
with regard to sensing.

He takes no delight in
sensing.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
intuiting
as
intuiting.

Recognizing
intuiting
as
intuiting,
he knows about
intuiting.

He does not think about
intuiting.

He does not think of
intuiting
in whatever ways
he thought of
intuiting.

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

Because this matter

**is fully understood by him,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about
all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of
all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Nibbāna
as
Nibbāna.**

**Recognizing
Nibbāna
as
Nibbāna,**

**he knows about
Nibbāna.**

**He does not think about
Nibbāna.**

**He does not think of
Nibbāna
in whatever ways
he thought of
Nibbāna.**

**He does not think
in terms of**

'My'
with regard to
Nibbāna.

He takes no delight in
Nibbāna.

How come?

Because this matter
is fully understood by him,
so I say.

In the case of
the fourth case, beggars,
we have the Beggar
who is Arahant,
one who has left behind
the corrupting influences,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to
rebirth, and
is freed by answer-knowledge omniscience,
he recognizes earth as earth.

Recognizing
earth
as
earth,
he knows about
earth.

He does not think about
earth.

He does not think of
earth
in whatever ways he thought of
earth.

He does not think
in terms of
'My'

with regard to earth.

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

He does not think about

wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from lust
by the withering away of lust,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,
he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

**He takes no delight in
beings.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,**

so I say.

He recognizes

The Creator

as

The Creator.

Recognizing

The Creator

as

The Creator,

he knows about

The Creator.

He does not think about

The Creator.

He does not think of

The Creator

in whatever ways he

thought of

The Creator.

He does not think

in terms of

'My'

with regard to

The Creator.

He takes no delight in

The Creator.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

Brahmā

as

Brahmā.

Recognizing

Brahmā

as
Brahmā,
he knows about
Brahmā.

He does not think about
Brahmā.

He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.

He does not think
in terms of
'My'
with regard to
Brahmā.

He takes no delight in
Brahmā.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
Radiant Beings
as
Radiant Beings.

Recognizing
Radiant Beings
as

Radiant Beings,
he knows about
Radiant Beings.

He does not think about
Radiant Beings.

He does not think of

**Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'**

**with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as
Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

Because he has attained

**freedom from
lust by the withering away of
lust,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of Space
as**

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.**

**He does not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**He takes no delight
The Sphere of No Things Are Had There.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.**

**Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'
with regard to seeing.**

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say**

**He recognizes
hearing**

as
hearing.

Recognizing
hearing

as
hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways
he thought of
hearing.

He does not think
in terms of
'My'
with regard to
hearing.

He takes no delight in
hearing.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about

sensing.

**He does not think about
sensing.**

**He does not think of
sensing
in whatever ways
he thought of
sensing.**

**He does not think
in terms of
'My'
with regard to
sensing.**

**He takes no delight in
sensing.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**He does not think about
intuiting.**

**He does not think of
intuiting
in whatever ways
he thought of**

intuiting.

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

He does not think in terms of 'My' with regard to oneness.

**He takes no delight in
oneness.**

How come?

Because he has attained

freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
multiplicity
as
multiplicity.

Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.

He does not think about
multiplicity.

He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.

He does not think
in terms of
'My'
with regard to
multiplicity.

He takes no delight in
multiplicity.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
all

as
all.

Recognizing

all

as

all,

he knows about all.

He does not think about

all.

He does not think of

all

in whatever ways

he thought of all.

He does not think

in terms of

'My'

with regard to

all.

He takes no delight in

all.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

In the case of

the fifth case, beggars,

we have the Beggar

who is Arahant,

one who has left behind

the corrupting influences,

has arrived at the end,

has done duty's doing,

dumped the load,

is at his intended goal,

has thrown off

the yokes to rebirth, and

is freed by answer-knowledge omniscience,

he recognizes

earth

as

earth.

Recognizing

**earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from anger
by the withering away of anger,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of**

water.

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from anger
by the withering away of anger,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

Because he has attained

freedom from anger
by the withering away of anger,
so I say.

He recognizes
wind
as
wind.

Recognizing
wind
as
wind,
he knows about
wind.

He does not think about
wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from anger
by the withering away of anger,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as

beings,
he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

He takes no delight in
beings.

How come?

Because he has attained
freedom from anger
by the withering away of anger,
so I say.

He recognizes
deities
as
deities.

Recognizing
deities
as
deities,
he knows about
deities.

He does not think about
deities.

He does not think of
deities
in whatever ways
he thought of
deities.

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as**

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as**

**Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings**

**in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because he has attained
freedom from
anger by the withering away of
anger,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**He does not think about
The Sphere of Space.**

**He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Space.**

**He takes no delight in
The Sphere of Space.**

How come?

**Because he has attained
freedom from
anger
by the withering away of**

**anger,
so I say.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

Recognizing

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There,

he knows about

The Sphere of No Things Are Had There.

He does not think about

The Sphere of No Things Are Had There.

He does not think of

The Sphere of No Things Are Had There

in whatever ways

he thought of

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight

The Sphere of No Things Are Had There.

How come?

Because he has attained

freedom from

anger

by the withering away of

anger,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

**He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'**

with regard to seeing.

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he has attained
freedom from**

anger
by the withering away of
anger,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways
he thought of
sensing.

He does not think
in terms of
'My'
with regard to
sensing.

He takes no delight in
sensing.

How come?

Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.

He recognizes
intuiting
as

intuiting.

Recognizing

intuiting

as

intuiting,

he knows about

intuiting.

He does not think about

intuiting.

He does not think of

intuiting

in whatever ways

he thought of

intuiting.

He does not think

in terms of

'My'

with regard to

intuiting.

He takes no delight in

intuiting.

How come?

Because he has attained

freedom from

anger

by the withering away of

anger,

so I say.

He recognizes

oneness

as

oneness.

Recognizing

oneness

as

oneness,

he knows about

oneness.

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

He recognizes
Nibbāna
as
Nibbāna.

Recognizing
Nibbāna
as
Nibbāna,
he knows about
Nibbāna.

He does not think about
Nibbāna.

He does not think of
Nibbāna
**in whatever ways
he thought of**
Nibbāna.

**He does not think
in terms of
'My'
with regard to**
Nibbāna.

He takes no delight in
Nibbāna.

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

In the case of

**the sixth case, beggars,
we have the Beggar||
who is Arahant,
one who has left behind
the corrupting influences,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off
the yokes to rebirth, and
is freed by answer-knowledge omniscience,
he recognizes
earth
as
earth.**

**Recognizing
earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from
confusion**

**by the withering away of
confusion,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
fire
as
fire.**

Recognizing

fire

as

fire,

he knows about

fire.

He does not think about

fire.

He does not think of

fire

in whatever ways he thought of

fire.

He does not think

in terms of

'My'

with regard to fire.

He takes no delight in

fire.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

wind

as

wind.

Recognizing

wind

as

wind,

he knows about

wind.

He does not think about

wind.

He does not think of

wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,
he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

**He takes no delight in
beings.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of**

**confusion,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

Recognizing

Brahmā

as

**Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as**

**Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of**

'My'

with regard to

Luminescent Beings.

He takes no delight in

Luminescent Beings.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

Bountiful Beings

as

Bountiful Beings.

Recognizing

Bountiful Beings

as

Bountiful Beings,

he knows about

Bountiful Beings.

He does not think about

Bountiful Beings.

He does not think of

Bountiful Beings

in whatever ways

he thought of

Bountiful Beings.

He does not think

in terms of

'My'

with regard to

Bountiful Beings.

He takes no delight in

Bountiful Beings.

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as**

**The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
The Sphere of Space**

as

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of**

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight

The Sphere of No Things Are Had There.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think

in terms of

'My'

with regard to

The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-

Perception.

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'
with regard to seeing.**

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as**

**sensing,
he knows about
sensing.**

**He does not think about
sensing.**

**He does not think of
sensing
in whatever ways
he thought of
sensing.**

**He does not think
in terms of
'My'
with regard to
sensing.**

**He takes no delight in
sensing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**He does not think about
intuiting.**

**He does not think of
intuiting**

**in whatever ways
he thought of
intuiting.**

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to**

oneness.

**He takes no delight in
oneness.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because he has attained
freedom from**

**confusion
by the withering away of
confusion,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Nibbāna
as
Nibbāna.**

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

In the case of

the seventh case, beggars,

we have the *Tathāgata*

who is Arahant,

The Number One Wide Awakened One,

he recognizes

earth

as

earth.

Recognizing

earth

as

earth,
he knows about
earth.

He does not think about
earth.

He does not think of
earth
in whatever ways he thought of
earth.

He does not think
in terms of
'My'
with regard to earth.

He takes no delight in
earth.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
water
as
water.

Recognizing
water
as
water,
he knows about
water.

He does not think about
water.

He does not think of
water
in whatever ways
he thought of
water.

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because this matter
is thoroughly understood by**

the *Tathāgata*,
so I say.

He recognizes
wind
as
wind.

Recognizing
wind
as
wind,
he knows about
wind.

He does not think about
wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,

he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

He takes no delight in
beings.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
deities
as
deities.

Recognizing
deities
as
deities,
he knows about
deities.

He does not think about
deities.

He does not think of
deities
in whatever ways
he thought of
deities.

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

Recognizing

Radiant Beings

as

**Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as**

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings**

**in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as
Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

He takes no delight in

Bountiful Beings.

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

He recognizes

The Sphere of Space

as

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because this matter

is thoroughly understood by

the *Tathāgata*,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.**

**He does not think
in terms of**

'My'
with regard to
The Sphere of No Things Are Had There.

He takes no delight
The Sphere of No Things Are Had There.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this matter
is thoroughly understood by

**the *Tathāgata*,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'
with regard to seeing.**

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as**

hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways
he thought of
hearing.

He does not think
in terms of
'My'
with regard to
hearing.

He takes no delight in
hearing.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways
he thought of

sensing.

He does not think
in terms of
'My'
with regard to
sensing.

He takes no delight in
sensing.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
intuiting
as
intuiting.

Recognizing
intuiting
as
intuiting,
he knows about
intuiting.

He does not think about
intuiting.

He does not think of
intuiting
in whatever ways
he thought of
intuiting.

He does not think
in terms of
'My'
with regard to
intuiting.

He takes no delight in
intuiting.

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity**

as

**multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

He does not think of

**all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Nibbāna
as
Nibbāna.**

**Recognizing
Nibbāna
as
Nibbāna,
he knows about
Nibbāna.**

**He does not think about
Nibbāna.**

**He does not think of
Nibbāna
in whatever ways
he thought of
Nibbāna.**

**He does not think
in terms of
'My'
with regard to
Nibbāna.**

He takes no delight in

Nibbāna.

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**In the case of the eighth case, beggars,
we have the *Tathāgata* who is Arahant,
The Number One Wide Awakened One,
he recognizes earth as earth.**

**Recognizing
earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
fire
as
fire.**

Recognizing

**fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

**He does not think about
wind.**

**He does not think of
wind
in whatever ways
he thought of
wind.**

**He does not think
in terms of
'My'
with regard to wind.**

**He takes no delight in
wind.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
beings
as
beings.**

**Recognizing
beings
as
beings,
he knows about
beings.**

**He does not think about
beings.**

**He does not think of
beings
in whatever ways
he thought of
beings.**

He does not think

**in terms of
'My'
with regard to beings.**

**He takes no delight in
beings.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and**

**its end result is
aging and
death
for beings.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

He recognizes

Radiant Beings

as

Radiant Beings.

Recognizing

Radiant Beings

as

Radiant Beings,

he knows about

Radiant Beings.

He does not think about

Radiant Beings.

He does not think of

Radiant Beings

in whatever ways

he thought of

Radiant Beings.

He does not think

in terms of

'My'

with regard to

Radiant Beings.

He takes no delight in

Radiant Beings.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

Luminescent Beings

as

Luminescent Beings.

Recognizing

Luminescent Beings

as

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of**

'My'

**with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
Bountiful Beings**

as

Bountiful Beings.

**Recognizing
Bountiful Beings**

as

**Bountiful Beings,
he knows about
Bountiful Beings.**

He does not think about

Bountiful Beings.

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of**

'My'
with regard to
The Overseer.

He takes no delight in
The Overseer.

How come?

Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.

He recognizes
The Sphere of Space
as
The Sphere of Space.

Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.

He does not think about
The Sphere of Space.

He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.

He does not think
in terms of
'My'

with regard to
The Sphere of Space.

He takes no delight in
The Sphere of Space.

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and**

**its end result is
aging and
death
for beings.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.**

**He does not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**He takes no delight
The Sphere of No Things Are Had There.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think

in terms of

'My'

with regard to

The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

seeing

as

seeing.

Recognizing

seeing

as
seeing,
he knows about seeing.
He does not think about
seeing.

He does not think of
seeing
in whatever ways
he thought of
seeing.

He does not think
in terms of
'My'
with regard to seeing.

He takes no delight in
seeing.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say

He recognizes
hearing
as
hearing.

Recognizing
hearing
as

hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways

**he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as
sensing,
he knows about
sensing.**

**He does not think about
sensing.**

**He does not think of
sensing
in whatever ways
he thought of
sensing.**

**He does not think
in terms of
'My'**

**with regard to
sensing.**

**He takes no delight in
sensing.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**He does not think about
intuiting.**

**He does not think of
intuiting
in whatever ways
he thought of
intuiting.**

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is**

aging and
death
for beings.

He recognizes
multiplicity
as
multiplicity.

Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.

He does not think about
multiplicity.

He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.

He does not think
in terms of
'My'
with regard to
multiplicity.

He takes no delight in
multiplicity.

How come?

Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.

He recognizes
all

as
all.

Recognizing

all

as

all,

he knows about all.

He does not think about

all.

He does not think of

all

in whatever ways

he thought of all.

He does not think

in terms of

'My'

with regard to

all.

He takes no delight in

all.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

It needs no thought,

therefore, beggars,

to say

'The *Tathāgata*,

having completely uprooted

thirst

by withering away,

dispassion,

ending

and letting go,

has attained awakening

to the unsurpassed

#1 Wide Awakening,

so say I."

**This was what the Teacher said,
but on that occasion
the beggars gathered round
did not understand
a word.**

MN 1



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