

# Yarnbasket for a Buddhist

**Volume 4  
Part 2**

**Samyutta Nikāya**

## **Linked Basket**

**Selected Suttas  
Book 5, Part I**

**Translated from the Pāli  
by  
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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

To 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  
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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, Bhagava,  
Sāvatti-town residing:**

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"I wish, beggars,  
for a half-month,  
to dwell in retreat.**

**No other should approach me  
save the one who brings my mess bowl."**

**"Even so, Bhante!"  
said those beggars in response,  
and no one approached The Lucky Man  
save the one who brought him his mess bowl.**

**Then, at the conclusion of this half-month retreat  
The Lucky Man addressed the bhikkhus:**

**"I have, beggars,  
during this retreat,  
approached my manner of living  
when first self-awakened  
when I thus understood:**

**The result of misguided view  
is just sense-experience,  
the result of consummate view  
is just sense-experience,  
the result of misguided principles  
is just sense-experience,  
the result of consummate view  
is just sense-experience,  
the result of misguided speech  
is just sense-experience,  
the result of consummate speech  
is just sense-experience,  
the result of misguided works  
is just sense-experience,**

the result of consummate works  
is just sense-experience,  
the result of misguided lifestyle  
is just sense-experience,  
the result of consummate lifestyle  
is just sense-experience,  
the result of misguided self-control  
is just sense-experience,  
the result of consummate self-control  
is just sense-experience,  
the result of misguided mind  
is just sense-experience,  
the result of consummate mind  
is just sense-experience,  
the result of misguided serenity  
is just sense-experience,  
the result of consummate serenity  
is just sense-experience  
the result of wanting  
is just sense-experience,  
the result of thinking  
is just sense-experience,  
the result of perceiving  
is just sense-experience.

And having turbulent desires,  
and having turbulent thoughts,  
and having turbulent perceptions,  
of this too the result  
is just sense-experience.

And having tranquil desires,  
and having tranquil thoughts,  
and having tranquil perceptions,  
of this too the result  
is just sense-experience.

For one of small attainment  
there is striving  
this set up,  
there is further attainment  
of this too the result

**is just sense-experience."**

SN 5.45.11

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"I wish, beggars,  
for three months,  
to dwell in retreat.**

**No other should approach me  
save the one who brings my mess bowl."**

**"Even so, bhante!"  
said those beggars in response,  
and no one approached The Lucky Man  
save the one who brought him his mess bowl.**

**Then, at the conclusion of this three months retreat,  
The Lucky Man addressed the bhikkhus:**

**"I have, beggars,  
during this retreat,  
approached the manner of living  
I had when first self-awakened  
when I thus understood:**

**The result of misguided view  
is just sense-experience,  
the result of tranquilized misguided view  
is just sense-experience,  
the result of consummate view  
is just sense-experience,  
the result of tranquilized consummate view  
is just sense-experience,  
the result of misguided principles  
is just sense-experience,  
the result of tranquilized principles view  
is just sense-experience,  
the result of consummate view  
is just sense-experience,  
the result of tranquilized misguided view**

is just sense-experience,  
the result of misguided speech  
is just sense-experience,  
the result of tranquilized misguided speech view  
is just sense-experience,  
the result of consummate speech  
is just sense-experience,  
the result of tranquilized consummate speech  
is just sense-experience,  
the result of misguided works  
is just sense-experience,  
the result of tranquilized misguided works  
is just sense-experience,  
the result of consummate works  
is just sense-experience,  
the result of tranquilized consummate works  
is just sense-experience,  
the result of misguided lifestyle  
is just sense-experience,  
the result of tranquilized misguided lifestyle  
is just sense-experience,  
the result of consummate lifestyle  
is just sense-experience,  
the result of tranquilized consummate lifestyle  
is just sense-experience,  
the result of misguided self-control  
is just sense-experience,  
the result of tranquilized misguided self-control  
is just sense-experience,  
the result of consummate self-control  
is just sense-experience,  
the result of tranquilized misguided view  
is just sense-experience,  
the result of misguided mind  
is just sense-experience,  
the result of tranquilized misguided mind  
is just sense-experience,  
the result of consummate mind  
is just sense-experience,  
the result of tranquilized consummate mind



is just sense-experience,  
the result of misguided serenity  
is just sense-experience,  
the result of tranquilized misguided serenity  
is just sense-experience,  
the result of consummate serenity  
is just sense-experience  
the result of tranquilized consummate serenity  
is just sense-experience,  
the result of wanting  
is just sense-experience,  
the result of tranquilized wanting  
is just sense-experience,  
the result of thinking  
is just sense-experience,  
the result of tranquilized thinking  
is just sense-experience,  
the result of perceiving  
is just sense-experience,  
the result of tranquilized perceiving  
is just sense-experience.

And having turbulent desires,  
and having turbulent thoughts,  
and having turbulent perceptions,  
of this too the result  
is just sense-experience.

And having tranquil desires,  
and having tranquil thoughts,  
and having tranquil perceptions,  
of this too the result  
is just sense-experience.

For one of small attainment  
there is striving  
this set up,  
there is further attainment  
of this too the result  
is just sense-experience.

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"I will teach you, beggars,  
of the aristocratic consummate serenity,  
with its sources  
with its adornments.**

**Lend an ear!**

**And what, beggars is  
the aristocratic consummate serenity,  
with its sources,  
with its adornments?**

**Such:**

**Consummate view,  
consummate principles,  
consummate speech,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind.**

**It is, then, beggars,  
with these seven-dimensions  
of the focused heart adorned,  
that the aristocratic consummate serenity,  
is said to be:**

**'with its sources'**

**'with its adornments'."**

**SN 5.45.28**

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"I will teach you, beggars,  
of shamanism,  
and of the fruits of shamanism.**

**Lend an ear!**

**And what, beggars is shamanism?**

**Such:**

**Consummate view,  
consummate principles,  
consummate speech,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.**

**This is called, beggars,  
'shamanism.'**

**And what, beggars,  
is the fruit of shamanism?**

**Stream-winning-fruit,  
Once-returning-fruit,  
Non-returning-fruit,  
Arahantship-fruit.**

**This, beggars,  
is what is called  
'the fruit of shamanism.'"**

SN 5.45.35

**"I will teach you, beggars,  
of shamanism,  
and of the attainments of shamanism.**

**Lend an ear!**

**And what, beggars is shamanism?**

**Such:**

**Consummate view,  
consummate principles,  
consummate speech,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,**

**consummate serenity.**

**This is called, beggars,  
'shamanism.'**

**And what, beggars,  
are the attainments of shamanism?**

**Lust's destruction,  
anger's destruction,  
delusion's destruction.**

**This, beggars,  
is what is called  
'the attainments of shamanism.'"**

**SN 5.45.36**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
friendship with the good.**

**This friendship with the good  
of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars,  
does a beggar's friendship with the good  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
the making a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,**

**seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate talk**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;  
culminating in surrender;**

**Lives consummate works**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate lifestyle**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate self-control**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate serenity**

**seated in seclusion,  
seated in dispassion,  
seated in ending;**

**culminating in surrender.**

**This is how, beggars,  
a beggar's friendship with the good  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.49**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of ethics.**

**This possession of ethics of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars,  
does a beggar's possession of ethics  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles  
seated in seclusion,  
seated in dispassion,**

**seated in ending;  
culminating in surrender;**

**Lives consummate talk  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate works  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate lifestyle  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate self-control  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate serenity  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.**

**This is how, beggars,  
a beggar's possession of ethics  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of wanting.**

**This possession of wanting of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of wanting  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate talk  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate works**



seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

**Lives consummate lifestyle**

seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

**Lives consummate self-control**

seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

**Lives consummate mind**

seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

**Lives consummate serenity**

seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.

**This is how, beggars, a beggar's possession of wanting  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

SN 5.45.51

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,**

is predicted by  
self-possession.

This self-possession of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.

And how, beggars, does a beggar's self-possession  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?

Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

Lives consummate principles  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

Lives consummate talk  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

Lives consummate works  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

Lives consummate lifestyle  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;

**Lives consummate self-control  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate serenity  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.**

**This is how, beggars, a beggar's self-possession  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.52**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of view.**

**This possession of view of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of view  
result in the living of**

**the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate talk  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate works  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate lifestyle  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate self-control  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind  
seated in seclusion,  
seated in dispassion,  
seated in ending;**

**culminating in surrender;  
Lives consummate serenity  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.**

**This is how, beggars, a beggar's possession of view  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.53**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of being without carelessness.**

**This possession of being without carelessness of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of being without carelessness  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate talk  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate works  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate lifestyle  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate self-control  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate serenity  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.**

**This is how, beggars, a beggar's possession of being without carelessness  
result in the living of  
the Aristocratic Eight-dimensional High Way,**

**makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.54**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of studious etiological examination.**

**This possession of studious etiological examination of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of studious etiological  
examination  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate principles  
seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate talk  
seated in seclusion,  
seated in dispassion,**

**seated in ending;  
culminating in surrender;**

**Lives consummate works**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate lifestyle**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate self-control**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate mind**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender;**

**Lives consummate serenity**

**seated in seclusion,  
seated in dispassion,  
seated in ending;  
culminating in surrender.**

**This is how, beggars, a beggar's possession of studious etiological  
examination**

**result in the living of**

**the Aristocratic Eight-dimensional High Way,**

**makes a big thing of**

**the Aristocratic Eight-dimensional High Way."**

**SN 5.45.55**

**"As the sun's rise, beggars,**

**is forecast,**

**is predicted by**

**the dawn,**



**in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
friendship with the good.**

**This friendship with the good of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's friendship with the good  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
the making a big thing of  
the Aristocratic Eight-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's friendship with the good  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.56**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of ethics.**

**This possession of ethics of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of ethics  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar**

**lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of ethics  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of wanting.**

**This possession of wanting of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of wanting  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of wanting  
results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.58**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
self-possession.**

**This self-possession of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's self-possession**

result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way."

Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate self-control  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

Lives consummate serenity  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.

This is how, beggars, a beggar's self-possession

**results in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.59**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of view.**

**This possession of view of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of view  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of view  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.60**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Eight-dimensional High Way  
is forecast,  
is predicted by  
possession of being without carelessness.**

**This possession of being without carelessness of a beggar, beggars,  
is certain to result in the living of**



**the Aristocratic Eight-dimensional High Way  
the making of a big thing of  
the Aristocratic Eight-dimensional High Way.**

**And how, beggars, does a beggar's possession of being without carelessness  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
make a big thing of  
the Aristocratic Eight-dimensional High Way."**

**Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate talk  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind  
completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of being without carelessness  
result in the living of  
the Aristocratic Eight-dimensional High Way,  
makes a big thing of  
the Aristocratic Eight-dimensional High Way."**

**SN 5.45.61**

**"As the sun's rise, beggars,  
is forecast,  
is predicted by  
the dawn,  
in the same way, beggars,  
here the arising in a beggar of  
the Aristocratic Multi-dimensional High Way  
is forecast,  
is predicted by  
possession of studious etiological examination.**

**This possession of studious etiological examination of a beggar, beggars,  
is certain to result in the living of  
the Aristocratic Multi-dimensional High Way  
the making of a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar's possession of studious etiological  
examination  
result in the living of  
the Aristocratic Multi-dimensional High Way,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here beggars, a beggar  
lives consummate view  
completely disciplining passion  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate principles  
completely disciplining passion,  
completely disciplining anger,**

**completely disciplining stupidity.**

**Lives consummate talk**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate works**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate lifestyle**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate self-control**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate mind**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**Lives consummate serenity**

**completely disciplining passion,  
completely disciplining anger,  
completely disciplining stupidity.**

**This is how, beggars, a beggar's possession of studious etiological  
examination**

**result in the living of**

**the Aristocratic Multi-dimensional High Way,**

**makes a big thing of**

**the Aristocratic Multi-dimensional High Way."**

**SN 5.45.62**

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

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

**"Beggars!"**

**And upon their responding: "Bhante!"**

**the Lucky Man said:**

**"Whatsoever beings, beggars — footless,  
two-footed,  
four-footed,  
many-footed,  
visible or invisible,  
with perception or without perception  
or neither-perceiving-nor-not-perceiving —  
of these, the *Tathāgata*,  
arahant,  
Number-one-self-awakened-one,  
is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,**

that culminates in giving up;  
brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Whatsoever beings, beggars — footless,  
two-footed,  
four-footed,  
many-footed,  
visible or invisible,  
with perception or without perception  
or neither-perceiving-nor-not-perceiving —  
of these, the *Tathāgata*,  
arahant,  
Number-one-self-awakened-one,  
is declared the topmost.

In the same way, beggars,  
all skillful things are rooted in not being careless,

**converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,**

**which concludes in the disciplining of illusion.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Whatsoever beings, beggars — footless,  
two-footed,  
four-footed,  
many-footed,  
visible or invisible,  
with perception or without perception  
or neither-perceiving-nor-not-perceiving —  
of these, the *Tathāgata*,  
arahant,  
Number-one-self-awakened-one,  
is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate talk,**

**tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Whatsoever beings, beggars — footless,  
two-footed,  
four-footed,  
many-footed,  
visible or invisible,  
with perception or without perception  
or neither-perceiving-nor-not-perceiving —  
of these, the *Tathāgata*,  
arahant,  
Number-one-self-awakened-one,  
is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**



**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless**

**brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.139

**"Just as, beggars, of all the characteristics of feet  
of those that walk on feet  
are found in the elephant's foot,  
and of footprints  
the elephant's is declared the topmost,  
that is, in terms of size,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,**

that culminates in giving up;  
brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of all the characteristics of feet  
of those that walk on feet  
are found in the elephant's foot,  
and of footprints  
the elephant's is declared the topmost,  
that is, in terms of size,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.  
Of the beggar who is not careless, beggars,  
the resulting expectation is

that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of

**the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, of all the characteristics of feet  
of those that walk on feet  
are found in the elephant's foot,  
and of footprints  
the elephant's is declared the topmost,  
that is, in terms of size,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate self-control,**

tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless;  
 brings into being consummate mind,  
 tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless;  
 brings into being consummate serenity,  
 tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless.

This is how, beggars, a beggar who is not careless  
 brings into being,  
 makes a big thing of  
 the Aristocratic Multi-dimensional High way."

"Just as, beggars, of all the characteristics of feet  
 of those that walk on feet  
 are found in the elephant's foot,  
 and of footprints  
 the elephant's is declared the topmost,  
 that is, in terms of size,  
 in the same way, beggars,  
 all skillful things  
 are rooted in not being careless,  
 converge in not being careless,  
 and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
 the resulting expectation is  
 that he will make to be,  
 will make a big thing of  
 the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
 make to be,  
 make a big thing of  
 the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
 converging with *Nibbāna*,  
 flowing to *Nibbāna*,

**bent on *Nibbāna*;**

**brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.140

**"Just as, beggars, in peaked-roof buildings  
all roof-beams converge at the peak,  
incline towards the peak,  
are found together at the peak  
and the peak is declared the topmost,  
in the same way, beggars,  
all skillful things**

are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate mind,



seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, in peaked-roof buildings  
all roof-beams converge at the peak,  
incline towards the peak,  
are found together at the peak  
and the peak is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate principles,  
which concludes in the disciplining of lust,

which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, in peaked-roof buildings  
all roof-beams converge at the peak,  
incline towards the peak,  
are found together at the peak  
and the peak is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.  
Of the beggar who is not careless, beggars,  
the resulting expectation is

that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of

**the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, in peaked-roof buildings  
all roof-beams converge at the peak,  
incline towards the peak,  
are found together at the peak  
and the peak is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate mind,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate serenity,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless**

**brings into being,**

**makes a big thing of**

**the Aristocratic Multi-dimensional High way."**

SN 5.45.141

**"Just as, beggars, of root-scents,**

**black sandalwood is declared the topmost,**

**in the same way, beggars,**

**all skillful things**

**are rooted in not being careless,**

**converge in not being careless,**

**and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,**

**the resulting expectation is**

**that he will make to be,**

**will make a big thing of**

**the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless**

**make to be,**

**make a big thing of**

**the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,**

**seated on seclusion,**

**seated on dispassion,**

**seated on ending,**

**that culminates in giving up;**

**brings into being consummate principles,**

seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of root-scents,  
black sandalwood is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,

**converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,**

**which concludes in the disciplining of illusion.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, of root-scents,  
black sandalwood is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate self-control,**



tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless;

brings into being consummate mind,  
 tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless;

brings into being consummate serenity,  
 tied to the deathless,  
 aimed at the deathless,  
 concluding in the deathless.

This is how, beggars, a beggar who is not careless  
 brings into being,  
 makes a big thing of  
 the Aristocratic Multi-dimensional High way."

"Just as, beggars, of root-scents,  
 black sandalwood is declared the topmost,  
 in the same way, beggars,  
 all skillful things  
 are rooted in not being careless,  
 converge in not being careless,  
 and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
 the resulting expectation is  
 that he will make to be,  
 will make a big thing of  
 the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
 make to be,  
 make a big thing of  
 the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
 converging with *Nibbāna*,  
 flowing to *Nibbāna*,  
 bent on *Nibbāna*;

brings into being consummate principles,  
 converging with *Nibbāna*,  
 flowing to *Nibbāna*,

**bent on *Nibbāna*;**

**brings into being consummate talk,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate lifestyle,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate self-control,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate mind,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate serenity,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless**

**brings into being,**

**makes a big thing of**

**the Aristocratic Multi-dimensional High way."**

SN 5.45.142

**"Just as, beggars, of heartwood scents,**

**the scent of the red sandalwood**

**is declared the topmost,**

**in the same way, beggars,**

**all skillful things**

**are rooted in not being careless,**

**converge in not being careless,**

**and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,**

**the resulting expectation is**

**that he will make to be,**

**will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate serenity,  
seated on seclusion,**

seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of heartwood scents,  
the scent of the red sandalwood  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate lifestyle,  
which concludes in the disciplining of lust,

which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of heartwood scents,  
the scent of the red sandalwood  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,

concluding in the deathless;  
brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of heartwood scents,  
the scent of the red sandalwood  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.  
Of the beggar who is not careless, beggars,

**the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless  
brings into being,**

**makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.143

**"Just as, beggars, of flower scents,  
the scent of the jasmine flower  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,**



seated on ending,  
that culminates in giving up;  
brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of flower scents,  
the scent of the jasmine flower  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

**Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, of flower scents,  
the scent of the jasmine flower  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,**

**converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,**

concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of flower scents,  
the scent of the jasmine flower  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.144

**"Just as, beggars, all paper-kings  
are subject to a Wheel-turning king,  
and of kings, the Wheel-turning king  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,**

that culminates in giving up;  
brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;

brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, all paper-kings  
are subject to a Wheel-turning king,  
and of kings, the Wheel-turning king

is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,

which concludes in the disciplining of illusion;  
brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, all paper-kings  
are subject to a Wheel-turning king,  
and of kings, the Wheel-turning king  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,



concluding in the deathless;  
brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;  
brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, all paper-kings  
are subject to a Wheel-turning king,  
and of kings, the Wheel-turning king  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of

**the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.145

**"Just as, beggars, the light of whatever starry bodies there are  
is not a sixteenth part  
of the light of the moon,**

**and the light of the moon  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate self-control,  
seated on seclusion,**

seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, the light of whatever starry bodies there are  
is not a sixteenth part  
of the light of the moon,  
and the light of the moon  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,

which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;  
brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, the light of whatever starry bodies there are  
is not a sixteenth part  
of the light of the moon,  
and the light of the moon  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,

**converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,**

concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, the light of whatever starry bodies there are  
is not a sixteenth part  
of the light of the moon,  
and the light of the moon  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate lifestyle,  
converging with *Nibbāna*,

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate self-control,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate mind,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*;**

**brings into being consummate serenity,**

**converging with *Nibbāna*,**

**flowing to *Nibbāna*,**

**bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless**

**brings into being,**

**makes a big thing of**

**the Aristocratic Multi-dimensional High way."**

SN 5.45.146

**"Just as, beggars, in the clear,**

**cloudless days of autumn**

**the sun rising up in the darkness of space**

**shines forth,**

**blazes up,**

**and lights the sky,**

**in the same way, beggars,**

**all skillful things**

**are rooted in not being careless,**

**converge in not being careless,**

**and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,**

**the resulting expectation is**

**that he will make to be,**

**will make a big thing of**

**the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless**

**make to be,**

**make a big thing of**



**the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;**

**brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**This is how, beggars, a beggar who is not careless  
brings into being,**

**makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, in the clear,  
cloudless days of autumn  
the sun rising up in the darkness of space  
shines forth,  
blazes up,  
and lights the sky,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;

brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, in the clear,  
cloudless days of autumn  
the sun rising up in the darkness of space  
shines forth,  
blazes up,  
and lights the sky,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,

aimed at the deathless,  
concluding in the deathless;  
brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;

brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, in the clear,  
cloudless days of autumn  
the sun rising up in the darkness of space  
shines forth,  
blazes up,  
and lights the sky,  
in the same way, beggars,  
all skillful things

are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate serenity,  
converging with *Nibbāna*,

**flowing to *Nibbāna*,  
bent on Nibbāna.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.147

**"Just as, beggars, of whatever woven cloths there are,  
the cloth of Kasi-town  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,**

that culminates in giving up;  
brings into being consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up;  
brings into being consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of whatever woven cloths there are,  
the cloth of Kasi-town  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Herein a monk brings into being consummate view,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate principles,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate talk,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate lifestyle,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate self-control,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate mind,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion;**

**brings into being consummate serenity,  
which concludes in the disciplining of lust,  
which concludes in the disciplining of hatred,  
which concludes in the disciplining of illusion.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

**"Just as, beggars, of whatever woven cloths there are,  
the cloth of Kasi-town**



**is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.**

**And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar brings into being consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless;**

**brings into being consummate mind,  
tied to the deathless,  
aimed at the deathless,**

concluding in the deathless;  
brings into being consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."

"Just as, beggars, of whatever woven cloths there are,  
the cloth of Kasi-town  
is declared the topmost,  
in the same way, beggars,  
all skillful things  
are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is  
that he will make to be,  
will make a big thing of  
the Aristocratic Multi-dimensional High Way.

And how, beggars, does a beggar who is not careless  
make to be,  
make a big thing of  
the Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar brings into being consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

brings into being consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;

**brings into being consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*;**

**brings into being consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**This is how, beggars, a beggar who is not careless  
brings into being,  
makes a big thing of  
the Aristocratic Multi-dimensional High way."**

SN 5.45.148

**Once upon a time, The Lucky Man, Sāvattthī-town, residing,  
Jeta Grove, Anāthapiṇḍika's Park.**

**"Beggars, there are three corrupting influences.**

**What three?**

**The corrupting influence of wanting,  
the corrupting influence of being,  
the corrupting influence of blindness.**

**These are the three.**

**It is for higher knowledge of these three corrupting influences, beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be.**

**What Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar makes to be consummate view,  
seated on seclusion,  
seated on dispassion,**

**seated on ending,  
that culminates in giving up.**

**Makes to be consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**He makes to be consummate view,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate principles,  
concluding in the restraint of lust,**

**concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate talk,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate lifestyle,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate self-control,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate mind,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate serenity,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**He makes to be consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**He makes to be consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate serenity,  
converging with *Nibbāna*,**

flowing to *Nibbāna*,  
bent on *Nibbāna*.

**It is for higher knowledge of these three corrupting influences, beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be.**

**Beggars, there are three corrupting influences**

**What three?**

**The corrupting influence of wanting,  
the corrupting influence of being,  
the corrupting influence of blindness.**

**These are the three.**

**It is for comprehensive knowledge of these three corrupting influences,  
beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be.**

**What Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar makes to be consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate self-control,**

seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

Makes to be consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

Makes to be consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.



He makes to be consummate view,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate principles,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate talk,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate lifestyle,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate self-control,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate mind,  
concluding in the restraint of lust,  
concluding in the restraint of anger,



**concluding in the restraint of stupidity.**

**Makes to be consummate serenity,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**He makes to be consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**He makes to be consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate principles,**

**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**Makes to be consummate talk,**  
**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**Makes to be consummate lifestyle,**  
**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**Makes to be consummate self-control,**  
**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**Makes to be consummate mind,**  
**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**Makes to be consummate serenity,**  
**converging with** *Nibbāna*,  
**flowing to** *Nibbāna*,  
**bent on** *Nibbāna*.

**It is for comprehensive knowledge of these three corrupting influences,**  
**beggars,**  
**that the Aristocratic Multi-dimensional High Way**  
**is to be made to be.**

**Beggars, there are three corrupting influences.**

**What three?**

**The corrupting influence of wanting,**  
**The corrupting influence of being,**  
**The corrupting influence of blindness.**

**These are the three.**

**It is for comprehensive destruction of these three corrupting influences,**  
**beggars,**  
**that the Aristocratic Multi-dimensional High Way is to be made to be.**

**What Aristocratic Multi-dimensional High Way?**

**Here, beggars, a beggar makes to be consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate lifestyle,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**He makes to be consummate view,  
concluding in the restraint of lust,  
concluding in the restraint of anger,**

**concluding in the restraint of stupidity.**

**Makes to be consummate principles,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate talk,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate lifestyle,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate self-control,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate mind,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate serenity,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**He makes to be consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate lifestyle,**

**tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**Makes to be consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.**

**He makes to be consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,**

bent on *Nibbāna*.

Makes to be consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.

It is for comprehensive destruction of these three corrupting influences,  
beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be.

Beggars, there are three corrupting influences

What three?

The corrupting influence of wanting,  
The corrupting influence of being,  
The corrupting influence of blindness.

These are the three.

It is for letting go of these three corrupting influences, beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be.

What Aristocratic Multi-dimensional High Way?

Here, beggars, a beggar makes to be consummate view,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

Makes to be consummate principles,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

Makes to be consummate talk,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.

Makes to be consummate lifestyle,  
seated on seclusion,  
seated on dispassion,

**seated on ending,  
that culminates in giving up.**

**Makes to be consummate self-control,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate mind,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**Makes to be consummate serenity,  
seated on seclusion,  
seated on dispassion,  
seated on ending,  
that culminates in giving up.**

**He makes to be consummate view,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate principles,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate talk,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate lifestyle,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate self-control,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.**

**Makes to be consummate mind,**

concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

Makes to be consummate serenity,  
concluding in the restraint of lust,  
concluding in the restraint of anger,  
concluding in the restraint of stupidity.

He makes to be consummate view,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate principles,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate talk,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate lifestyle,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate self-control,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate mind,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

Makes to be consummate serenity,  
tied to the deathless,  
aimed at the deathless,  
concluding in the deathless.

He makes to be consummate view,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,



bent on *Nibbāna*.

**Makes to be consummate principles,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate talk,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate lifestyle,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate self-control,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate mind,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**Makes to be consummate serenity,  
converging with *Nibbāna*,  
flowing to *Nibbāna*,  
bent on *Nibbāna*.**

**It is for letting go of these three corrupting influences, beggars,  
that the Aristocratic Multi-dimensional High Way  
is to be made to be."**

SN 5.45.163

**"In just such a way, beggars, as this body  
is food-erected,  
induced to erection by food,  
not without-food erected.**

**Even so, beggars,  
the five diversions  
are food-erected,  
induced to erection by food,**

not without-food erected.

And what, beggars, is the food  
for un-arisen sense-desire's arising, or  
for sense-desire's becoming more extended?

There are, beggars, signs that indicate the pleasurable.

These, a big thing not being made  
of mentally tracking them to their place of conception,  
are the food  
for un-arisen sense-desire's arising, or  
for sense-desire's becoming more extended.

And what, beggars, is the food  
for un-arisen deviance's arising, or  
for deviance's becoming more extended?

There are, beggars, signs that indicate the repulsive.

These, a big thing not being made  
of mentally tracking them to their place of conception,  
are the food  
for un-arisen deviance's arising, or  
for deviance's becoming more extended.

And what, beggars, is the food  
for un-arisen lazy ways and inertia arising, or  
for lazy ways and inertia's becoming more extended?

There is, beggars, disliking,  
laziness,  
sloth,  
eating to the point of stupification,  
faint-heartedness.

These, a big thing not being made  
of mentally tracking them to their place of conception,  
are the food  
for un-arisen lazy ways and inertia's arising, or  
for lazy ways and inertia's becoming more extended.

And what, beggars, is the food  
for un-arisen fear and anxiety's arising, or  
for fear and anxiety's becoming more extended?

There are, beggars, things which disquiet the heart.

These, a big thing not being made

of mentally tracking them to their place of conception,  
are the food  
for fear and anxiety's arising, or  
for fear and anxiety's becoming more extended.

And what, beggars, is the food  
for un-arisen doubt and wavering's arising, or  
for doubt and wavering's becoming more extended?

There are, beggars, things erected on the doubtful and wobbly.

These, a big thing not being made  
of mentally tracking them to their place of conception,  
are the food  
for doubt and wavering's arising, or  
for doubt and wavering's becoming more extended.

"In just such a way, beggars, as this body  
is food-erected,  
induced to erection by food,  
not without-food erected.

Even so, beggars,  
the five diversions  
are food-erected,  
induced to erection by food,  
not without-food erected.

"In just such a way, beggars, as this body  
is food-erected,  
induced to erection by food,  
not without-food erected.

Even so, beggars,  
the seven dimensions of awakening  
are food-erected,  
induced to erection by food,  
not without-food erected.

And what, beggars, is the food  
for the un-arisen mind-self-awakening-dimension's arising, or  
for the mind-self-awakening-dimension's becoming more extended?

There are, beggars, things erected on the mind-self-awakening-dimension.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food

for the mind-self-awakening-dimension's arising, or  
for the mind-self-awakening-dimension's becoming more extended.

And what, beggars, is the food  
for the un-arisen researching-things-self-awakening-dimension's arising,  
or  
for the researching-things-self-awakening-dimension's becoming more  
extended?

There are, beggars, skillful and unskillful things,  
things faulty and faultless,  
things backward and advanced,  
the counterparts of the murky and the pleasant.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the researching-things-self-awakening-dimension's arising, or  
for the researching-things-self-awakening-dimension's becoming more  
extended.

And what, beggars, is the food  
for the un-arisen energy-self-awakening-dimension's arising, or  
for the energy-self-awakening-dimension's becoming more extended?

In this there is, beggars, an element of starting;  
an element of renunciation;  
an element of making extra effort.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the energy-self-awakening-dimension's arising, or  
for the energy-self-awakening-dimension's becoming more extended.

And what, beggars, is the food  
for the un-arisen enthusiasm-self-awakening-dimension's arising, or  
for the enthusiasm-self-awakening-dimension's becoming more extended?

There are, beggars, things erected on the enthusiasm-self-awakening-  
dimension.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the enthusiasm-self-awakening-dimension's arising, or  
for the enthusiasm-self-awakening-dimension's becoming more extended.

And what, beggars, is the food  
for the un-arisen impassivity-self-awakening-dimension's arising, or  
for the impassivity-self-awakening-dimension's becoming more extended?  
There is, beggars, impassivity of body,  
and there is impassivity of heart.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the impassivity-self-awakening-dimension's arising, or  
for the impassivity-self-awakening-dimension's becoming more extended.

And what, beggars, is the food  
for the un-arisen serenity-self-awakening-dimension's arising, or  
for the serenity-self-awakening-dimension's becoming more extended?  
There are, beggars, signs that indicate calm  
signs that indicate non-befuddlement.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the serenity-self-awakening-dimension's arising, or  
for the serenity-self-awakening-dimension's becoming more extended.

And what, beggars, is the food  
for the un-arisen detachment-self-awakening-dimension's arising, or  
for the detachment-self-awakening-dimension's becoming more extended?  
There are, beggars, things erected on the detachment-self-awakening-  
dimension.

These, a big thing being made  
of mentally tracking them to their place of conception,  
are the food  
for the detachment-self-awakening-dimension's arising, or  
for the detachment-self-awakening-dimension's becoming more extended.

"In just such a way, beggars,  
as this body is food-erected,  
induced to erection by food,  
not without-food erected.

Even so, beggars,  
the seven dimensions of awakening  
are food-erected,  
induced to erection by food,

**not without-food erected."**

SN 5.46.2

**"Whatever beggars, beggars,  
have come to growth in ethical culture,  
have come to growth in serenity,  
have come to growth in wisdom,  
have come to growth in freedom,  
have come to growth in freedom of knowing and seeing, —  
to be able, beggars  
to see such beggars,  
is worth much, say I.**

**To be able, beggars,  
to hear such beggars,  
is worth much, say I.**

**To be able, beggars,  
to draw near to such beggars,  
is worth much, say I.**

**To be able, beggars,  
to pay homage to such beggars,  
is worth much, say I.**

**To be able, beggars,  
to recollect the memory of such beggars,  
is worth much, say I.**

**To be able, beggars,  
to follow such beggars into homelessness,  
is worth much, say I.**

**How come?**

**Listening to such beggars, beggars,  
*Dhamma* is made manifest  
to one living in solitude  
in two forms of solitude:  
solitude in body, and  
solitude in heart.**

**Such a one,  
living in solitude,  
recollects the memory of such *Dhamma*,  
thinks it over.**

**At such a time, beggars, as a beggar,  
living in solitude,  
recollects the memory of such *Dhamma*,  
thinks it over,  
that gives rise to the memory dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the memory dimension of self-awakening is begun,  
at such a time, that beggar's memory dimension of self-awakening  
is headed towards fulfillment.**

**Such a one  
living remembering such *Dhamma*,  
wisely thinking it over,  
recollecting it,  
produces thorough pondering.**

**At such a time, beggars, as a beggar,  
living remembering such *Dhamma*,  
wisely thinking it over,  
recollecting it,  
produces thorough pondering,  
that gives rise to the *Dhamma*-research dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the *Dhamma* research dimension of self-awakening is begun,  
at such a time, that beggar's *Dhamma* research dimension of self awakening  
is headed towards fulfillment.**

**Such a one,  
wisely thinking over such *Dhamma*,  
recollecting it,  
producing thorough pondering,  
sets up tireless energy.**

**At such a time, beggars, as a beggar,  
wisely thinking over such *Dhamma*,  
recollecting it,  
producing thorough pondering,  
has set up tireless energy,  
that gives rise to the energy dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the energy dimension of self-awakening is begun,  
at such a time, that beggar's energy dimension of self-awakening  
is headed towards fulfillment.**

**In one setting up the production of energy  
uncarnal excitement arises.**

**At such a time, beggars, as a beggar,  
in setting up the production of energy,  
uncarnal excitement arises,  
that gives rise to the enthusiasm dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the enthusiasm dimension of self-awakening is begun,  
at such time, that beggar's enthusiasm dimension of self-awakening  
is headed towards fulfillment.**

**In one who is enthusiastic in mind,  
the body is passive,  
the heart is passive.**

**At such a time, beggars, as a beggar,  
enthusiastic in mind,  
is passive in body,  
passive in heart,  
that gives rise to the impassivity dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the impassivity dimension of self-awakening is begun,  
at such a time, that beggar's impassivity dimension of self-awakening  
is headed towards fulfillment.**

**He who's body is impassive is at ease.**

**At ease the heart is serene.**

**At such a time, beggars, as a beggar,  
impassive in body and at ease,  
at ease, who'se heart is serene,  
that gives rise to the serenity dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the serenity dimension of self-awakening is begun,  
at such a time, that beggar's serenity dimension of self-awakening**



**is headed towards fulfillment.**

**He who is serene in heart and at ease has become well detached.**

**At such a time, beggars, as a beggar,  
serene in heart and at ease  
has become well detached  
that gives rise to the detachment dimension of self-awakening  
and thus such has been started by that beggar.**

**At such a time, beggars,  
as the detachment dimension of self-awakening is begun,  
at such a time, that beggar's detachment dimension of self-awakening  
is headed towards fulfillment.**

**Thus developed, then, beggars,  
the seven dimensions of awakening  
thus made a big thing of  
seven fruits,  
seven results  
are to be expected.**

**What seven fruits, seven results?**

**In this seen thing, before death, accomplishing omniscience.**

**If not in this seen thing, before death, accomplishing omniscience,  
then at the time of death accomplishing omniscience.**

**If not in this seen thing, before death, accomplishing omniscience,  
if not at the time of death accomplishing omniscience,  
then thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming midway-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,  
if not at the time of death accomplishing omniscience,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming midway-thoroughly-cool,  
then thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming stopped-forshortened-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,  
if not at the time of death accomplishing omniscience,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming stopped-forshortened-thoroughly-cool,  
then thoroughly breaking the five yokes to rebirth in the lower realms,**

**becoming no-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,  
if not at the time of death accomplishing omniscience,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming stopped-forshortened-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming no-ownmaking-thoroughly-cool,  
then thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming with-ownmaking-thoroughly-cool.**

**If not in this seen thing, before death, accomplishing omniscience,  
if not at the time of death accomplishing omniscience,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming stopped-forshortened-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming no-ownmaking-thoroughly-cool,  
if not thoroughly breaking the five yokes to rebirth in the lower realms,  
becoming with-ownmaking-thoroughly-cool,  
then thoroughly breaking the five yokes to rebirth in the lower realms,  
going up-stream to the Akanittha Realm.**

**These then, beggars are the seven fruits, seven results to be expected from  
developing and making a big thing of the seven dimensions of awakening.**

**It is because of this, beggars,  
that what was said  
was said  
when it was said that:**

**Whatever beggars, beggars,  
have come to growth in ethical culture,  
have come to growth in serenity,  
have come to growth in wisdom,  
have come to growth in freedom,  
have come to growth in freedom of knowing and seeing, —  
to be able, beggars  
to see such beggars,  
is worth much, say I.  
To be able, beggars,**

to hear such beggars,  
is worth much, say I.

To be able, beggars,  
to draw near to such beggars,  
is worth much, say I.

To be able, beggars,  
to pay homage to such beggars,  
is worth much, say I.

To be able, beggars,  
to recollect the memory of such beggars,  
is worth much, say I.

To be able, beggars,  
to follow such beggars into homelessness,  
is worth much.

So say I."

SN 5.46.3

There, to the beggars gathered round he said:

"Beggars, my friends!"

And the beggars responding, "Friend!"

Sāriputta said:

"Friends! There are these seven dimensions of awakening.

What seven?

The mind dimension of self-awakening,  
the *Dhamma* study dimension of self-awakening,  
the energy dimension of self-awakening,  
the enthusiasm dimension of self-awakening,  
the impassivity dimension of self-awakening,  
the serenity dimension of self-awakening,  
the detachment dimension of self-awakening.

These are the seven dimensions of awakening.

In whatever dimension of self-awakening  
I want to spend my morning,  
in that dimension of self-awakening  
I am able to spend my morning.

In whatever dimension of self-awakening  
I want to spend my mid-day,

**in that dimension of self-awakening  
I am able to spend my mid-day.**

**In whatever dimension of self-awakening  
I want to spend my evening,  
in that dimension of self-awakening  
I am able to spend my evening.**

**If I wish to spend my time  
in the dimension of self-awakening that is mind,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is *Dhamma* investigation,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is energy,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is enthusiasm,**

**I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is impassivity,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is serenity,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is detachment,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**In the same way  
that the wardrobe of a King or Great Noble  
is full of various colored clothes,  
and in whatever set of clothes  
he wants to spend the morning,  
in that set of clothes  
he is able to spend his morning,  
in whatever set of clothes  
he wants to spend the mid-day,  
in that set of clothes  
he is able to spend his mid-day,  
in whatever set of clothes  
he wants to spend the evening,  
in that set of clothes  
he is able to spend his evening,  
in the same way,  
in whatever dimension of self-awakening  
I want to spend my morning,  
in that dimension of self-awakening  
I am able to spend my morning.**

**In whatever dimension of self-awakening  
I want to spend my mid-day,  
in that dimension of self-awakening  
I am able to spend my mid-day.**

**In whatever dimension of self-awakening  
I want to spend my evening,  
in that dimension of self-awakening  
I am able to spend my evening.**

**If I wish to spend my time  
in the dimension of self-awakening that is mind,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time**

**in the dimension of self-awakening that is *Dhamma* investigation,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is energy,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is enthusiasm,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is impassivity,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious**

**that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is serenity,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that.**

**If I wish to spend my time  
in the dimension of self-awakening that is detachment,  
I am clearly conscious  
that it is limitless within,  
or that it has begun,  
or when it is established  
I am clearly conscious of that.**

**And again, if the practice fails,  
I am clearly conscious  
that it is because of this or that."**

**SN 5.46.4**

**There then another beggar approached The Lucky Man.**

**Having approached, he drew near.**

**Having drawn near,  
he exchanged greetings,  
and took a seat to one side.**

**Seated to one side then,  
that beggar said to the Lucky Man:**

**"'Dimension of awakening. Dimension of awakening,' is the expression,  
Bhante.**

**What then, Bhante, is the scope of the expression 'Dimension of  
awakening'?"**

**"Think then:**

**'A component of awakening' beggar,  
such is the meaning of the expression:  
'Dimension of awakening.'**



**Here, beggar, a beggar  
brings to life the mind-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the investigation-of-things-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the energy-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the enthusiasm-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the impassivity-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the serenity-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**He brings to life the detachment-dimension of awakening  
seated in solitude,  
seated in dispassion,  
seated in ending,  
culminating in giving up.**

**Thus having brought to life these seven dimensions of awakening  
the heart is freed from the corrupting influence of sense-desire**

**the heart is freed from the corrupting influence of existence,  
the heart is freed from the corrupting influence of blindness.**

**In freedom, having the knowledge:**

**'I am free,'**

**he understands:**

**'Left behind is birth,**

**lived is the Brahma mode,**

**duty's doing's done**

**there is no it'n-n-at'n to follow.'**

**"Think then:**

**'A component of awakening' beggar,**

**such is the meaning of the expression:**

**'Dimension of awakening.'"**

**SN 5.46.5**

**"Not tracking things in mind back to their place of conception, beggars,  
sensual desire arises,**

**and arisen,**

**sensual desire tends to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,  
deviance arises,**

**and arisen,**

**deviance tends to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,  
lazy ways and inertia arise,**

**and arisen,**

**lazy ways and inertia tend to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,  
fear and anxiety arise,**

**and arisen,**

**fear and anxiety tend to increase and proliferate.**

**Not tracking things in mind back to their place of conception, beggars,  
doubt and vacillation arise,**

**and arisen,**

**doubt and vacillation tend to increase and proliferate.**

**SN 5.46.35**

**Tracking things in mind back to their place of conception, beggars,**

the mind-dimension of awakening arises,  
and arisen,  
the mind-dimension of awakening goes on to complete development.  
Tracking things in mind back to their place of conception, beggars,  
the investigation-of-things-dimension of awakening arises,  
and arisen,  
the investigation-of-things-dimension of awakening goes on to complete development.

Tracking things in mind back to their place of conception, beggars,  
the energy-dimension of awakening arises,  
and arisen,  
the energy-dimension of awakening goes on to complete development.

Tracking things in mind back to their place of conception, beggars,  
the enthusiasm-dimension of awakening arises,  
and arisen,  
the enthusiasm-dimension of awakening goes on to complete development.

Tracking things in mind back to their place of conception, beggars,  
the impassivity-dimension of awakening arises,  
and arisen,  
the impassivity-dimension of awakening goes on to complete development.

Tracking things in mind back to their place of conception, beggars,  
the serenity-dimension of awakening arises,  
and arisen,  
the serenity-dimension of awakening goes on to complete development.

Tracking things in mind back to their place of conception, beggars,  
the detachment-dimension of awakening arises,  
and arisen,  
the detachment-dimension of awakening goes on to complete development."

SN 5.46.36

There then a number of beggars,  
earlier having taken bowl and robes,  
set out for Sāvatthī-town  
in quest of handouts.

Then these beggars thought:

"It is too early now  
to wander Sāvatthi for handouts.

How about if we approach the park  
of the wanderers holding other positions  
and draw near?"

And there then these beggars approached the park  
of the wanderers holding other positions  
and drew near.

Having drawn near  
they exchanged greetings and salutations  
with those wanderers holding other positions.

Having exchanged greetings and salutations,  
they took seats to one side.

Seated to one side then,  
those wanderers holding other positions  
said this to these beggars:

"The shaman Gotama, friends,  
teaches his students *Dhamma* thus:

'Come you, beggars!

Let go of the five diversions,  
corruptions of the heart,  
makers of debilitated wisdom,  
and take up just this seven dimensions of awakening.'

But then, friends, we too  
teach our students *Dhamma* thus:

'Come you, beggars!

Let go of the five diversions,  
corruptions of the heart,  
makers of debilitated wisdom,  
and take up just this seven dimensions of awakening.'

Here now friends,  
what is the distinction,  
what is the difference?

What makes for divergence  
between shaman Gotama and ourselves,  
that is to say between  
*Dhamma* teaching and *Dhamma* teaching,  
doctrine and doctrine?"

Then those beggars,

neither approved of nor disparaged  
what was said by the wanderers holding other positions,  
but neither approving nor disparaging  
they rose from their seats saying:

"We will learn what the Lucky Man has to say  
about this that was said."

There then these beggars,  
after wandering Sāvātthi for handouts,  
after eating,  
returning from their begging-rounds,  
approached the Lucky Man and drew near.

Having drawn near the Lucky Man,  
they took seats to one side.

Seated to one side then,  
these beggars said this to the Lucky Man:

"This morning, Bhante,  
having previously taken bowl and robes,  
we set out for Sāvātthī-town  
in quest of handouts.

Then we thought:

'It is too early now  
to wander Sāvātthi for handouts.

How about if we approach the park  
of the wanderers holding other positions  
and draw near?'

And there then we approached the park  
of the wanderers holding other positions  
and drew near.

Having drawn near  
we exchanged greetings and salutations  
with those wanderers holding other positions.

Having exchanged greetings and salutations,  
we took seats to one side.

Seated to one side then,  
those wanderers holding other positions  
said this to us:

'The shaman Gotama, friends,

teaches his students *Dhamma* thus:

"Come you, beggars!

Let go of the five diversions,  
corruptions of the heart,  
makers of debilitated wisdom,  
and take up just this seven dimensions of awakening."

But then, friends, we too  
teach our students *Dhamma* thus:

"Come you, beggars!

Let go of the five diversions,  
corruptions of the heart,  
makers of debilitated wisdom,  
and take up just this seven dimensions of awakening."

Here now friends,  
what is the distinction,  
what is the difference?

What makes for the diversity,  
between shaman Gotama and ourselves,  
that is to say between  
*Dhamma* teaching and *Dhamma* teaching,  
doctrine and doctrine?'

Then, we neither approved of nor disparaged  
what was said by the wanderers holding other positions,  
but neither approving nor disparaging  
we rose from our seats saying:

'We will learn what the Lucky Man has to say  
about this that was said.'"

"Thus spoken to, beggars,  
by wanderers holding other positions  
you should respond this way:

'But is there, friends,  
a curriculum whereby  
the five diversions become ten,  
the seven dimensions of awakening fourteen?'

Put to the wanders holding other positions, beggars,  
they will not be able to explain this,  
and furthermore will undergo their undoing.

**How come?**

**such as such as this, beggars,  
is beyond their scope.**

**Nor do I see, beggars, any world  
with gods,  
with Devils  
with Brahmas,  
with those shamans and brahmanss  
with devas and humans  
wherein is born anyone  
whose answer to this question  
could please the heart  
except the Getter-of-the-Getting,  
or a student of the Getter-of-the-Getting,  
or one who has heard it.**

**And what, beggars, is that curriculum  
which explains how the five diversions  
become ten?**

**Whatsoever inwardly directed desire for sense-pleasure there is beggars,  
that is a diversion.**

**Whatsoever outwardly directed desire for sense-pleasure there is,  
that is a diversion.**

**In this way the statement:  
'Sense-pleasure-desire is a diversion'  
can be explained as being twofold.**

**Whatsoever inwardly directed deviance there is beggars,  
that is a diversion.**

**Whatsoever outwardly directed deviance there is,  
that is a diversion.**

**In this way the statement:  
'Deviance is a diversion'  
can be explained as being twofold.**

**Whatsoever lazy ways there are beggars,  
those are a diversion.**

**Whatsoever inertia there is,  
that is a diversion.**

**In this way the statement:**

**'Lazy-inertia is a diversion'  
can be explained as being twofold.**

**Whatsoever anxieties there are beggars,  
those are a diversion.**

**Whatsoever agitation there is,  
that is a diversion.**

**In this way the statement:  
'Anxious agitation is a diversion'  
can be explained as being twofold.**

**Whatsoever inwardly directed vacillation there is beggars,  
that is a diversion.**

**Whatsoever outwardly directed vacillation there is,  
that is a diversion.**

**In this way the statement:  
'Vacillation is a diversion'  
can be explained as being twofold.**

**This, beggars, is that curriculum  
which curriculum explains  
how the five diversions  
become ten.**

**And what, beggars, is that curriculum which explains  
how the seven dimensions of awakening  
become fourteen?**

**Whatsoever inwardly directed mind there is beggars,  
that is the mind dimension of self-awakening.**

**Whatsoever outwardly directed mind there is,  
that is the mind dimension of self-awakening.**

**In this way the statement:  
'The mind dimensions of self-awakening'  
can be explained as being twofold.**

**Whatsoever inwardly directed wisdom,  
investigation,  
thorough examination,  
thorough remembrance,  
is met with  
that is the *Dhamma*-examination dimension of self-awakening.  
Whatsoever outwardly directed wisdom,**



investigation,  
thorough examination,  
thorough remembrance,  
is met with  
that is the *Dhamma*-examination dimension of self-awakening.

In this way the statement:

'The *Dhamma*-examination dimensions of self-awakening'  
can be explained as being twofold.

Whatsoever is bodily energy  
that is the energy dimension of self-awakening.

Whatsoever is mental energy  
that is the energy dimension of self-awakening.

In this way the statement:

'The energy dimensions of self-awakening'  
can be explained as being twofold.

Whatsoever is enthusiasm with thinking, with examination,  
that is the enthusiasm dimension of self-awakening.

Whatsoever is enthusiasm without thinking, without examination,  
that is the enthusiasm dimension of self-awakening.

In this way the statement:

'The enthusiasm dimensions of self-awakening'  
can be explained as being twofold.

Whatsoever is bodily impassivity  
that is the impassivity dimension of self-awakening.

Whatsoever is mental impassivity  
that is the impassivity dimension of self-awakening.

In this way the statement:

'The impassivity dimensions of self-awakening'  
can be explained as being twofold.

Whatsoever is serenity with thinking, with examination,  
that is the serenity dimension of self-awakening.

Whatsoever is serenity without thinking, without examination,  
that is the serenity dimension of self-awakening.

In this way the statement:

'The serenity dimensions of self-awakening'  
can be explained as being twofold.

Whatsoever inwardly directed detachment there is beggars,

**that is the detachment dimension of self-awakening.**

**Whatsoever outwardly directed detachment there is,  
that is the detachment dimension of self-awakening.**

**In this way the statement:**

**'The detachment dimensions of self-awakening'  
can be explained as being twofold.**

**This, beggars, is that curriculum  
which curriculum explains  
how the seven dimensions of self-awakening  
become fourteen.**

**This, beggars, is that curriculum  
which curriculum explains  
how the five diversions  
become ten,  
how the seven dimensions of self-awakening  
become fourteen."**

**SN 5.46.52**

**Once upon a time Bhagava, came revisiting the Kosalans  
at Sālā,  
a Brahmin village.**

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

**"To whomsoever, beggars,  
are beggars that are novices,  
lately come to this Doctrine and Discipline,  
such beggars, beggars,  
should be instructed in,  
should be invested with,  
should be repeatedly established in  
making to live the four settings-up of mind.**

**And how, beggars,  
are beggars that are novices,  
lately come to this Doctrine and Discipline,  
to be instructed in,  
to be invested with,  
to be repeatedly established in  
making to live the four settings-up of mind?**

**Saying:**

**'Come then, friends! live in the body  
overseeing the body,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
knowing body as it is.**

**Live in sense experience  
overseeing sense experience,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
knowing sense experience as it is.**

**Live in the heart  
overseeing the heart,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
knowing the heart as it is.**

**Live in the *Dhamma*  
overseeing the *Dhamma*,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
knowing the *Dhamma* as it is.**

**Those too friends,  
who are beggars who are learners,  
a little developed in mind,**

living set on nothing less  
than devotion to peace  
these also live in the body  
overseeing the body,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
for the thorough comprehension of body.

They too live in sense experience  
overseeing sense experience,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
for the thorough comprehension of sense experience.

They too live in the heart  
overseeing the heart,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
for the thorough comprehension of the heart.

They too live in the *Dhamma*  
overseeing the *Dhamma*,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
for the thorough comprehension of *Dhamma*.

Those too friends, who are beggars,

who are Arahants,  
who having destroyed the corrupting influences,  
are fulfilled,  
with duty's doing done,  
having laid low the load,  
plated the supreme,  
thoroughly destroyed the existence of the yokes to rebirth,  
highest-omniscience-freed  
these also live in the body  
overseeing the body,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
disconnected from body.

They too live in sense experience  
overseeing sense experience,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
disconnected from sense experience.

They too live in the heart  
overseeing the heart,  
ardent,  
self-aware,  
living at one,  
glad-hearted,  
serene,  
single-minded,  
disconnected from the heart.

They too live in the *Dhamma*  
overseeing the *Dhamma*,  
ardent,  
self-aware,

living at one,  
glad-hearted,  
serene,  
single-minded,  
disconnected from the *Dhamma*.'

To whomsoever, beggars,  
are beggars that are novices,  
lately come to this Doctrine and Discipline,  
such beggars, beggars,  
should thus be instructed in,  
should thus be invested with,  
should thus be repeatedly established in  
making to live the four settings-up of mind."

SN 5.47.4

Once upon a time Bhagava,  
Sāvattthī-town revisiting,  
Anāthapiṇḍika's Jeta-forest park.

There then the elder Ānanda,  
at an early hour,  
taking up bowl and robes,  
approached a certain sisters' retreat  
and drew near;  
having drawn near,  
sat on the wisdom-seat.

There then a large number of sisters  
approached the elder Ānanda  
and drew near  
having drawn near,  
took seats to one side  
sitting to one side,  
one sister said to the elder Ānanda:

"Here, Bhante Ānanda, a large number of sisters  
are living,  
having got by heart the four settings-up of mind,  
in a progressively more excellently-refined self-awareness."

"So it goes, sister!

So it goes!

Whomsoever it may be, sister,  
bhikkhu or bhikkhunī,  
living,  
having got by heart the four settings-up of mind —  
of such  
a progressively more excellently-refined self-awareness  
is to be expected."

After that then the elder Ānanda,  
having instructed,  
convinced,  
invigorated,  
and pleased those sisters  
with a discourse on *Dhamma*,  
rose from his seat and departed.

Then after that the elder Ānanda,  
having gone on his beggar's rounds in Sāvatti,  
having eaten his meal,  
approached the Lucky Man and drew near.

Having drawn near,  
having exchanged greetings,  
he took a seat to one side.

Seated to one side then,  
the elder Ānanda said this to the Lucky Man:

"Here Bhante, I, at an early hour,  
taking up bowl and robes,  
approached a certain sisters' retreat  
and drew near;  
having drawn near,  
sat on the wisdom-seat.

There then a large number of sisters  
approached me  
and drew near  
having drawn near,  
took seats to one side  
sitting to one side,  
one sister said:

'Here, Bhante Ānanda, a large number of sisters  
are living,

having got by heart the four settings-up of mind,  
in a progressively more excellently refined self-awareness.'

'So it goes, sister!' I said,

'So it goes!

Whomsoever it may be, sister,

bhikkhu or bhikkhunī,

living,

having got by heart the four settings-up of mind —  
of such

a progressively more excellently-refined self-awareness  
is to be expected.'

"So it goes Ānanda!

So it goes!

Whomsoever it may be, Ānanda,

bhikkhu or bhikkhunī,

living,

having got by heart the four settings-up of mind —  
of such

a progressively more excellently-refined self-awareness  
is to be expected.

Of what do these four consist?

Here Ānanda, a beggar living in body

oversees body

ardent,

self-aware,

recollected,

disciplining worldly covetousness and depression.

In such a one, living in body overseeing body,

prompted by body or

arising from body,

passions of the heart or

sluggish externals

distract the heart.

Then, Ānanda, that beggar should set his heart

on the track of some happy state.

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.



**Enthusiastic in mind the body becomes impassive.**

**Impassive in body happiness is experienced.**

**Happy at heart one is serene.**

**He then determines:**

**'Such as was the attainment of heart to which I aspired,  
such attainment has been produced in me.**

**In that case, it is now time to withdraw!'**

**And thus he withdraws  
and does not think  
and does not ponder.**

**Understanding:**

**'Without thinking,  
without pondering,  
internally recollected,  
I am happy.'**

**Again Ānanda, and deeper than that,  
a beggar living in sense experience  
oversees sense experience  
ardent,  
self-aware,  
recollected,  
disciplining worldly covetousness and depression.**

**In such a one, living in sense experience overseeing sense experience,  
prompted by sense experience or  
arising from body,  
passions of the heart or  
sluggish externals  
distract the heart.**

**Then, Ānanda, that beggar should set his heart  
on the track of some happy state.**

**In the heart set on the track of some happy state joy is born.**

**With enjoyment enthusiasm is born.**

**Enthusiastic in mind the body becomes impassive.**

**Impassive in body happiness is experienced.**

**Happy at heart one is serene.**

**He then determines:**

**'Such as was the attainment of heart to which I aspired,  
such attainment has been produced in me.**

**In that case, it is now time to withdraw!'**

**And thus he withdraws  
and does not think  
and does not ponder.**

**Understanding:**

**'Without thinking,  
without pondering,  
internally recollected,  
I am happy.'**

**Again Ānanda, and deeper than that,  
a beggar living in the heart  
oversees the heart  
ardent,  
self-aware,  
recollected,  
disciplining worldly covetousness and depression.**

**In such a one, living in the heart overseeing the heart,  
prompted by the heart or  
arising from body,  
passions of the heart or  
sluggish externals  
distract the heart.**

**Then, Ānanda, that beggar should set his heart  
on the track of some happy state.**

**In the heart set on the track of some happy state joy is born.**

**With enjoyment enthusiasm is born.**

**Enthusiastic in mind the body becomes impassive.**

**Impassive in body happiness is experienced.**

**Happy at heart one is serene.**

**He then determines:**

**'Such as was the attainment of heart to which I aspired,  
such attainment has been produced in me.**

**In that case, it is now time to withdraw!'**

**And thus he withdraws**

and does not think  
and does not ponder.

Understanding:

'Without thinking,  
without pondering,  
internally recollected,  
I am happy.'

Again Ānanda, and deeper than that,  
a beggar living in the *Dhamma*  
oversees the *Dhamma*  
ardent,  
self-aware,  
recollected,  
disciplining worldly covetousness and depression.

In such a one, living in the *Dhamma* overseeing the *Dhamma*,  
prompted by things or  
arising from body,  
passions of the heart or  
sluggish externals  
distract the heart.

Then, Ānanda, that beggar should set his heart  
on the track of some happy state.

In the heart set on the track of some happy state joy is born.

With enjoyment enthusiasm is born.

Enthusiastic in mind the body becomes impassive.

Impassive in body happiness is experienced.

Happy at heart one is serene.

He then determines:

'Such as was the attainment of heart to which I aspired,  
such attainment has been produced in me.

In that case, it is now time to withdraw!'

And thus he withdraws  
and does not think  
and does not ponder.

Understanding:

'Without thinking,

without pondering,  
internally recollected,  
I am happy.'

This far Ānanda is having developed intent.

And what, Ānanda, is having developed no intent?

A beggar's heart not being intent on externals, Ānanda,  
he understands:

'My heart is not intent on externals.'

He understands:

'Not hung-up on "before" and/or "after",  
without intent,  
freedom is attained.'

He understands:

'Living in body overseeing body,  
ardent,  
self-aware,  
recollected,  
I am happy.'

A beggar's heart not being intent on externals, Ānanda,  
he understands:

'My heart is not intent on externals.'

He understands:

'Not hung-up on "before" and/or "after",  
without intent,  
freedom is attained.'

He understands:

'Living in sense experience overseeing sense experience,  
ardent,  
self-aware,  
recollected,  
I am happy.

A beggar's heart not being intent on externals, Ānanda,  
he understands:

'My heart is not intent on externals.'

He understands:

'Not hung-up on "before" and/or "after",

without intent,  
freedom is attained.'

He understands:

'Living in the heart overseeing the heart,  
ardent,  
self-aware,  
recollected,  
I am happy.'

A beggar's heart not being intent on externals, Ānanda,  
he understands:

'My heart is not intent on externals.'

He understands:

'Not hung-up on "before" and/or "after",  
without intent,  
freedom is attained.'

He understands:

'Living in the *Dhamma* overseeing things,  
ardent,  
self-aware,  
recollected,  
I am happy.

This, Ānanda, is having developed no intent.

This then, Ānanda is my dissertation on developing intent  
and on developing no intent.

That, Ānanda, which the master should do for his students,  
that which is useful,  
out of kindness,  
fueled by kindness —  
that have I done for you.

Here, Ānanda, are the roots of trees,  
here are empty places  
set up knowledge Ānanda,  
be not careless,  
be not remorseful hereafter.

This is our instruction to you."

This is what the Lucky Man said.

**Inspired, the elder Ānanda delighted in the words of the Lucky Man.**

**SN 5.47.10**

**There then Old Man Sāriputta approached The Lucky Man and drew near.**

**Having drawn near and given salutation,  
he took a seat to one side.**

**Seated to one side then,  
Old Man Sāriputta said this to the Lucky Man:**

**"'A Great Man, a Great Man!'" Bhante,  
is what they say.**

**Now then, what is it, Bhante,  
that constitutes a Great Man?"**

**"A being freed in heart  
is what I, Sāriputta, call a Great Man.**

**A being not freed in heart  
is not called 'a Great Man'.**

**And being free in heart how, Sāriputta?**

**Here, Sāriputta,  
a beggar lives in body overseeing body  
ardent,  
self-aware,  
recollected,  
he disciplines worldly ambitions and disappointments.**

**So living in the body overseeing the body  
the heart is lust-free,  
released  
unassailed by corrupting influences.**

**Lives in sensation overseeing sensation  
ardent,  
self-aware,  
recollected,  
he disciplines worldly ambitions and disappointments.**

**So living in sensation overseeing sensation  
the heart is lust-free,  
released  
unassailed by corrupting influences.**

Lives in the heart overseeing the heart  
ardent,  
self-aware,  
recollected,  
he disciplines worldly ambitions and disappointments.

So living in the heart overseeing the heart  
the heart is lust-free,  
released  
unassailed by corrupting influences.

Lives in the *Dhamma* overseeing the *Dhamma*  
ardent,  
self-aware,  
recollected,  
he disciplines worldly ambitions and disappointments.

So living in the *Dhamma* overseeing the *Dhamma*  
the heart is lust-free,  
released  
unassailed by corrupting influences.

This being freed in heart, then, Sāriputta  
is what I call 'a Great Man'.

A being not freed in heart  
is not called 'a Great Man'."

SN 5.47.11

"Recollected, beggars,  
comprehending,  
this is how a beggar should live.

This is my advice to you.

And how, beggars, is a beggar recollected?

Here, beggars, a beggar,  
lives in the body overseeing the body,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.

Here, beggars, a beggar,  
lives in sense-experience overseeing sense-experience,  
ardent,

comprehending,  
minding,  
removing worldly wants and disappointments.

Here, beggars, a beggar,  
lives in the heart overseeing mental states,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.

Here, beggars, a beggar,  
lives in the *Dhamma* overseeing the *Dhamma*,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.

And how, beggars,  
does a beggar live comprehending?

Here beggars, a beggar  
sees sense-experiences as they arise,  
sees their manifestation,  
sees their settling down.

Here beggars, a beggar  
sees thoughts as they arise,  
sees their manifestation,  
sees their settling down.

Here beggars, a beggar  
sees perceptions as they arise,  
sees their manifestation,  
sees their settling down.

Recollected, beggars,  
comprehending,  
this is how a beggar should live.

This is my advice to you."

SN 5.47.35

"Four, beggars, are the settings-up of Mind.  
What four?

Here, beggars, a beggar,



**lives in the body overseeing the body,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the body overseeing the body  
he lets go of wishing.**

**Wishing having been let go  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in sensation overseeing sensations,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in sensation overseeing sensations  
he lets go of wishing.**

**Wishing having been let go  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in the heart overseeing mental states,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the heart overseeing mental states  
he lets go of wishing.**

**Wishing having been let go  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in the *Dhamma* overseeing the *Dhamma*,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the *Dhamma* overseeing the *Dhamma*  
he lets go of wishing.**

**Wishing having been let go  
he has made real the deathless.**

**These, beggars, are the four settings-up of mind."**

**SN 5.47.37**

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"Four, beggars, are the settings-up of Mind.**

**What four?**

**Here, beggars, a beggar,  
lives in the body overseeing the body,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the body overseeing the body  
he has encyclopedic knowledge of body.**

**Having encyclopedic knowledge of body  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in sensation overseeing sensations,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in sensation overseeing sensation  
he has encyclopedic knowledge of sensation.**

**Having encyclopedic knowledge of sensation  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in the heart overseeing mental states,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the heart overseeing mental states  
he has encyclopedic knowledge of mental states.  
Having encyclopedic knowledge of mental states  
he has made real the deathless.**

**Here, beggars, a beggar,  
lives in the *Dhamma* overseeing the *Dhamma*,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**As he lives in the *Dhamma* overseeing the *Dhamma*  
he has encyclopedic knowledge of the *Dhamma*.  
Having encyclopedic knowledge of the *Dhamma*  
he has made real the deathless.**

**These, beggars, are the four settings-up of mind."**

SN 5.47.38

**There then The Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding, "Bhante!"  
the Lucky Man said:**

**"Four, beggars, are the settings-up of mind  
for living steadfast in heart.**

**Let not the deathless pass you passed.**

**What four?**

**Here, beggars, a beggar,  
lives in the body overseeing the body,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

**Here, beggars, a beggar,  
lives in sensation overseeing sensations,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.**

Here, beggars, a beggar,  
lives in the heart overseeing mental states,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.

Here, beggars, a beggar,  
lives in the *Dhamma* overseeing the *Dhamma*,  
ardent,  
comprehending,  
minding,  
removing worldly wants and disappointments.

These four, beggars,  
are the settings-up of mind  
for living steadfast in heart.

Let not the deathless pass you passed."

SN 5.47.41

"I will describe for you  
arising and settling down  
in the four settings-up of Mind, beggars.

Listen well!

And what, beggars,  
is the arising of body?

Food arising,  
body arises.

Food ending,  
body settles down.

And what, beggars,  
is the arising of sensation?

Contact arising,  
sensation arises.

Contact ending,  
sensation settles down.

And what, beggars,  
is the arising of heart?

Identified forms arising,

heart arises.

Identified forms ending,  
heart settles down.

And what, beggars,  
is the arising of *Dhamma*.

Mind-study arising,  
*Dhamma* arises.

Mind-study ending,  
*Dhamma* settles down."

SN 5.47.42

"There are, beggars,  
these five forces.

What five?

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

And how, beggars,  
may one see  
the force of faith?

In the four dimensions of Streamwinning.

That is how one may see  
the force of faith.

And how, beggars,  
may one see  
the force of energy?

In the four consummate efforts.

That is how one may see  
the force of energy.

And how, beggars,  
may one see  
the force of mind?

In the four settings-up of mind.

That is how one may see

**the force of mind.**

**And how, beggars,  
may one see  
the force of serenity?**

**In the four knowings.**

**That is how one may see  
the force of serenity.**

**And how, beggars,  
may one see  
the force of wisdom?**

**In the Four Aristocrats of Truths.**

**That is how one may see  
the force of wisdom.**

**These then, beggars,  
are how to view the five forces."**

**SN 5.48.8**

**"There are, beggars,  
these five forces.**

**What five?**

**Pain's force,  
miseries's force,  
pleasure's force,  
ease's force,  
detachment's force.**

**There are then, beggars,  
these five forces.**

**Here, beggars,  
to a beggar living carefully,  
ardent,  
in control,  
there appears the experience of pain's force.**

**He thus understands:**

**'I am now experiencing pain's force;  
and that it has identifying signs,  
it had beginnings,  
it was own-made,**

**it had pre-conditions.**

**And that without identifying signs,  
without beginnings,  
without being own-made,  
without pre-conditions —  
pain's force should come to be,  
does not stand up against the obvious.'**

**Such a one understands pain's force,  
understands the arising to itself of pain's force,  
and understands the ending of pain's force.**

**But also to be understood  
is whatever effects  
the cessation without remainder  
of pain's force.**

**And what effects the cessation without remainder of pain's force?**

**Here beggars, in a beggar,  
separating himself from sense pleasures,  
separating himself from unskillful things,  
with thought,  
with pondering of isolation-born enthusiastic pleasure,  
there arises and abides the first knowing.**

**It is here that is effected  
the cessation without remainder  
of pain's force.**

**This beggar, beggars, is called:**

**'A beggar who knows the end of pain's force,  
one who has got his heart under control.'**

**Here, beggars,  
to a beggar living carefully,  
ardent,  
in control,  
there appears the experience of miseries's force.**

**He thus understands:**

**'I am now experiencing miseries's force;  
and that it has identifying signs,  
it had beginnings,  
it was own-made,**

it had pre-conditions.

And that without identifying signs,  
without beginnings,  
without being own-made,  
without pre-conditions —  
miseries's force should come to be,  
does not stand up against the obvious.'

Such a one understands miseries's force,  
understands the arising to itself of miseries's force,  
and understands the ending of miseries's force.

But also to be understood  
is whatever effects  
the cessation without remainder  
of miseries's force.

And what effects  
the cessation without remainder  
of miseries's force?

Here beggars, in a beggar,  
thinking and pondering subsiding,  
internally pacified,  
whole-hearted single-minded,  
without thinking,  
without pondering  
serenity-born enthusiastic pleasure,  
there arises and abides the second knowing.

It is here that is effected  
the cessation without remainder  
of miseries's force.

This beggar, beggars, is called:

'A beggar with knowledge  
of the end of miseries's force,  
one who has got his heart under control.'

Here, beggars,  
to a beggar living carefully,  
ardent,  
in control,  
there appears the experience  
of pleasure's force.



**He thus understands:**

**'I am now experiencing pleasure's force;  
and that it has identifying signs,  
it had beginnings,  
it was own-made,  
it had pre-conditions.**

**And that without identifying signs,  
without beginnings,  
without being own-made,  
without pre-conditions —  
pleasure's force should come to be,  
does not stand up against the obvious.'**

**Such a one understands pleasure's force,  
understands the arising to itself of pleasure's force,  
and understands the ending of pleasure's force.**

**But also to be understood  
is whatever effects  
the cessation without remainder  
of pleasure's force.**

**And what effects  
the cessation without remainder  
of pleasure's force?**

**Here beggars, in a beggar,  
indifferent towards enthusiasm,  
and living detached,  
recollected,  
self-aware,  
and experiencing bodily pleasure  
such as is spoken of by the aristocrats thus:**

**'Detached, recollected he lives pleasantly.'**

**there arises and abides  
the third knowing.**

**It is here that is effected  
the cessation without remainder  
of pleasure's force.**

**This beggar, beggars,  
is called:**

**'A beggar with knowledge  
of the end of pleasure's force,  
one who has got his heart under control.'**

**Here, beggars,  
to a beggar living carefully,  
ardent,  
in control,  
there appears the experience  
of ease's force.**

**He thus understands:**

**'I am now experiencing ease's force;  
and that it has identifying signs,  
it had beginnings,  
it was own-made,  
it had pre-conditions.**

**And that without identifying signs,  
without beginnings,  
without being own-made,  
without pre-conditions —  
ease's force should come to be,  
does not stand up against the obvious.'**

**Such a one understands ease's force,  
understands the arising to itself of ease's force,  
and understands the ending of ease's force.**

**But also to be understood  
is whatever effects  
the cessation without remainder  
of ease's force.**

**And what effects  
the cessation without remainder  
of ease's force?**

**Here beggars, in a beggar,  
who has let go of pleasures,  
who has let go of pain,  
previous ease and misery finding their own way home,  
without pain,  
without pleasure,  
his detached-mind-thoroughly purified,**

there arises and abides  
the fourth knowing.

It is here that is effected  
the cessation without remainder  
of ease's force.

This beggar, beggars, is called:

'A beggar with knowledge  
of the end of ease's force,  
one who has got his heart under control.'

Here, beggars,  
to a beggar living carefully,  
ardent,  
in control,  
there appears the experience  
of detachment's force.

He thus understands:

'I am now experiencing detachment's force;  
and that it has identifying signs,  
it had beginnings,  
it was own-made,  
it had pre-conditions.

And that without identifying signs,  
without beginnings,  
without being own-made,  
without pre-conditions —  
detachment's force should come to be,  
does not stand up against the obvious.'

Such a one understands detachment's force,  
understands the arising to itself of detachment's force,  
and understands the ending of detachment's force.

But also to be understood  
is whatever effects  
the cessation without remainder  
of detachment's force.

And what effects  
the cessation without remainder  
of detachment's force?

Here beggars, in a beggar,  
passing entirely beyond the Realm of Neither-Perception-Nor-Non-  
Perception,  
there arises and abides  
the ending of sense-perception and sense-experience.

It is here that is effected  
the cessation without remainder  
of detachment's force.

This beggar, beggars, is called:

'A beggar with knowledge of the end of detachment's force,  
one who has got his heart under control.'

SN 5.48.40

Once upon a time Bhagava,  
Sāvatthī-town revisiting  
Eastern Park,  
the mansion of Migara's Mother.

There then Uṇṇābha the Brahmain approached the Lucky Man.

Having approached he drew near.

Having drawn near he exchanged greetings with the Lucky Man.

Having exchanged greetings he took a seat to one side.

Seated to one side then,  
Uṇṇābha the Brahmain said this  
to the Lucky Man:

"There are these five forces, good Gotama,  
diverse in scope,  
diverse in pasturage,  
not brought to life by one-another's scope or pasturage.

What five?

The eye-force,  
the ear-force,  
the nose-force,  
the tongue-force,  
the body-force.

These are the five forces.

Now then good Gotama, of these five forces,  
diverse in scope,

diverse in pasturage,  
not brought to life by one-another's scope or pasturage,  
what is the home,  
and seated in what  
is the bringing to life  
of their scope and pasturage?"

"There are these five forces, Brahmin,  
diverse in scope,  
diverse in pasturage,  
not brought to life by one-another's scope or pasturage.

What five?

The eye-force,  
the ear-force,  
the nose-force,  
the tongue-force,  
the body-force.

These are the five forces.

Now then Brahmin, of these five forces,  
diverse in scope,  
diverse in pasturage,  
not brought to life by one-another's scope or pasturage,  
mind is the home,  
and seated in mind  
is the bringing to life  
of their scope and pasturage."

"Then further, good Gotama,  
of mind,  
what is the home,  
and seated in what  
is the bringing to life  
of its scope and pasturage?"

"Of mind, Brahmin,  
memory is the home,  
and seated in memory  
is the bringing to life  
of its scope and pasturage."

"Then further, good Gotama,  
of memory,

what is the home,  
and seated in what  
is the bringing to life  
of its scope and pasturage?"

"Of memory, Brahmin,  
freedom is the home,  
and seated in freedom  
is the bringing to life  
of its scope and pasturage."

"Then further, good Gotama,  
of freedom,  
what is the home,  
and seated in what  
is the bringing to life  
of its scope and pasturage?"

"Of freedom, Brahmin,  
*Nibbāna* is the home,  
and seated in *Nibbāna*  
is the bringing to life  
of its scope and pasturage."

"Then further, good Gotama,  
of *Nibbāna*,  
what is the home,  
and seated in what  
is the bringing to life  
of its scope and pasturage?"

"Out of bounds, Brahmin,  
is this question.

Not to be had  
is the encompassing of this question.

It is for plunging into *Nibbāna*, Brahmin,  
that the godly life is lived  
*Nibbāna* is its destination,  
*Nibbāna* is its culmination."

At that then, Brahmin Uṇṇābha  
thrilled and rejoicing in the words of the Lucky Man,  
rose from his seat and departed  
keeping the Lucky Man to his right side.

**There then,  
not long after the departure of the Brahmin Uṇṇābha,  
the Lucky Man addressed the beggars:**

**"Given such as a house, beggars,  
or a room in a house,  
facing the newly risen sun at sunrise,  
a window,  
on what body would a sun-ray alight?"**

**"Upon the western wall, Bhante."**

**"Even so, beggars,  
the Brahmin Uṇṇābha has lit upon  
a faith in the *Tathāgata*,  
that has taken root,  
strongly established itself,  
not to be confused,  
by shaman  
or Brahmin  
or god  
or Devil  
or Brahma,  
or anyone in the world.**

**Should it come time for the Brahmin Uṇṇābha  
to make an end, beggars,  
there is no yoke to rebirth,  
yoked to which yoke to rebirth  
the Brahmin Uṇṇābha would come again to this world."**

SN 5.48.42

**"Now then beggars,  
is there a force,  
developed,  
made a big thing,  
whereby a beggar could destroy the corrupting influences  
and declare final knowledge:**

**'Left behind is rebirth,  
lived is the godly life,  
done is duty's doing,  
no further is there being thus'n-or-such'n.'?"**

**"For us Bhante,**

things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.

It would be good, Bhante,  
if further explanation of this point  
were given by the Lucky Man.

That which is said by the Lucky Man  
will be held in memory by the beggars."

"Then give ear, beggars.

Pay good attention!

I will speak!"

Then, the beggars saying "Even so, Bhante!" in response,  
the Lucky Man said this to them:

"With one force, beggars,  
developed,  
made a big thing,  
a beggar could destroy the corrupting influences  
and declare final knowledge:

'Left behind is rebirth,  
lived is the godly life,  
done is duty's doing,  
no further is there being thus'n-or-such'n.'

With what one force?

The force of wisdom.

In the wise student of the Aristocrats, beggars,  
the establishment of faith follows naturally,  
the establishment of energy follows naturally,  
the establishment of mind follows naturally,  
the establishment of serenity follows naturally.

With this one force, beggars,  
developed,  
made a big thing,  
a beggar could destroy the corrupting influences  
and declare final knowledge:

'Left behind is rebirth,  
lived is the godly life,  
done is duty's doing,



**no further is there being thus'n-or-such'n.'"**

SN 5.48.45

**Once upon a time Bhagava,  
Sāvatthi-town revisiting,  
Anāthapiṇḍika's Jeta-forest park.**

**"Four, beggars, are the power-paths  
which developed,  
made a big thing of,  
conduce to leading to  
beyond the not beyond.**

**What four?**

**Here beggars,  
a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars  
are the four power-paths  
which developed,  
made a big thing of,  
conduce to leading one from here to  
beyond the not beyond."**

SN 5.51.1

**"Whoever, beggars,  
fails to undertake the four power-paths,  
also fails to undertake  
the Aristocratic Way  
to the consummate destruction of pain.**

**Whoever, beggars,  
undertakes the four power-paths,  
also undertakes  
the Aristocratic Way**

**to the consummate destruction of pain.**

**What four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars,  
are the four power paths,  
which failing to undertake  
are also the failure to undertake  
the Aristocratic Way  
to the consummate destruction of pain.**

**These then, beggars,  
are the four power paths,  
which undertaking  
are also the undertaking of  
the Aristocratic Way  
to the consummate destruction of pain."**

**SN 5.51.2**

**"Four, beggars,  
are the onward-leading Aristocratic power-paths  
which developed,  
made a big thing of,  
lead on the practitioner thereof  
to the consummate destruction of pain.**

**What four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars  
are the four onward-leading Aristocratic power-paths  
which developed,  
made a big thing of,  
lead on the practitioner thereof  
to the consummate destruction of pain."**

SN 5.51.3

**"Four, beggars, are the power-paths  
which developed,  
made a big thing of,  
evolve into utter weariness,  
dispassion,  
ending,  
tranquillity,  
higher knowledge,  
self-awakening,  
*Nibbāna*.**

**What four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars are the four power-paths  
which developed,  
made a big thing of,  
evolve into utter weariness,  
dispassion,  
ending,  
tranquillity,  
higher knowledge,  
self-awakening,**

**"Whatever shaman or brahman, beggars,  
in past times,  
successfully ranged over the paths of power,  
all such did so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
in future time,  
will successfully range over the paths of power,  
all such will do so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
here now,  
successfully range over the paths of power,  
all such do so  
having developed and made a big thing of  
the four power-paths.**

**Which four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**Whatever shaman or brahman, beggars,  
in past times,  
successfully ranged over the paths of power,  
all such did so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
in future time,**

**will successfully range over the paths of power,  
all such will do so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
here now,  
successfully range over the paths of power,  
all such do so  
having developed and made a big thing of  
the four power-paths."**

**SN 5.51.5**

**"Whatever shaman or brahman, beggars,  
in past times,  
mastered power,  
all such did so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
in future time,  
will master power,  
all such will do so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
here now,  
has mastered power,  
all such did so  
having developed and made a big thing of  
the four power-paths.**

**Which four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path**

**that is investigation-serenity-connected-exertion-own-making.**

**Whatever shaman or brahman, beggars,  
in past times,  
mastered power,  
all such did so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
in future time,  
will master power,  
all such will do so  
developing and making a big thing of  
the four power-paths.**

**Whatever shaman or brahman, beggars,  
here now,  
has mastered power,  
all such did so  
having developed and made a big thing of  
the four power-paths."**

**SN 5.51.6**

**"Whatever beggars, beggars,  
in past times,  
having realized higher knowledge for themselves  
destroyed the corrupting influences,  
without the corrupting influences,  
entered into and made a habitat of  
freedom of heart,  
freedom of wisdom,  
in this seen thing,  
all such did so developing and making a big thing of  
the four power-paths.**

**Whatever beggars, beggars,  
in future time,  
will realize higher knowledge for themselves,  
and destroy the corrupting influences,  
and without the corrupting influences  
will enter into and make a habitat of  
freedom of heart,**

**freedom of wisdom,  
in this seen thing,  
all such will do so developing and making a big thing of  
the four power-paths.**

**Whatever beggars, beggars,  
here now,  
having realized higher knowledge for themselves  
have destroyed the corrupting influences,  
and without the corrupting influences  
enter into and make a habitat of  
freedom of heart,  
freedom of wisdom,  
in this seen thing,  
all such do so having developed and made a big thing of  
the four power-paths.**

**Which four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**Whatever beggars, beggars,  
in past times,  
having realized higher knowledge for themselves  
destroyed the corrupting influences,  
without the corrupting influences  
entered into and made a habitat of  
freedom of heart,  
freedom of wisdom,  
in this seen thing,  
all such did so developing and making a big thing of  
the four power-paths.**

**Whatever beggars, beggars,  
in future time,  
will realize higher knowledge for themselves**

and destroy the corrupting influences,  
and without the corrupting influences  
will enter into and make a habitat of  
freedom of heart,  
freedom of wisdom,  
in this seen thing,  
all such will do so developing and making a big thing of  
the four power-paths.

Whatever beggars, beggars,  
here now,  
having realized higher knowledge for themselves  
have destroyed the corrupting influences,  
and without the corrupting influences  
enter into and make a habitat of  
freedom of heart,  
freedom of wisdom,  
in this seen thing,  
all such do so having developed and made a big thing of  
the four power-paths."

SN 5.51.7

Four, beggars, are power paths.

What four?

Here beggars,  
a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making.

Develops the power-path  
that is energy-serenity-connected-exertion-own-making.

Develops the power-path  
that is heart-serenity-connected-exertion-own-making.

Develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

These then, beggars, are the four power paths.

It is through having developed  
and made a big thing of  
these four power paths, beggars,  
that the *Tathāgata* has come to be known as  
'Worthy,



## **The Number-one-self-awakened-one.'**

SN 5.51.8

**Four, beggars, are power paths.**

**What four?**

**Here beggars,**

**a beggar develops the power-path**

**that is wish-serenity-connected-exertion-own-making.**

**Develops the power-path**

**that is energy-serenity-connected-exertion-own-making.**

**Develops the power-path**

**that is heart-serenity-connected-exertion-own-making.**

**Develops the power-path**

**that is investigation-serenity-connected-exertion-own-making.**

**These then, beggars, are the four power paths.**

**It is through having developed**

**and made a big thing**

**of these four power paths, beggars,**

**that the *Tathāgata* has come to be known as**

**'Worthy, the Number-one-self-awakened-one.'**

**At the thought, beggars,**

**'This is the power-path that is**

**wish-serenity-connected-exertion-own-making,'**

**of previously unheard things**

**sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then later at this thought:**

**'This wish-serenity-connected-exertion-own-making power-path**

**must be made to be,'**

**of previously unheard things**

**sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then further, at the thought,  
'This wish-serenity-connected-exertion-own-making power-path  
has been made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**At the thought, beggars,  
'This is the power-path that is  
energy-serenity-connected-exertion-own-making,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then later at this thought:  
'This energy-serenity-connected-exertion-own-making power-path  
must be made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then further, at the thought,  
'This energy-serenity-connected-exertion-own-making power-path  
has been made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**At the thought, beggars,  
'This is the power-path that is  
heart-serenity-connected-exertion-own-making,'  
of previously unheard things**

**sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then later at this thought:**

**'This heart-serenity-connected-exertion-own-making power-path  
must be made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then further, at the thought,**

**'This heart-serenity-connected-exertion-own-making power-path  
has been made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**At the thought, beggars,**

**'This is the power-path that is  
investigation-serenity-connected-exertion-own-making,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then later at this thought:**

**'This investigation-serenity-connected-exertion-own-making power-path  
must be made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose.**

**Then further, at the thought,**

**'This investigation-serenity-connected-exertion-own-making power-path  
has been made to be,'  
of previously unheard things  
sight arose.**

**Knowledge arose.**

**Vision arose.**

**Light arose."**

**SN 5.51.9**

**Once upon a time, Bhagava,  
Vesali-land revisiting,  
Great Woods,  
Peaked-roof Hall.**

**There then The Lucky Man rising aforetime,  
taking up bowl and robes,  
entered Vesali to get food.**

**After returning from his beggar's rounds  
and eating his food  
he said this to the Elder Ānanda:**

**"Get for me, Ānanda, my sitting mat —  
I would spend the day  
near Capala Cetiya."**

**"Even so, Bhante,"  
the elder Ānanda said in response to Bhagava  
and getting The Lucky Man's sitting mat,  
he followed close behind.**

**Then Bhagava drew near to Capala Cetiya.**

**Having drawn near,  
he sat in a wisely selected seat.**

**The Elder Ānanda then,  
having given salutation,  
took a seat to one side.**

**Then Bhagava said this  
to the Elder Ānanda, so seated:**

**"How enjoyable, Ānanda, is Vesali!**

**How enjoyable is Udena Shrine!  
How enjoyable is Gotama Shrine!  
How enjoyable is Seven Mangoes Shrine!  
How enjoyable is Many Sons Shrine!  
How enjoyable is Sarandada Shrine!  
How enjoyable is Capala Shrine!**

**Whoever, Ānanda has well set going,  
taken a stand on,  
thoroughly constructed,  
developed,  
and made a big thing of  
the four power-paths  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should they so wish.**

**The *Tathāgata*, Ānanda,  
has well set going,  
taken a stand on,  
thoroughly constructed,  
developed,  
and made a big thing of  
the four power-paths.**

**The *Tathāgata*, Ānanda,  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should he so wish."**

**Then a second time,  
The Lucky Man said this to the Elder Ānanda:**

**"How enjoyable, Ānanda, is Vesali!  
How enjoyable is Udena Shrine!  
How enjoyable is Gotama Shrine!  
How enjoyable is Seven Mangoes Shrine!  
How enjoyable is Many Sons Shrine!  
How enjoyable is Sarandada Shrine!  
How enjoyable is Capala Shrine!**

**Whoever, Ānanda,  
has well set going,  
taken a stand on,  
thoroughly constructed,**

developed,  
and made a big thing of  
the four power-paths  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should they so wish.

The *Tathāgata*, Ānanda,  
has well set going,  
taken a stand on,  
thoroughly constructed,  
developed,  
and made a big thing of  
the four power-paths.

The *Tathāgata*, Ānanda,  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should he so wish."

Then a third time,  
The Lucky Man said this to the Elder Ānanda.

"How enjoyable, Ānanda, is Vesali!  
How enjoyable is Udena Shrine!  
How enjoyable is Gotama Shrine!  
How enjoyable is Seven Mangoes Shrine!  
How enjoyable is Many Sons Shrine!  
How enjoyable is Sarandada Shrine!  
How enjoyable is Capala Shrine!

Whoever, Ānanda,  
has well set going,  
taken a stand on,  
thoroughly constructed,  
developed,  
and made a big thing of  
the four power-paths  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should they so wish.

The *Tathāgata*, Ānanda,  
has well set going,  
taken a stand on,

thoroughly constructed,  
developed,  
and made a big thing of  
the four power-paths.

The *Tathāgata*, Ānanda,  
could stay on a *kappa*,  
or the remainder of a *kappa*,  
should he so wish."

There then,  
The Lucky Man spoke thus to the Elder Ānanda:  
"You may go now, Ānanda,  
and do that for which you think it serves the time."

"Even so, Bhante,"  
said the Elder Ānanda to The Lucky Man,  
whereupon, saluting  
and keeping The Lucky Man to his right side,  
he took a seat at the root of a certain tree  
not far off.

There then,  
around the time The Elder Ānanda departed,  
Mara, the Evil One  
drew near The Lucky Man.

Having drawn near,  
he said this to Bhagava:

"Take the ultimate release, venerable!

Sweet, Lucky Man,  
is the taking of ultimate release!

Now, venerable, is the time  
for the Lucky Man  
to take ultimate release!

For, venerable,  
the following statement was made  
by The Lucky Man:

'There will be no taking of ultimate release by me, Evil One,  
until my beggars  
are well-trained,  
accomplished hearers,

confident,  
having secured peace from the yoke;  
having heard much,  
are upholders of the *Dhamma*  
wisely reflecting  
the things that follow from *Dhamma*,  
correctly reflecting  
a carriage which follows from *Dhamma*;  
having become great teachers themselves,  
are well able to reveal,  
point out,  
impart wisdom;  
set forth,  
open up,  
analyze,  
and lay out *Dhamma*,  
expounding it in striking ways,  
thoroughly able to debate  
those of other *Dhammas*,  
issue by issue.'

And now, venerable,  
The Lucky Man's beggars  
are well-trained,  
accomplished hearers,  
confident,  
having secured peace from the yoke;  
having heard much,  
are upholders of the *Dhamma*  
wisely reflecting  
the things that follow from *Dhamma*,  
correctly reflecting  
a carriage which follows from *Dhamma*;  
having become great teachers themselves,  
are well able to reveal,  
point out,  
impart wisdom;  
set forth,  
open up,  
analyze,  
and lay out *Dhamma*,



**expounding it in striking ways,  
thoroughly able to debate  
those of other *Dhammas*,  
issue by issue.**

**Take the ultimate release, venerable!**

**Sweet, Lucky Man,  
is the taking of ultimate release!**

**Now, venerable,  
is the time for the Lucky Man  
to take ultimate release!**

**For, venerable,  
the following statement was made  
by The Lucky Man:**

**'There will be no taking of ultimate release by me, Evil One,  
until my female beggars  
are well-trained,  
accomplished hearers,  
confident,  
having secured peace from the yoke;  
having heard much,  
are upholders of the *Dhamma*  
wisely reflecting  
the things that follow from *Dhamma*,  
correctly reflecting  
a carriage which follows from *Dhamma*;  
having become great teachers themselves,  
are well able to reveal,  
point out,  
impart wisdom;  
set forth,  
open up,  
analyze,  
and lay out *Dhamma*,  
expounding it in striking ways,  
thoroughly able to debate  
those of other *Dhammas*,  
issue by issue.'**

**Take the ultimate release, venerable!**

**Sweet, Lucky Man, is the taking of ultimate release!**

**Now, venerable, is the time for the Lucky Man to take ultimate release!**

**For, venerable,**

**the following statement was made by The Lucky Man:**

**'There will be no taking of ultimate release by me, Evil One,  
until my lay followers  
are well-trained,  
accomplished hearers,  
confident,  
having secured peace from the yoke;  
having heard much,  
are upholders of the *Dhamma*  
wisely reflecting  
the things that follow from *Dhamma*,  
correctly reflecting  
a carriage which follows from *Dhamma*;  
having become great teachers themselves,  
are well able to reveal,  
point out,  
impart wisdom;  
set forth,  
open up,  
analyze,  
and lay out *Dhamma*,  
expounding it in striking ways,  
thoroughly able to debate  
those of other *Dhammas*,  
issue by issue.'**

**Take the ultimate release, venerable!**

**Sweet, Lucky Man,**

**is the taking of ultimate release!**

**Now, venerable, is the time**

**for the Lucky Man to take ultimate release!**

**For, venerable,**

**the following statement was made by The Lucky Man:**

**'There will be no taking of ultimate release by me, Evil One,  
until this best of lives  
has become powerful,**

prosperous and wide-spread,  
popular, grown great,  
well-known among gods and men.'

And now, venerable, The Lucky Man's best of lives  
has become powerful,  
prosperous and wide-spread,  
popular, grown great,  
well-known among gods and men.

Take the ultimate release, venerable!

Sweet, Lucky Man,  
is the taking of ultimate release!

Now, venerable, is the time  
for the Lucky Man to take ultimate release!"

This said, The Lucky Man said this to Mara, The Evil One:

"Take it easy, Evil One.

It will not be long  
before the *Tathāgata* takes the ultimate release.

At the end of three months  
the *Tathāgata* will have ultimate release."

Thus it was then  
that at Capala Shrine,  
recollected,  
self-aware,  
The Lucky Man released  
all ways of own-making.

And when The Lucky Man  
released all ways of own-making  
there came a great earthquake  
— terrifying, hair-raising —  
thunder,  
lightning and  
shaking.

There then The Lucky Man  
seeing through to the significance,  
at that time gave utterance  
to this inspiration.

"Measured against the immeasurable individuality,

the making of individuality the sage rejects,  
putting down personal joy  
he breaks own-self being's chains of mail."

SN 5.51.10

Once upon a time Bhagava,  
Sāvattthī-town revisiting,  
Anāthapiṇḍika's Jeta-forest park.

There to the Beggars gathered round he said:

"Beggars!"

And "Bhante!" they responded.

And the Lucky Man said:

"Before my awakening, beggars,  
not fully-self-awakened,  
just an awakening-being,  
this thought came to me:

'What, then, drives the development of,  
what are the results of developing,  
the power-paths?'

Regarding this, beggars,  
such is what came to me:

'In this case a beggar  
develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:

"Let my wishing  
not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.

Live after-before-perceiving:

As before so after  
as after so before.

As above, so below,  
as below, so above.

As by day, so by night,  
as by night, so by day.

Thus with clear thinking,

**disentangled thinking,  
the heart becomes radiant."**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant."**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant."**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant."**

**Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
the result will not be just one of the various sorts of power.**

**Being one he also becomes many,  
being many he also becomes one.**

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

**He jumps into and out of the earth  
as though in water;  
goes on water without parting it  
as though on solid ground.**

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

**He touches and feels with the hand the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body  
even in the Brahma world.**

**Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:**

**godly and man-made,  
far or near.**

**Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:**

**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.'**

**Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
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,  
one hundred births in all,  
a thousand births in all,  
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 the 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 the coming to life's end.

Shifting away from that reborn here.

Thus with its makeup in detail,  
he recollects not just one arrangement of previous inhabitations.

Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
he sees beings with purified godlike sight  
surpassing that of mankind.

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,  
denigrated Aristocrats,  
held low views,  
were committed to behavior in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
*Niraya* Hell.

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

Thus he sees beings with purified godlike sight  
surpassing that of mankind.

**And 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.**

**a beggar thus making a big thing of the four power-paths,  
through his own higher knowledge experiences  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."**

**SN 5.51.11**

**The four Power-paths, beggars,  
developed and made a big thing of,  
are of great fruit, great profit.**

**How then, beggars,  
are the four Power-paths  
developed and made a big thing of,  
so as to be of great fruit, great profit?**

**In this case a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:**

**"Let my wishing not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,**

**disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**Thus developed, then beggars,  
a beggar thus making a big thing  
of the four power-paths,  
the result will not be just one  
of the various sorts of power.**

**Being one he also becomes many,  
being many he also becomes one.**

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

**He jumps into and out of the earth  
as though in water;  
goes on water without parting it  
as though on solid ground.**

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

**He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body**

**even in the Brahma world.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:  
godly and man-made,  
far or near.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:**

**Of a lustful heart:  
'This is a lustful heart.'**

**Of a lust-free heart:  
'This is a lust-free heart.'**

**Of a hateful heart:  
'This is a hateful heart.'**

**Of a hate-free heart:  
'This is a hate-free heart.'**

**Of a clogged up heart:  
'This is a clogged up heart.'**

**Of an unclogged heart:  
'This is an unclogged heart.'**

**Of an deranged heart:  
'This is a deranged heart.'**

**Of a balanced heart:  
'This is a balanced heart.'**

**Of a constricted heart:  
'This is a constricted heart.'**

**Of an unconstricted heart:  
'This is an unconstricted heart.'**

**Of a state of heart**

that is less than superior:

'This is a state of heart

that is less than superior.'

Of a state of heart

that is superior:

'This state of heart

is nothing less than superior.'

Of useless heart:

'This is a useless heart.'

Of a beneficial heart:

'This is a beneficial heart.'

Of a heart that is not free:

'This is a heart that is not free.'

Of a heart that is freed:

'This is a heart that is freed.'

Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
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,

one hundred births in all,

a thousand births in all,

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 he was:

**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.**

**He was 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 he was reborn here.**

**Thus with its makeup in detail,  
he recollects not just one arrangement  
of previous inhabitations.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
he sees beings with purified godlike sight  
surpassing that of mankind.**

**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,**

denigrated Aristocrats,  
held low views,  
were committed to behavior in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
*Niraya* Hell.

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

Thus he sees beings  
with purified godlike sight  
surpassing that of mankind.

And 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.

Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
through his own higher knowledge  
experiences  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives



**in freedom of heart,  
freedom of wisdom."**

SN 5.51.12

**If for the purpose of a wish, beggars,  
a beggar obtain serenity,  
obtain agreement with heart, —  
this is called wish-serenity.**

**Generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to prevent the arising  
of bad, unskillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to let go of  
bad, unskillful things  
that have arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to give rise to  
skillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
for the non-confusion,  
increased standing,  
and completely fulfilled development of  
skillful things  
that have arisen —  
this is called:  
exertion-own-making.**

**Thus this wish  
and this wish-serenity  
and this exertion-own-making**

are called, beggars,  
wish-serenity-connected-exertion-own-making,

If for the purpose of energy, beggars,  
a beggar, obtain serenity,  
obtain agreement with heart —  
this is called energy-serenity.

Generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to prevent the arising  
of bad, unskillful things  
not yet arisen;

generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to let go of  
bad, unskillful things  
that have arisen;

generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to give rise to  
skillful things  
not yet arisen;

generating desire,  
exerting his heart,  
seeking out the energy and self-control  
for the non-confusion,  
increased standing,  
and completely fulfilled development of  
skillful things  
that have arisen —  
this is called:  
exertion-own-making

Thus this energy  
and this energy-serenity  
and this exertion-own-making  
are called, beggars,  
energy-serenity-connected-exertion-own-making.

**If for the purpose of heart, beggars,  
a beggar, obtain serenity,  
obtain agreement with heart —  
this is called heart-serenity.**

**Generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to prevent the arising  
of bad, unskillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to let go of  
bad, unskillful things  
that have arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to give rise to  
skillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
for the non-confusion,  
increased standing,  
and completely fulfilled development of  
skillful things  
that have arisen —  
this is called:  
exertion-own-making.**

**Thus this heart  
and this heart-serenity  
and this exertion-own-making  
are called, beggars,  
heart-serenity-connected-exertion-own-making.**

**If for the purpose of investigation, beggars,**

**a beggar, obtain serenity,  
obtain agreement with heart —  
this is called investigation-serenity.**

**Generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to prevent the arising  
of bad, unskillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to let go of  
bad, unskillful things  
that have arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
to give rise to  
skillful things  
not yet arisen;**

**generating desire,  
exerting his heart,  
seeking out the energy and self-control  
for the non-confusion,  
increased standing,  
and completely fulfilled development of  
skillful things  
that have arisen —  
this is called:  
exertion-own-making.**

**Thus this investigation  
and this investigation-serenity  
and this exertion-own-making  
are called, beggars,  
investigation-serenity-connected-exertion-own-making.**

SN 5.51.13

**Once upon a time Bhagava,**

**Sāvatthi-town revisiting,  
Eastpark,  
Migara's Mother's Palace.**

**Additionally there were there then  
a great many beggars  
on the lower floor of Migara's Mother's Palace  
living unstable,  
hollow,  
quavering,  
superficial,  
loose-lipped,  
talkative,  
absent-minded,  
scatter-brained,  
inattentive,  
distracted,  
faculties uncontrolled.**

**There then The Lucky Man addressed the Elder Maha-Moggallāna:**

**"These of the Brahma life, Moggallāna,  
living on the lower floor  
of Migara's Mother's Palace  
unstable,  
hollow,  
quavering,  
superficial,  
loose-lipped,  
talkative,  
absent-minded,  
scatter-brained,  
inattentive,  
distracted,  
faculties uncontrolled —  
go Moggallāna,  
self-concern these beggars."**

**"Even so, Bhante," the Elder Maha-Moggallāna said to Bhagava in  
response.**

**And so,  
super-conjuring  
sucha form of power-super-conjuring,**

he made,  
with his big toe,  
Migara's Mother's Palace  
contort,  
disproport,  
discomport.

Standing outside together there then  
those beggars were filled with fear,  
hair standing on end.

"A work of sorcery has occurred, venerables!

An abnormality, venerables!

Sheltered from the wind  
is Migara's Mother's Palace,  
deep-set,  
sturdy,  
firm,  
yet even so  
it contorted,  
disproportioned,  
discomported."

Then the Lucky Man drew near to those beggars.

Having drawn near those beggars,  
he said this to them:

"Why is it, beggars,  
that you stand outside together,  
filled with fear,  
hair standing on end?"

"A work of sorcery has occurred, Bhante!

An abnormality, Bhante!

Sheltered from the wind  
is Migara's Mother's Palace,  
deep-set,  
sturdy,  
firm,  
yet even so  
it contorted,  
disproportioned,  
discomported."

**"This is so, beggars.**

**A working up of self-concern in you, beggars,  
has been worked by Moggallāna —  
contorting,  
disproportioning,  
discomfiting  
Migara's Mother's Palace,  
with his big toe.**

**What is it, do you think, beggars,  
that was developed,  
made a big thing of by bhikkhu Moggallāno,  
that he is such an advanced being  
of such great power?"**

**"For us Bhante,  
things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.**

**It would be good, Bhante,  
if further explanation of this point  
were given by the Lucky Man.**

**That which is said by the Lucky Man  
will be held in memory by the beggars."**

**"Listen up then, beggars!**

**Four, beggars,  
are the power-paths  
that were developed,  
made a big thing of  
by bhikkhu Moggallāno,  
that he is such an advanced being  
of such great power.**

**Which four?**

**Here beggars, the bhikkhu Moggallāno  
develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,**

**not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**



**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**These then, beggars,  
are the four power-paths  
that were developed,  
made a big thing of  
by bhikkhu Moggallāno,  
that he is such an advanced being  
of such great power.**

**It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the beggar Moggallāna  
experiences not just one  
of the various sorts of power.**

**Being one he also becomes many,**

being many he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into and out of the earth  
as though in water;  
goes on water without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the beggar Moggallāna  
with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:  
godly and man-made,  
far or near.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the beggar Moggallāna —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:

Of a lustful heart:  
'This is a lustful heart.'

Of a lust-free heart:

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

**Of a hateful heart:**

**'This is a hateful heart.'**

**Of a hate-free heart:**

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

**Of a clogged up heart:**

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

**Of an unclogged heart:**

**'This is an unclogged heart.'**

**Of an deranged heart:**

**'This is a deranged heart.'**

**Of a balanced heart:**

**'This is a balanced heart.'**

**Of a constricted heart:**

**'This is a constricted heart.'**

**Of an unconstricted heart:**

**'This is an unconstricted heart.'**

**Of a state of heart**

**that is less than superior:**

**'This is a state of heart**

**that is less than superior.'**

**Of a state of heart**

**that is superior:**

**'This state of heart**

**is nothing less than superior.'**

**Of useless heart:**

**'This is a useless heart.'**

**Of a beneficial heart:**

**'This is a beneficial heart.'**

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

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

**Of a heart that is freed:**

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

**It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,**

that the beggar Moggallāna  
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,  
one hundred births in all,  
a thousand births in all,  
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 he was:

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.

He was 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 he was reborn here."

Thus with its makeup in detail,  
he recollects not just one arrangement

of previous inhabitations.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the beggar Moggallāna  
sees beings  
with purified godlike sight  
surpassing that of mankind.

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,  
denigrated Aristocrats,  
held low views,  
were committed to behavior  
in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
*Niraya* Hell.

For sure these good beings were  
committed to beneficial bodily conduct,  
committed to beneficial verbal conduct,  
committed to beneficial mental conduct,  
spoke well of Aristocrats,  
were of consummate view,  
were committed to behavior  
in accordance with consummate view,

for upon the break up of the body after death  
they have arisen in worlds of heavenly pleasures.'

Thus he sees beings  
with purified godlike sight  
surpassing that of mankind.

And 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.

And further, beggars,  
it is because he has thus developed,  
thus made a big thing of  
the four power-paths,  
that through his own higher knowledge  
bhikkhu Moggallāna experienced  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."

SN 5.51.14

Once upon a time the Elder Ānanda,  
Kosambī residing,  
Ghosita Park.

There then the Brahmin Uṇṇābha  
approached the Elder Ānanda.

Having drawn near the Elder Ānanda  
he exchanged with him friendly greetings.

Having exchanged friendly greetings  
he took a seat to one side.

Seated to one side then,  
the Brahmin Uṇṇābha said this to the Elder Ānanda:

"For what purpose then, good Ānanda,  
does the shaman Gotama teach the Godly life?"

"It is for the letting go of wishing, Brahmin,  
that the Lucky Man teaches the Godly life."

"Is there then, good Ānanda,  
a way,  
a path to follow  
to attain the letting go of wishing?"

"There is, Brahmin,  
such a way,  
such a path to follow  
to attain the letting go of wishing."

"What then, good Ānanda,  
is that way,  
that path to follow  
to attain the letting go of wishing?"

"Here Brahmin, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is that way,  
this is that path to follow  
to attain the letting go of wishing."

"Such being the case, Ānanda,  
then this is an ending  
having no end  
for to say that wishing could  
by wishing be dropped  
is not a wise position."

"Well then Brahmin,  
I will put questions to you about this —

as you see fit,  
so you should make response.

What think you, Brahmin,  
earlier was there wishing involved  
at the thought:

'I will go to the park'?

And then later,  
after having got to the park,  
was not that wish dissolved?"

"Thus it was, goodman."

"Earlier was there energy involved  
at the thought:

'I will go to the park'?

And then later,  
after having got to the park,  
was not that energy dissolved?"

"Thus it was, goodman."

"Earlier was there heart for it involved  
at the thought:

'I will go to the park'?

And then later,  
after having got to the park,  
was not that heart dissolved?"

"Thus it was, goodman."

"Earlier was there investigation involved  
at the thought:

'I will go to the park'?

And then later,  
after having got to the park,  
was not that investigating dissolved?"

"Thus it was, goodman."

"Even such is the case, Brahmin,  
of that Arahant  
who has destroyed the corrupting influences,  
who is unoccupied,  
duty's doing done,  
load laid down,



his own good gained,  
yokes to living thoroughly broken,  
by highest answer-knowledge freed.

That earlier wish he had  
for the attaining of arahantship;  
after attaining arahantship,  
that wish was dissolved.

That earlier energy he had  
for the attaining of arahantship;  
after attaining arahantship,  
that energy was dissolved.

That earlier heart for it he had  
for the attaining of arahantship;  
after attaining arahantship,  
that heart for it was dissolved.

That earlier investigating he did  
for the attaining of arahantship;  
after attaining arahantship,  
that investigating was dissolved.

So then what think you, Brahmin,  
such being the case,  
is this an ending  
having an end or no?"

"Indeed goodman Ānanda,  
such is an ending  
having an end  
not no ending.

Superbly done, good Ānanda!

Superbly done, good Ānanda!

It is as though, good Ānanda,  
that which was upside-down were set right-side up,  
the covered were uncovered,  
the lost were told the way,  
an oil-lamp were brought into the darkness  
so that those with eyes in their heads could see shapes.

Thus thusly the Elder Ānanda has shown *Dhamma*  
with not simply one exposition.

**I go to Gotama for refuge  
and to the *Dhamma*  
and to the Order of Beggars.**

**Having been given life this day,  
remember me, Venerable Ānanda  
as a follower who has taken refuge."**

SN 5.51.15

**"Whatsoever there were, beggars,  
of those shamans and Brahmans in the past,  
that attained to mighty magic power  
and great superiority,  
all those did so  
having developed and made a big thing of  
the four power paths.**

**Whatsoever there will be, beggars,  
of those shamans and Brahmans in the future,  
that attain to mighty magic power  
and great superiority,  
all those will do so  
having developed and made a big thing of  
the four power paths.**

**Whatsoever there are, beggars,  
of shaman and Brahmin here now,  
that have attained to might magic power  
and great superiority,  
all those have done so  
having developed and made a big thing of  
the four power paths.**

**What four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**Whatsoever there were, beggars,  
of those shamans and Brahmans in the past,  
that attained to mighty magic power and great superiority,  
all those did so  
having developed and made a big thing of  
these four power paths.**

**Whatsoever there will be, beggars,  
of those shamans and Brahmans in the future,  
that attain to mighty magic power and great superiority,  
all those will do so  
having developed and made a big thing of  
these four power paths.**

**Whatsoever there are, beggars,  
of shaman and Brahmin here now,  
that have attained to might magic power  
and great superiority,  
all those have done so  
having developed and made a big thing of  
these four power paths."**

**SN 5.51.16**

**"Whatsoever there were, beggars,  
of those shamans and Brahmans in the past,  
who experienced not just one arrangement  
of the varieties of power,  
that is: —**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into  
and out of the earth  
as though in water;**

goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those did so  
having developed and made a big thing of  
the four power paths.

Whatsoever there will be, beggars,  
of those shamans and Brahmans in the future,  
who will experienced not just one arrangement  
of the varieties of power,  
that is: —

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,

as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those will do so  
having developed and made a big thing of  
the four power paths.

Whatsoever there are, beggars, of shaman and Brahmin here now,  
who experience not just one arrangement  
of the varieties of power,  
that is: —

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those do so  
having developed and made a big thing of  
the four power paths.

What four?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

"Whatsoever there were, beggars,  
of those shamans and Brahmans in the past,  
who experienced not just one arrangement  
of the varieties of power,  
that is: —

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those did so

having developed and made a big thing of  
the four power paths.

Whatsoever there will be, beggars,  
of those shamans and Brahmans in the future,  
who will experienced not just one arrangement  
of the varieties of power,  
that is: —

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those will do so  
having developed and made a big thing of  
the four power paths.

Whatsoever there are, beggars, of shaman and Brahmin here now,  
who experience not just one arrangement  
of the varieties of power,  
that is: —

Being one

he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

— All those do so  
having developed and made a big thing of  
the four power paths.

SN 5.51.17

'It is because of cultivating and making a big thing  
of the four power-paths, beggars,  
that a beggar,  
through his own higher knowledge  
experiences the destruction of  
the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and  
lives in  
freedom of heart,  
freedom of wisdom.



**What four?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**"It is because of cultivating and making a big thing  
of the four power-paths, beggars,  
that a beggar,  
through his own higher knowledge  
experiences the destruction of  
the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and  
lives in  
freedom of heart,  
freedom of wisdom."**

**SN 5.51.18**

**"I will delineate for you, beggars,  
power,  
the path to power,  
the development of the power-paths,  
and the path going to the development of the power-paths.**

**Listen up!**

**And what, beggars, is power?**

**Here, beggars,  
a beggar experiences not just one  
of the various sorts of power:**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.**

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

**He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body  
even in the Brahma world.**

**This beggars, is called 'power.'**

**And what, beggars, is  
the path to power?**

**Whatever way, beggars,  
whatever path-tracking,  
results in gaining power,  
gaining power acquisition —**

**This, beggars, is called the path to power.**

**And what, beggars, is  
the development of the power-paths?**

**Here beggars,  
a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path**

**that is investigation-serenity-connected-exertion-own-making.**

**This, beggars, is called  
the development of the power-paths.**

**And what, beggars, is  
the path going to the development of the power-paths?**

**It is this very Aristocratic Eight-dimensional Way,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.**

**This, beggars, is what is called  
the path going to the development of the power-paths."**

**SN 5.51.19**

**"The four Power-paths, beggars,  
developed and made a big thing of,  
are of great fruit, great profit.**

**How then, beggars, are  
the four Power-paths  
developed and made a big thing of,  
so as to be of great fruit, great profit?**

**In this case a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:**

**'Let my wishing  
not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,**

**as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**'Let my energy  
not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my heart  
not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,**

**as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my investigation  
not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**And what, beggars,  
is wishing that is too sluggish?**

**Whatever, beggars, is wishing  
that has got mixed up with hesitation,  
yoked to hesitation,  
this, beggars, is what is called  
wishing that is too sluggish.**

**And what, beggars,  
is wishing that is too unrestrained?**

**Whatever, beggars, is wishing  
that has got mixed up with agitation,  
yoked to agitation,  
this, beggars, is what is called  
wishing that is too unrestrained.**

**And what, beggars,  
is wishing that is inwardly cramped?**

Whatever, beggars, is wishing  
that has got mixed up with lazy ways and inertia,  
yoked to lazy ways and inertia,  
this, beggars, is what is called  
wishing that is inwardly cramped.

And what, beggars,  
is wishing that is scattered abroad?

Whatever, beggars, is wishing  
set on,  
scattered, following after,  
diffused, following after,  
the five external pleasure cords,  
this, beggars, is what is called  
wishing that is scattered abroad.

And how, beggars, does a beggar live  
after-before-perceiving:

As before so after  
as after so before?

Here, beggars, a beggar  
easily gets the  
well-studied,  
well taken hold of,  
well reflected on with wisdom  
perception of the after and before.

This then beggars,  
is how a beggar lives  
after-before-perceiving:

As before so after  
as after so before.

And how, beggars, does a beggar live:

As above, so below,  
as below, so above?

Here, beggars,  
a beggar lives viewing this body  
from the tops of the tips of the hair above  
to the bottoms of the soles of the feet below  
as a double-ended skin bag  
filled with various sorts of putrid filth:

**There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innards,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax, spit,  
snot,  
synovial fluid,  
and urine.**

**It is thus, beggars,  
that a beggar lives:**

**As above, so below,  
as below, so above.**

**And how, beggars,  
does a beggar live:**

**As by day, so by night,  
as by night, so by day?**

Here beggars, a beggar  
by whatever method,  
along whatever lines,  
by way of whatever signs  
wish-serenity-connected-exertion-own-making is developed by day  
he by such method,  
along such lines,  
by way of such signs  
so develops wish-serenity-connected-exertion-own-making by night.

By whatever method,  
along whatever lines,  
by way of whatever signs  
wish-serenity-connected-exertion-own-making is developed by night  
he by such method,  
along such lines,  
by way of such signs  
so develops wish-serenity-connected-exertion-own-making by day.

It is thus, beggars,  
that a beggar lives:

As by day, so by night,  
as by night, so by day.

And how, beggars,  
does a beggar  
have clear thinking,  
disentangled thinking,  
with the heart become radiant?

Here beggars,  
a beggar's light-perception  
is well-grasped,  
day-perception well-established.

It is thus, beggars,  
that a beggar has  
clear thinking,  
disentangled thinking,  
with the heart become radiant.

And what, beggars,  
is energy that is too sluggish?

Whatever, beggars,



is energy that has got mixed up with hesitation,  
yoked to hesitation,  
this, beggars, is what is called  
energy that is too sluggish.

And what, beggars,  
is energy that is too unrestrained?

Whatever, beggars, is energy  
that has got mixed up with agitation,  
yoked to agitation,  
this, beggars, is what is called  
energy that is too unrestrained.

And what, beggars,  
is energy that is inwardly cramped?

Whatever, beggars, is energy  
that has got mixed up with lazy ways and inertia,  
yoked to lazy ways and inertia,  
this, beggars, is what is called  
energy that is inwardly cramped.

And what, beggars,  
is energy that is scattered abroad?

Whatever, beggars, is energy  
set on,  
scattered, following after,  
diffused, following after,  
the five external pleasure cords,  
this, beggars, is what is called  
energy that is scattered abroad.

And how, beggars,  
does a beggar live after-before-perceiving:

As before so after  
as after so before?

Here, beggars, a beggar  
easily gets the  
well-studied,  
well taken hold of,  
well reflected on with wisdom  
perception of the after and before.

This then beggars,

**is how a beggar lives after-before-perceiving:**

**As before so after  
as after so before.**

**And how, beggars,  
does a beggar live:**

**As above, so below,  
as below, so above?**

**Here, beggars,  
a beggar lives viewing this body  
from the tops of the tips of the hair above  
to the bottoms of the soles of the feet below  
as a double-ended skin bag  
filled with various sorts of putrid filth:**

**There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innards,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,**

tears,  
wax,  
spit,  
snot,  
synovial fluid,  
and urine.

**It is thus, beggars, that a beggar lives:**

**As above, so below,  
as below, so above.**

**And how, beggars,  
does a beggar live:**

**As by day, so by night,  
as by night, so by day?**

**Here beggars, a beggar  
by whatever method,  
along whatever lines,  
by way of whatever signs  
energy-serenity-connected-exertion-own-making is developed by day  
he by such method,  
along such lines,  
by way of such signs  
so develops energy-serenity-connected-exertion-own-making by night.**

**By whatever method,  
along whatever lines,  
by way of whatever signs  
energy-serenity-connected-exertion-own-making is developed by night  
he by such method,  
along such lines,  
by way of such signs  
so develops energy-serenity-connected-exertion-own-making by day.**

**It is thus, beggars, that a beggar lives:**

**As by day, so by night,  
as by night, so by day.**

**And how, beggars, does a beggar  
have clear thinking,  
disentangled thinking,  
with the heart become radiant?**

**Here beggars,**

**a beggar's light-perception is well-grasped,  
day-perception well-established.**

**It is thus, beggars,  
that a beggar has  
clear thinking,  
disentangled thinking,  
with the heart become radiant.**

**And what, beggars,  
is a heart that is too sluggish?**

**Whatever, beggars, is a heart  
that has got mixed up with hesitation,  
yoked to hesitation,  
this, beggars, is what is called  
a heart that is too sluggish.**

**And what, beggars,  
is a heart that is too unrestrained?**

**Whatever, beggars, is a heart  
that has got mixed up with agitation,  
yoked to agitation,  
this, beggars, is what is called  
a heart that is too unrestrained.**

**And what, beggars,  
is a heart that is inwardly cramped?**

**Whatever, beggars, is a heart  
that has got mixed up with lazy ways and inertia,  
yoked to lazy ways and inertia,  
this, beggars, is what is called  
a heart that is inwardly cramped.**

**And what, beggars,  
is a heart that is scattered abroad?**

**Whatever, beggars, is a heart  
set on,  
scattered, following after,  
diffused, following after,  
the five external pleasure cords,  
this, beggars, is what is called  
a heart that is scattered abroad.**

**And how, beggars,**

**does a beggar live after-before-perceiving:**

**As before so after  
as after so before?**

**Here, beggars, a beggar  
easily gets the  
well-studied,  
well taken hold of,  
well reflected on with wisdom  
perception of the after and before.**

**This then beggars,  
is how a beggar lives after-before-perceiving:**

**As before so after  
as after so before.**

**And how, beggars,  
does a beggar live:**

**As above, so below,  
as below, so above?**

**Here, beggars,  
a beggar lives viewing this body  
from the tops of the tips of the hair above  
to the bottoms of the soles of the feet below  
as a double-ended skin bag  
filled with various sorts of putrid filth:**

**There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,**

**lungs,  
innards,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax,  
spit,  
snot,  
synovial fluid,  
and urine.**

**It is thus, beggars,  
that a beggar lives:**

**As above, so below,  
as below, so above.**

**And how, beggars,  
does a beggar live:**

**As by day, so by night,  
as by night, so by day?**

**Here beggars, a beggar  
by whatever method,  
along whatever lines,  
by way of whatever signs  
heart-serenity-connected-exertion-own-making is developed by day  
he by such method,  
along such lines,  
by way of such signs  
so develops heart-serenity-connected-exertion-own-making by night.**

**By whatever method,  
along whatever lines,  
by way of whatever signs  
heart-serenity-connected-exertion-own-making is developed by night  
he by such method,**

along such lines,  
by way of such signs  
so develops heart-serenity-connected-exertion-own-making by day.

It is thus, beggars,  
that a beggar lives:

As by day, so by night,  
as by night, so by day.

And how, beggars, does a beggar  
have clear thinking,  
disentangled thinking,  
with the heart become radiant?

Here beggars,  
a beggar's light-perception is well-grasped,  
day-perception well-established.

It is thus, beggars, that a beggar has  
clear thinking,  
disentangled thinking,  
with the heart become radiant.

And what, beggars, is investigation that is too sluggish?

Whatever, beggars, is investigation  
that has got mixed up with hesitation,  
yoked to hesitation,  
this, beggars, is what is called  
investigation that is too sluggish.

And what, beggars,  
is investigation that is too unrestrained?

Whatever, beggars, is investigation  
that has got mixed up with agitation,  
yoked to agitation,  
this, beggars, is what is called  
investigation that is too unrestrained.

And what, beggars,  
is investigation that is inwardly cramped?

Whatever, beggars, is investigation  
that has got mixed up with lazy ways and inertia,  
yoked to lazy ways and inertia,  
this, beggars, is what is called

**investigation that is inwardly cramped.**

**And what, beggars, is investigation  
that is scattered abroad?**

**Whatever, beggars, is investigation  
set on,  
scattered, following after,  
diffused, following after,  
the five external pleasure cords,  
this, beggars, is what is called  
investigation that is scattered abroad.**

**And how, beggars, does a beggar live after-before-perceiving:**

**As before so after  
as after so before?**

**Here, beggars, a beggar  
easily gets the  
well-studied,  
well taken hold of,  
well reflected on with wisdom  
perception of the after and before.**

**This then beggars, is how a beggar lives after-before-perceiving:**

**As before so after  
as after so before.**

**And how, beggars, does a beggar live:**

**As above, so below,  
as below, so above?**

**Here, beggars,  
a beggar lives viewing this body  
from the tops of the tips of the hair above  
to the bottoms of the soles of the feet below  
as a double-ended skin bag  
filled with various sorts of putrid filth:**

**There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,**



**meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innards,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax,  
spit,  
snot,  
synovial fluid,  
and urine.**

**It is thus, beggars, that a beggar lives:**

**As above, so below,  
as below, so above.**

**And how, beggars, does a beggar live:**

**As by day, so by night,  
as by night, so by day?**

**Here beggars, a beggar  
by whatever method,  
along whatever lines,  
by way of whatever signs  
investigation-serenity-connected-exertion-own-making is developed by day  
he by such method,  
along such lines,**

by way of such signs  
so develops investigation-serenity-connected-exertion-own-making by  
night.

By whatever method,  
along whatever lines,  
by way of whatever signs  
investigation-serenity-connected-exertion-own-making is developed by  
night  
he by such method,  
along such lines,  
by way of such signs  
so develops investigation-serenity-connected-exertion-own-making by day.

It is thus, beggars, that a beggar lives:

As by day, so by night,  
as by night, so by day.

And how, beggars, does a beggar  
have clear thinking,  
disentangled thinking,  
with the heart become radiant?

Here beggars,  
a beggar's light-perception is well-grasped,  
day-perception well-established.

It is thus, beggars, that a beggar has  
clear thinking,  
disentangled thinking,  
with the heart become radiant.

Thus developed, then beggars,  
thus made a big thing of,  
the four power-paths  
are of great fruit, great profit.

It is through thus developing, beggars,  
thus making a big thing of  
the four power-paths,  
that the result for a beggar  
will not be just one  
of the various sorts of power.

Being one  
he also becomes many,

being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:  
godly and man-made,  
far or near.

Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:

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.'**

**Thus developed, then beggars,**

**a beggar thus making a big thing of the four power-paths,  
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,  
one hundred births in all,  
a thousand births in all,  
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 the 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 the coming to life's end.

Shifting away from that reborn here.

Thus with its makeup in detail,  
he recollects not just one arrangement of previous inhabitations.

Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
he sees beings with purified godlike sight  
surpassing that of mankind.

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,  
denigrated Aristocrats,  
held low views,  
were committed to behavior in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
*Niraya* Hell.**

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

**Thus he sees beings with purified godlike sight  
surpassing that of mankind.**

**And 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.**

**Thus developed, then beggars,  
a beggar thus making a big thing of the four power-paths,  
through his own higher knowledge experiences  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives**

**in freedom of heart,  
freedom of wisdom."**

SN 5.51.20

**Once upon a time Bhagava,  
Sāvatthi-town revisiting.**

**"Before my awakening, beggars,  
not fully-self-awakened,  
just an awakening-being,  
this thought came to me:**

**'What, then, is the way,  
what path is to be tracked  
for the development of the power-paths?'**

**Regarding this, beggars,  
such is what came to me:**

**'In this case a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:**

**"Let my wishing not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**"Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**"Let my heart not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**"Let my investigation not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad."**

**Live after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,**



**as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
the heart becomes radiant.**

**It is through thus developing, beggars,  
thus making a big thing of  
the four power-paths,  
that the result for a beggar  
will not be just one  
of the various sorts of power.**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.**

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

**He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body  
even in the Brahma world.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,**

**with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:  
godly and man-made,  
far or near.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:**

**Of a lustful heart:**

**'This is a lustful heart.'**

**Of a lust-free heart:**

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

**Of a hateful heart:**

**'This is a hateful heart.'**

**Of a hate-free heart:**

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

**Of a clogged up heart:**

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

**Of an unclogged heart:**

**'This is an unclogged heart.'**

**Of an deranged heart:**

**'This is a deranged heart.'**

**Of a balanced heart:**

**'This is a balanced heart.'**

**Of a constricted heart:**

**'This is a constricted heart.'**

**Of an unconstricted heart:**

**'This is an unconstricted heart.'**

**Of a state of heart**

**that is less than superior:**

**'This is a state of heart**

**that is less than superior.'**

**Of a state of heart**

**that is superior:**

**'This state of heart**

**is nothing less than superior.'**

**Of useless heart:**

**'This is a useless heart.'**

**Of a beneficial heart:**

**'This is a beneficial heart.'**

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

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

**Of a heart that is freed:**

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

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
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,**

**one hundred births in all,**

**a thousand births in all,**

**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:**

**'I was 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:**

**I was 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  
I was reborn here.'**

**Thus with its makeup in detail,  
he recollects not just one arrangement  
of previous inhabitations.**

**Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
he sees beings with purified godlike sight  
surpassing that of mankind.**

**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,  
denigrated Aristocrats,  
held low views,  
were committed to behavior**

in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
*Niraya* Hell.

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

Thus he sees beings  
with purified godlike sight  
surpassing that of mankind.

And 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.

Thus developed, then beggars,  
a beggar thus making a big thing of  
the four power-paths,  
through his own higher knowledge  
experiences the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."

There then the Elder Ānanda approached The Lucky Man  
and drew near.

Drawing near Bhagava  
and giving salutation  
he took a seat to one side.

Seated to one side then,  
the elder Ānanda said this to The Lucky Man:

"Has the Lucky Man, then Bhante,  
mastered the power  
of appearing in the Brahma-world  
in a mind-made body?"

"Indeed I have mastered, Ānanda,  
the power of appearing in the Brahma-world  
in a mind-made body."

"But then Bhante,  
has the Lucky Man mastered the power  
of appearing in the Brahma-world  
in this great fourfold organic body?"

"Indeed I have mastered, Ānanda,  
the power of appearing in the Brahma-world  
in this great fourfold organic body."

Omitting, Bhante,  
that the Lucky Man has the power  
to appear in the Brahma-world  
in a mind-made body,  
that The Lucky Man, Bhante,  
has mastered the power  
to appear in the Brahma-world  
in this great fourfold organic body —  
this is the working of a miracle Bhante,  
an act of super-normality, Lucky Man."

"It is a miracle, Ānanda,  
— the *Tathāgata* is possessed of miraculous things —  
and it is an act of super-normality, Ānanda,  
— the *Tathāgata* is possessed of super-normal things.  
At such a time, Ānanda,

as the *Tathāgata* abides  
with body aligned with heart,  
and heart aligned with body,  
and body is steeped in  
perception of pleasure,  
perception of lightness,  
at such a time Ānanda,  
the *Tathāgata's* body becomes light,  
malleable,  
workable,  
glowing.

In the same way, Ānanda,  
that a glob of iron heated all day  
becomes light,  
malleable,  
workable,  
glowing,  
at such a time, Ānanda,  
as the *Tathāgata* abides  
with body aligned with heart,  
and heart aligned with body,  
and body is steeped in  
perception of pleasure,  
perception of lightness,  
at such a time, Ānanda,  
the *Tathāgata's* body becomes light,  
malleable,  
workable,  
glowing.

At such a time, Ānanda, as the *Tathāgata* abides  
with body aligned with heart,  
and heart aligned with body,  
and body is steeped in  
perception of pleasure,  
perception of lightness,  
at such a time, Ānanda,  
the *Tathāgata* is able,  
with little difficulty  
to separate off  
and rise up into the air

and he experiences not just one variety of magic power:

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

In the same way, Ānanda,  
as a light tuft of thistle-down  
or cotton-down  
is with little difficulty  
able to separate off  
and rise up into the air  
carried by the wind,  
at such a time, Ānanda,  
as the *Tathāgata* abides  
with body aligned with heart,  
and heart aligned with body,  
and body is steeped in  
perception of pleasure,  
perception of lightness,



at such a time, Ānanda,  
the *Tathāgata* is able,  
with little difficulty  
to separate off  
and rise up into the air  
and he experiences not just one variety of magic power:

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world."

SN 5.51.22

"Four, beggars, are power-paths.

What four?

Here, beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path

that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
These, then, beggars, are the four power-paths.  
It is through these four power-paths, then, beggars,  
developed, made a big thing of,  
that a beggar,  
through his own higher knowledge experiences  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."

SN 5.51.23

"Four, beggars, are power-paths.

What four?

Here, beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
These, then, beggars, are the four power-paths."

SN 5.51.24

"Four, beggars, are power-paths.

What four?

Here, beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,

he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

These, then, beggars, are the four power-paths.

When, beggars, these four power-paths  
are developed and made a big thing of,  
of two fruits,  
one fruit or another  
is to be expected:

Omniscience in this seen thing,  
or if there are hold-ups,  
non-returning."

SN 5.51.25

"Four, beggars, are power-paths.

What four?

Here, beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

These, then, beggars, are the four power-paths.

When, beggars, these four power-paths  
are developed and made a big thing of,  
seven fruits,  
seven results  
are to be expected.

What seven fruits, seven results?

In this seen thing,  
before death,  
accomplishing omniscience.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
then at the time of death

accomplishing omniscience.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
if not at the time of death  
accomplishing omniscience,  
then thoroughly breaking  
the five yokes to lower rebirths,  
becoming midway-thoroughly-cool.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
if not at the time of death  
accomplishing omniscience,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming midway-thoroughly-cool,  
then thoroughly breaking  
the five yokes to lower rebirths,  
becoming stopped-forshortened-thoroughly-cool.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
if not at the time of death  
accomplishing omniscience,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming stopped-forshortened-thoroughly-cool,  
then thoroughly breaking  
the five yokes to lower rebirths,  
becoming no-ownmaking-thoroughly-cool.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
if not at the time of death  
accomplishing omniscience,

if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming stopped-forshortened-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming no-ownmaking-thoroughly-cool,  
then thoroughly breaking the five yokes to lower rebirths  
becoming with-ownmaking-thoroughly-cool.

If not in this seen thing,  
before death,  
accomplishing omniscience,  
if not at the time of death  
accomplishing omniscience,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming midway-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming stopped-forshortened-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirth,  
becoming no-ownmaking-thoroughly-cool,  
if not thoroughly breaking  
the five yokes to lower rebirths,  
becoming with-ownmaking-thoroughly-cool,  
then thoroughly breaking  
the five yokes to lower rebirths,  
going up-stream to the *Akanittha* Realm.

These, then, beggars, are the four power-paths  
of which when developed and made a big thing of,  
seven fruits,  
seven results  
are to be expected."

SN 5.51.26

There then the Elder Ānanda approached The Lucky Man and drew near.

**Drawing near Bhagava  
and giving salutation  
he took a seat to one side.**

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

**"What, then, Bhante, is power?**

**What is the path to power?**

**What is the development of the power-paths?**

**What is the path going to the development of the power paths?"**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.**

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

**He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body  
even in the Brahma world.**

**This, Ānanda, is what is called 'power'.**

**And what, Ānanda,  
is the path to power?**

**Whatever way, Ānanda,  
whatever path-tracking**

**results in gaining power,  
gaining power acquisition —**

**This, Ānanda, is called  
'the path to power'.**

**And what, Ānanda,  
is the development  
of the power-paths?**

**Here, Ānanda, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This, Ānanda, is what is called  
'the development of the power-paths.'**

**And what, Ānanda,  
is the path going to the development  
of the power-paths?**

**It is this very Aristocratic Eight-dimensional Way,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.**

**This, Ānanda, is what is called  
'the path going to the development  
of the power-paths'".**

**SN 5.51.27**

**There then the Elder Ānanda approached The Lucky Man  
and drew near.**

**Drawing near Bhagava  
and giving salutation  
he took a seat to one side.**

**Seated to one side then,  
the Bhagava said this  
to the elder Ānanda:**

**"What, then, Ānanda, is power?**

**What is the path to power?**

**What is the development of the power-paths?**

**What is the path going to the development of the power paths?"**

**"For us Bhante,  
things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.**

**It would be good, Bhante,  
if further explanation of this point  
were given by the Lucky Man.**

**That which is said by the Lucky Man  
will be held in memory by the beggars."**

**"In that case, Ānanda,  
listen well,  
give over your mind  
to what I say.**

**"Even so, Bhante",  
the elder Ānanda then said to The Lucky Man in response.**

**Then the Lucky Man said this:**

**"Here Ānanda,  
a beggar experiences  
not just one of the various sorts of power:**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

**Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,**



he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

This, Ānanda, is what is called 'power'.

And what, Ānanda,  
is the path to power?

Whatever way, Ānanda,  
whatever path-tracking  
results in gaining power,  
gaining power acquisition —

This, Ānanda, is called  
'the path to power'.

And what, Ānanda,  
is the development of the power-paths?

Here, Ānanda, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This, Ānanda,  
is what is called  
'the development of the power-paths.'

**And what, Ānanda,  
is the path going to the development of the power-paths?**

**It is this very Aristocratic Eight-dimensional Way,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.**

**This, Ānanda,  
is what is called  
'the path going to the development of the power-paths'."**

**SN 5.51.28**

**There then a congregation of bhikkhus  
approached The Lucky Man and drew near.**

**Drawing near Bhagava  
and giving salutation  
they took seats to one side.**

**Seated to one side then,  
those beggars said this  
to the Lucky Man:**

**"What, then, Bhante, is power?**

**What is the path to power?**

**What is the development of the power-paths?**

**What is the path going to the development of the power paths?"**

**"Here beggars, a beggar experiences not just one of the various sorts of  
power:**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

**Manifest here,  
transported beyond notice,**

transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

This, beggars,  
is what is called 'power'.

And what, beggars, is the path to power?

Whatever way, beggars,  
whatever path-tracking  
results in gaining power,  
gaining power acquisition —

This, beggars, is called 'the path to power'.

And what, beggars, is the development of the power-paths?

Here, beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This, beggars, is what is called 'the development of the power-paths.'

And what, beggars,

**is the path going to the development of the power-paths?**

**It is this very Aristocratic Eight-dimensional Way,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.**

**This, beggars,  
is what is called  
'the path going to the development of the power-paths'".**

**SN 5.51.29**

**There then a congregation of bhikkhus  
approached The Lucky Man and drew near.**

**Drawing near Bhagava  
and giving salutation  
they took seats to one side.**

**Seated to one side then,  
the Lucky Man said this to those beggars:**

**"What, then, beggars, is power?**

**What is the path to power?**

**What is the development of the power-paths?**

**What is the path going to the development of the power paths?"**

**"For us Bhante,  
things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.**

**It would be good, Bhante,  
if further explanation of this point  
were given by the Lucky Man.**

**That which is said by the Lucky Man  
will be held in memory by the beggars."**

**"In that case, beggars,**

**listen well,  
give over your mind  
to what I say."**

**"Even so, Bhante",  
those beggars then said to The Lucky Man in response.**

**Then the Lucky Man said this:**

**"Here beggars, a beggar experiences not just one of the various sorts of  
power:**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.**

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

**He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.**

**He turns up in the body  
even in the Brahma world.**

**This, beggars,  
is what is called 'power'.**

**And what, beggars,  
is the path to power?**

**Whatever way, beggars,  
whatever path-tracking**

results in gaining power,  
gaining power acquisition —

This, beggars,  
is called 'the path to power'.

And what, beggars,  
is the development of the power-paths?

Here, beggars,  
a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
he develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
he develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
he develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This, beggars, is what is called 'the development of the power-paths.'

And what, beggars,  
is the path going to the development  
of the power-paths?

It is this very Aristocratic Eight-dimensional Way,  
that is to say:

Consummate view,  
consummate principles,  
consummate talk,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind,  
consummate serenity.

This, beggars,  
is what is called  
'the path going to the development of the power-paths'."

SN 5.51.30

There then The Lucky Man addressed the beggars:

"What is it, do you think, beggars,  
that was developed,

made a big thing of  
by bhikkhu Moggallano,  
that he is such an advanced being  
of such great power?"

"For us Bhante,  
things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.

It would be good, Bhante,  
if further explanation of this point  
were given by the Lucky Man.

That which is said by the Lucky Man  
will be held in memory by the beggars."

"Listen up then beggars!

Four then, beggars,  
are the power-paths  
that were developed,  
made a big thing of  
by bhikkhu Moggallano,  
that he is such an advanced being  
of such great power.

Which four?

Here beggars, the bhikkhu Moggallano  
develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'

He lives after-before-perceiving:

As before so after  
as after so before.

As above, so below,  
as below, so above.

As by day, so by night,  
as by night, so by day.

Thus with clear thinking,

**disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**



**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**These then, beggars,  
are the four power-paths  
that were developed,  
made a big thing of  
by bhikkhu Moggallāno,  
that he is such an advanced being  
of such great power.**

**It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the beggar Moggallāna  
experiences not just one  
of the various sorts of power.**

**Being one  
he also becomes many,  
being many  
he also becomes one.**

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

**He jumps into**

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

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

He touches and feels with the hand  
the Moon and Sun,  
as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

And further, beggars,  
it is because he has thus developed,  
thus made a big thing of  
the four power-paths,  
that through his own higher knowledge  
bhikkhu Moggallāna experienced  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."

SN 5.51.31

There then The Lucky Man addressed the beggars:

"What is it, do you think, beggars,  
that was developed,  
made a big thing of  
by the *Tathāgata*,  
that he is such an advanced being  
of such great power?"

"For us Bhante,  
things are best resorted to  
rooted in the Lucky Man,  
channeled through Bhagava.

It would be good, Bhante,

if further explanation of this point  
were given by the Lucky Man.

That which is said by the Lucky Man  
will be held in memory by the beggars."

"Listen up then beggars!

Four then, beggars,  
are the power-paths  
that were developed,  
made a big thing of  
by the *Tathāgata*,  
that he is such an advanced being  
of such great power.

Which four?

Here beggars, the *Tathāgata*  
develops the power-path  
that is wish-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'

He lives after-before-perceiving:

As before so after  
as after so before.

As above, so below,  
as below, so above.

As by day, so by night,  
as by night, so by day.

Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.

He develops the power-path  
that is energy-serenity-connected-exertion-own-making thus:

'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'

He lives after-before-perceiving:

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is heart-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

**As by day, so by night,  
as by night, so by day.**

**Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.**

**He develops the power-path  
that is investigation-serenity-connected-exertion-own-making thus:**

**'Let my energy not be too sluggish,  
not be too unrestrained,  
not be inwardly cramped,  
not be scattered abroad.'**

**He lives after-before-perceiving:**

**As before so after  
as after so before.**

**As above, so below,  
as below, so above.**

As by day, so by night,  
as by night, so by day.

Thus with clear thinking,  
disentangled thinking,  
his heart becomes radiant.

These then, beggars,  
are the four power-paths  
that were developed,  
made a big thing of  
by the *Tathāgata*,  
that he is such an advanced being  
of such great power.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the *Tathāgata*  
experiences not just one  
of the various sorts of power.

Being one  
he also becomes many,  
being many  
he also becomes one.

Manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking,  
he goes whithersoever  
as if in space.

He jumps into  
and out of the earth  
as though in water;  
goes on water  
without parting it  
as though on solid ground.

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

He touches and feels with the hand  
the Moon and Sun,

as great and powerful as they are.

He turns up in the body  
even in the Brahma world.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the *Tathāgata*  
with purified godlike hearing,  
beyond that of ordinary men,  
hears both sounds:  
godly and man-made,  
far or near.

It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the *Tathāgata* —  
of other beings,  
of other men,  
heart encompassing heart,  
he knows:

Of a lustful heart:

'This is a lustful heart.'

Of a lust-free heart:

'This is a lust-free heart.'

Of a hateful heart:

'This is a hateful heart.'

Of a hate-free heart:

'This is a hate-free heart.'

Of a clogged up heart:

'This is a clogged up heart.'

Of an unclogged heart:

'This is an unclogged heart.'

Of an deranged heart:

'This is a deranged heart.'

Of a balanced heart:

'This is a balanced heart'

Of a constricted heart:

**'This is a constricted heart.'**

**Of an unconstricted heart:**

**'This is an unconstricted heart.'**

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

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

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

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

**Of useless heart:**

**'This is a useless heart.'**

**Of a beneficial heart:**

**'This is a beneficial heart.'**

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

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

**Of a heart that is freed:**

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

**It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the *Tathāgata*  
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,  
one hundred births in all,  
a thousand births in all,  
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 its makeup in detail,  
he recollects not just one arrangement of previous inhabitations.**

**It is because he has thus developed, beggars,  
thus made a big thing of,  
the four power-paths,  
that the *Tathāgata*  
sees beings with purified godlike sight  
surpassing that of mankind.**

**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,  
denigrated Aristocrats,  
held low views,  
were committed to behavior in accordance with low views,  
for upon the break up of the body after death**



they have arisen in states of woe,  
pain,  
punishment,  
Niraya Hell.

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

Thus he sees beings with purified godlike sight  
surpassing that of mankind.

And 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.

And further, beggars, it is because he has thus developed,  
thus made a big thing of the four power-paths,  
that through his own higher knowledge the *Tathāgata* experienced  
the destruction of the corrupting influences,  
and without corrupting influences,  
in this seen thing,  
enters into and lives  
in freedom of heart,  
freedom of wisdom."

SN 5.51.32

"In the same way, beggars,  
as the river Ganges  
inclines towards the east,  
tends towards the east,  
heads towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,

**inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.33

**"In the same way, beggars, as the river Yamuna  
inclines towards the east,  
tends towards the east,  
heads towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,**

**develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.34

**"In the same way, beggars, as the river Aciravati  
inclines towards the east,  
tends towards the east,  
heads towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.35

**"In the same way, beggars, as the river Sarabhu  
inclines towards the east,  
tends towards the east,**

heads towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.

And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."

SN 5.51.36

"In the same way, beggars, as the river Mahi  
inclines towards the east,  
tends towards the east,  
heads towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.

And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,

**develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.37

**"In the same way, beggars, as whatever great rivers there are  
incline towards the east,  
tend towards the east,  
head towards the east,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.38

**"In the same way, beggars, as the river Ganges**

**inclines towards the sea,  
tends towards the sea,  
heads towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.39

**"In the same way, beggars, as the river Yamuna  
inclines towards the sea,  
tends towards the sea,  
heads towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,**

develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."

SN 5.51.40

"In the same way, beggars, as the river Aciravati  
inclines towards the sea,  
tends towards the sea,  
heads towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.

And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."

SN 5.51.41

**"In the same way, beggars, as the river Sarabhu  
inclines towards the sea,  
tends towards the sea,  
heads towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."**

SN 5.51.42

**"In the same way, beggars, as the river Mahi  
inclines towards the sea,  
tends towards the sea,  
heads towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.**

**And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?**



Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*."

SN 5.51.43

"In the same way, beggars, as whatever great rivers there are  
incline towards the sea,  
tend towards the sea,  
head towards the sea,  
even so, beggars, a beggar who develops the four power-paths,  
makes a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
heads towards *Nibbāna*.

And how, beggars, does a beggar develop the four power-paths,  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
This is how, beggars, a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
such that he inclines towards *Nibbāna*,  
tends towards *Nibbāna*,

heads towards *Nibbāna*."

SN 5.51.44

"Whatsoever beings, beggars  
— footless, two-footed, four-footed, many-footed, visible or invisible,  
with perception or without perception or neither-perceiving-nor-not-  
perceiving —  
of these, the *Tathāgata*, arahant, Number-one-self-awakened-one,  
is declared the topmost.

In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing  
of the four power-paths.

And how, beggars, does a not careless beggar develop,  
make a big thing of the four power paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."

SN 5.51.45

"Just as, beggars,  
of all the characteristics of feet  
of those that walk on feet  
are found in the elephant's foot,  
and of footprints  
the elephant's is declared the topmost,  
that is, in terms of size,

**in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars,  
does a not careless beggar develop,  
make a big thing of the four power paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

**SN 5.51.46**

**"Just as, beggars,  
in peaked-roof buildings  
all roof-beams converge at the peak,  
incline towards the peak,  
are found together at the peak  
and the peak is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,**

converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.

And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."

SN 5.51.47

"Just as, beggars,  
of root-scents,  
black sandalwood is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.

And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,

**develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

SN 5.51.48

**"Just as, beggars,  
of heartwood scents,  
the scent of the red sandalwood is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

SN 5.51.49

**"Just as, beggars,  
of flower scents,  
the scent of the jasmine flower is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

SN 5.51.50

**"Just as, beggars,  
all paper-kings are subject to a Wheel-turning king,  
and of kings,  
the Wheel-turning king is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,**

**converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

**SN 5.51.51**

**"Just as, beggars,  
the light of whatever starry bodies there are  
is not a sixteenth part of the light of the moon,  
and the light of the moon is declared the topmost,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?**

**Here beggars, a beggar develops the power-path**

that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."

SN 5.51.52

"Just as, beggars,  
in the clear, cloudless days of autumn  
the sun rising up in the darkness of space  
shines forth, blazes up, and lights the sky,  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.

Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.

And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

This is how, beggars, a not careless beggar develops the four power-paths,



**makes a big thing of the four power-paths."**

**SN 5.51.53**

**"Just as, beggars,  
of whatever woven cloths there are,  
the cloth of Kasi-town is declared the topmost  
in the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in not being careless,  
converge in not being careless,  
and not being careless is the thing declared the topmost.**

**Of the beggar who is not careless, beggars,  
the resulting expectation is that he will develop,  
will make a big thing of the four power-paths.**

**And how, beggars, does a not careless beggar develop, make a big thing of  
the four power paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**This is how, beggars, a not careless beggar develops the four power-paths,  
makes a big thing of the four power-paths."**

**SN 5.51.54**

**"In the same way, beggars as whatsoever works to be done with balance  
are done —  
that is as all works to be done with balance are done  
seated in solid ground,  
standing on solid ground —  
even so, beggars, it is seated in ethics,  
standing on ethics,**

that a beggar develops the four power-paths,  
makes a big thing of the four power-paths.

And how, beggars, does a beggar  
seated in ethics,  
standing on ethics,  
develop the four power-paths,  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then, beggars, that a beggar  
seated in ethics,  
standing on ethics,  
develops the four power-paths,  
makes a big thing of the four power-paths."

SN 5.51.55

"In the same way, beggars  
as whatsoever are seed families,  
of families of living things,  
sown, growing, coming to fruition,  
come to be —  
that is as all seed families,  
of families of living things,  
sown, growing, coming to fruition,  
come to be  
rooted in earth,  
planted in earth —  
even so, beggars, it is rooted in ethics,  
planted in ethics,  
that a beggar develops the four power-paths,  
makes a big thing of the four power-paths.  
And how, beggars, does a beggar

rooted in ethics,  
planted in ethics,  
develop the four power-paths,  
make a big thing of the four power-paths —  
sowing, growing, bringing to fruition  
furtherance in this Dhamma?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then, beggars, that a beggar  
rooted in ethics,  
planted in ethics,  
develops the four power-paths,  
makes a big thing of the four power-paths —  
sowing, growing, bringing to fruition  
furtherance in this Dhamma."

SN 5.51.56

"In the same way, beggars  
as situated in Himalaya, King of Mountains,  
the dragon is able to acquire a body,  
having acquired a body is able to enter a pond,  
from having entered a pond it enters the stream,  
from having entered the stream it enters a river,  
from having entered a river it enters the sea,  
and there comes to plentiful greatness of body.

In the same way, beggars,  
seated on ethics,  
standing on ethics,  
a beggar develops the four power-paths,  
makes a big thing of the four power-paths,  
and by that brings to fruition furtherance in this Dhamma.  
And how, beggars, does a beggar

seated on ethics,  
standing on ethics,  
develop the four power-paths,  
make a big thing of the four power-paths,  
and by that bring to fruition furtherance in this Dhamma?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar  
seated on ethics,  
standing on ethics,  
develops the four power-paths,  
makes a big thing of the four power-paths,  
and by that brings to fruition furtherance in this Dhamma."

SN 5.51.57

"Imagine, beggars, a tree  
inclining eastward,  
tending eastward,  
bending eastward —  
if cut down at its base,  
falling in which direction would it fall?"

"However it inclined,  
however it tended,  
however it was bent" said they.

"In the same way, beggars, a beggar  
developing the four power-paths,  
making a big thing of the four power-paths,  
inclines towards *Nibbāna*,  
tends towards *Nibbāna*,  
bends towards *Nibbāna*.

And how, beggars, does a beggar  
develop the four power-paths,

**make a big thing of the four power-paths,  
so as to incline towards *Nibbāna*,  
tend towards *Nibbāna*,  
bend towards *Nibbāna*?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,  
develops the four power-paths,  
makes a big thing of the four power-paths,  
so as to incline towards *Nibbāna*,  
tend towards *Nibbāna*,  
bend towards *Nibbāna*."**

SN 5.51.58

**"In the same way, beggars, as a tipped-over waterpot disgorges its water  
does not retain its water,  
in the same way, beggars, a beggar,  
developing the four power-paths,  
making a big thing of the four power-paths,  
disgorges and does not retain  
bad, unskillful things.**

**And how, beggars, does a beggar  
develop the four power-paths  
make a big thing of the four power-paths  
so as to disgorge and not retain  
bad, unskillful things?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,**

**develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,  
develops the four power-paths,  
makes a big thing of the four power-paths,  
so as to disgorge and not retain  
bad, unskillful things."**

SN 5.51.59

**"Imagine beggars,  
that the awn of barbed wheat or barley,  
consummately aimed  
toward hand or foot pressing upon it,  
is able to penetrate hand or foot,  
or cause blood to appear.**

**That is easy to see.**

**How come?**

**Because the spike, beggars,  
is consummately aimed.**

**Even so, beggars,  
that developing The Way  
consummately aimed toward,  
pressing down upon, *Nibbāna*,  
is able to penetrate blindness  
and cause truth to appear  
is easy to see.**

**How come?**

**Because beggars, view  
is consummately aimed.**

**And how, beggars, does a beggar  
consummately aim view,  
consummately develop The Way,  
so as to press down upon vision,  
break up blindness  
and cause truth to appear?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path**

that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,  
consummately aims view,  
consummately develops The Way,  
so as to press down upon vision,  
break up blindness  
and cause truth to appear."

SN 5.51.60

"In the same way, beggars, as the various winds blowing in space,  
are just winds blowing eastward,  
just winds blowing westward,  
just winds blowing northward,  
just winds blowing southward,  
just winds blowing dust,  
just winds blowing dustless,  
just winds blowing cool,  
just winds blowing hot,  
just winds blowing lightly,  
just winds blowing wildly.

Even so, beggars, a beggar  
developing the four power-paths,  
making a big thing of the four power-paths,  
also develops, brings to culmination the four settings up of memory,  
also develops, brings to culmination the four consummate efforts,  
also develops, brings to culmination the Aristocratic Multi-dimensional  
Way,  
also develops, brings to culmination the five forces,  
also develops, brings to culmination the five powers,  
also develops, brings to culmination the seven dimensions of awakening.

And how, beggars, does a beggar developing the four power-paths,  
making a big thing of the four power-paths,  
also develop, bring to culmination the four settings up of memory,  
also develop, bring to culmination the four consummate efforts,  
also develop, bring to culmination the Aristocratic Multi-dimensional Way,

also develop, bring to culmination the five forces,  
also develop, bring to culmination the five powers,  
also develop, bring to culmination the seven dimensions of awakening?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,  
developing the four power-paths,  
making a big thing of the four power-paths,  
also develops, brings to culmination the four settings up of memory,  
also develops, brings to culmination the four consummate efforts,  
also develops, brings to culmination the Aristocratic Multi-dimensional  
Way,  
also develops, brings to culmination the five forces,  
also develops, brings to culmination the five powers,  
also develops, brings to culmination the seven dimensions of awakening."

SN 5.51.61

"In the same way, beggars,  
as in the last month of summer  
when the clay dust swirls up,  
a great dark cloud  
immediately disburses it,  
causes it to disappear.

Even so, beggars, a beggar  
developing the four power-paths  
making a big thing of the four power-paths  
immediately disburses,  
causes to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be.

And how, beggars, does a beggar  
develop the four power-paths



**make a big thing of the four power-paths  
so as to immediately disburse,  
cause to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,  
develops the four power-paths  
makes a big thing of the four power-paths  
so as to immediately disburses,  
cause to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be."**

**SN 5.51.62**

**"In the same way, beggars,  
as when a great cloud rises up  
a strong wind  
immediately disburses it,  
causes it to disappear.**

**Even so, beggars, a beggar  
developing the four power-paths  
making a big thing of the four power-paths  
immediately disburses,  
causes to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be.**

**And how, beggars, does a beggar  
develop the four power-paths  
make a big thing of the four power-paths  
so as to immediately disburse,**

cause to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,  
develops the four power-paths  
makes a big thing of the four power-paths  
so as to immediately disburses,  
cause to disappear,  
any bad, unskillful thing  
that has come to be or has not yet come to be."

SN 5.51.63

"Imagine, beggars,  
a rope-rigged ocean-going ship,  
that has gone about in the water for six months,  
dry-docked for the three months of winter,  
subjected to wind and heat  
and the rain pouring down from the clouds,  
its rope-rigging become rotten,  
and easily broken away.

Even so, beggars, a beggar  
developing the four power-paths  
making a big thing of the four power-paths  
rots and easily breaks away  
the yokes to rebirth.

And how, beggars, does a beggar  
develop the four power-paths  
make a big thing of the four power-paths  
so as to rot and easily break away  
the yokes to rebirth?

**"Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus, beggars, that a beggar,  
develops the four power-paths  
makes a big thing of the four power-paths  
so as to rot and easily break away  
the yokes to rebirth."**

**SN 5.51.64**

**"Imagine beggars, a guest-house,  
and therein also a guest  
arrived from the eastern direction,  
taking up abode,  
therein also a guest  
arrived from the western direction,  
taking up abode,  
therein also a guest  
arrived from the northern direction,  
taking up abode,  
therein also a guest  
arrived from the southern direction,  
taking up abode,  
therein also a guest  
a warrior,  
taking up abode,  
therein also a guest  
a Brahman,  
taking up abode,  
therein also a guest  
a merchant,  
taking up abode,  
therein also a guest  
a commoner,**

**taking up abode.**

**Even so, beggars, a beggar**

**developing the four power-paths**

**making a big thing of the four power-paths**

**whatever things through higher knowledge are to be thoroughly known,**

**such thing through higher knowledge are thoroughly known,**

**whatever things through higher knowledge are to be let go**

**such thing through higher knowledge are let go**

**whatever things through higher knowledge are to be witnessed**

**such thing through higher knowledge are witnessed**

**whatever things through higher knowledge are to be developed**

**such thing through higher knowledge are developed.**

**And what, beggars, are the things that are to be thoroughly known through higher knowledge?**

**The five stockpiles binding being, say I.**

**What five? It is these:**

**The bound-up-in-form-stockpile,**

**the bound-up-in-sensation-stockpile,**

**the bound-up-in-perception-stockpile,**

**the bound-up-in-own-making-stockpile,**

**the bound-up-in-consciousness-stockpile.**

**These then, beggars,**

**are the things to be thoroughly known through higher knowledge.**

**And what, beggars,**

**are the things that are to be let go through higher knowledge?**

**Blindness, and thirst for being.**

**These, beggars,**

**are the things that are to be let go through higher knowledge.**

**And what, beggars,**

**are the things that are to be witnessed through higher knowledge?**

**Vision and freedom.**

**These, beggars,**

**are the things that are to be witnessed through higher knowledge.**

**And what, beggars,**

**are the things that are to be developed through higher knowledge?**

**Calm and Review.**

These, beggars,  
are the things that are to be developed through higher knowledge.  
And how, beggars, does a beggar develop the four power-paths  
make a big thing of the four power-paths  
such that whatever things through higher knowledge are to be thoroughly  
known,  
such thing through higher knowledge are thoroughly known,  
such that whatever things through higher knowledge are to be let go  
such thing through higher knowledge are let go  
such that whatever things through higher knowledge are to be witnessed  
such thing through higher knowledge are witnessed  
such that whatever things through higher knowledge are to be developed  
such thing through higher knowledge are developed?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,  
develops the four power-paths  
makes a big thing of the four power-paths  
such that whatever things through higher knowledge are to be thoroughly  
known,  
such thing through higher knowledge are thoroughly known,  
such that whatever things through higher knowledge are to be let go  
such thing through higher knowledge are let go  
such that whatever things through higher knowledge are to be witnessed  
such thing through higher knowledge are witnessed  
such that whatever things through higher knowledge are to be developed  
such thing through higher knowledge are developed."

SN 5.51.65

"Imagine, beggars,

**the River Ganges,  
inclining towards the east,  
tending towards the east,  
heading towards the east.**

**Then there comes along a great crowd of people,  
carrying hoe and basket  
saying:**

**'We will make this River Ganges  
incline towards the west,  
tend towards the west,  
head towards the west.'**

**What do you think about that, beggars?**

**Would that great crowd of people  
make the River Ganges  
incline towards the west,  
tend towards the west,  
head towards the west?"**

**"Not possible, Bhante.**

**How come?**

**Because the River Ganges, Bhante,  
inclining towards the east  
tending towards the east,  
heading towards the east,  
would not easily be made  
to incline towards the west,  
tend towards the west,  
head towards the west.**

**And further, in any case,  
that great crowd of people  
would get but exhaustion and frustration  
for their share."**

**"Even so, beggars, a beggar  
developing the four power-paths  
making a big thing of the four power-paths  
and the king,  
or the king's prime minister  
or friends  
or associates,**

or relatives,  
or blood relations,  
were to tempt him with offers  
of the enjoyable, saying:

'Come good man!

Why let these yellow robes consume you?

Why with bald head and bowl wander around?

Come, return to the lower life  
and enjoy food and drink  
and doing good.'

Indeed of such a beggar, beggars,  
having developed the four power-paths  
having made a big thing of the four power-paths  
to reject the quest and return to the lower life —  
such a thing is not to be seen.

How come?

It has been, beggars,  
many a long day that his heart has  
inclined towards solitude,  
tended towards solitude,  
headed towards solitude.

Indeed that he should return to the lower life —  
such a thing is not to be seen.

And how, beggars, does a beggar  
develop the four power-paths  
make a big thing of the four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus, beggars, that a beggar,  
develops the four power-paths  
makes a big thing of the four power-paths."

**"There are, beggars, three probings.**

**What three?**

**Probing for sense pleasure,  
probing for being  
probing for living like Brahma.**

**These then, beggars are the three probing.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three probings, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three probings, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**"There are, beggars, three varieties.**

**What three?**

**The variety thinking:**



**'I am better than'  
the variety thinking:  
'I am equal to'  
the variety thinking:  
'I am less than'.**

**These then, beggars are the three varieties.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three varieties, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three varieties, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.68**

**"There are, beggars, three corrupting influences.**

**What three?**

**The corrupting influence of sense pleasure  
the corrupting influence of being  
the corrupting influence of blindness.**

**These then, beggars, are the three corrupting influences.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three corrupting influences, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three corrupting influences, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.69**

**"There are, beggars, three beings.**

**What three?**

**Sentient beings,  
formed beings,  
formless beings.**

**These then, beggars, are the three beings.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of**

these three beings, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three beings, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."

SN 5.51.70

"There are, beggars, three pains.

What three?

The pain of the painful,  
the pain of the own-made,  
the pain of the devolving.

These then, beggars, are the three pains.

For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three pains, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path

that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three pains, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."

SN 5.51.71

"There are, beggars, three hitches.

What three?

The lust hitch,  
the anger hitch,  
the stupidity hitch.

These then, beggars, are the three hitches.

For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three hitches, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,

**develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three hitches, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.72**

**"There are, beggars, three taints.**

**What three?**

**The taint of lust,  
the taint of anger,  
the taint of stupidity.**

**These then, beggars, are the three taints.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three taints, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,**

**the thorough fading away of,  
and letting go of  
these three taints, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.73**

**"There are, beggars, three turbulences.**

**What three?**

**The turbulence of lust,  
the turbulence of anger,  
the turbulence of stupidity.**

**These then, beggars, are the three turbulence.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three turbulence, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three turbulence, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.74**

**"There are, beggars, three sensations.**

**What three?**

**Pleasant sensation,  
unpleasant sensation,  
not-unpleasant-but-not-pleasant sensation.**

**These then, beggars, are the three sensations.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three sensations, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three sensations, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.75**

**"There are, beggars, three thirsts.**

**What three?**

**Thirst for sense pleasure,  
thirst for being,**

**thirst for un-being.**

**These then, beggars, are the three thirsts.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three thirsts, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these three thirsts, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.76**

**"There are, beggars, four floods.**

**What four?**

**The flood of sense-pleasures,  
the flood of being,  
the flood of opinions,  
the flood of blindness.**

**These then, beggars, are the four floods.**

**For, higher knowledge of,  
encompassing knowledge of,**



the thorough fading away of,  
and letting go of  
these four floods, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four floods, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."

SN 5.51.77

"There are, beggars, four yokes.

What four?

The sense-pleasure yoke,  
the being yoke,  
the opinion yoke,  
the blindness yoke.

These then, beggars, are the four yokes.

For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four yokes, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four yokes, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.78**

**"There are, beggars, four bind-ups.**

**What four?**

**The sense-pleasure bind-up,  
the opinion bind-up,  
the ethics and ritual bind-up,  
the self-experience bind-up.**

**These then, beggars, are the four bind-ups.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four bind-ups, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path**

that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four bind-ups, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."

SN 5.51.79

"There are, beggars, these four ties.

What four?

The coveting body-tie  
the anger body-tie  
the ethics-gains-ardency-ritual-attachment body-tie  
the this-is-the-highest-truth-position body-ties.

These then, beggars, are the four ties.

For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four ties, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path

**that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these four ties, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.80**

**"There are, beggars, seven biases.**

**What seven?**

**The bias towards lust for sense-pleasures,  
the bias towards reaction,  
the bias towards opinions,  
the bias towards doubt and wavering,  
the bias towards pride,  
the bias towards lust for life,  
the bias towards blindness.**

**These then, beggars, are the seven biases.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these seven biases, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these seven biases, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.81**

**"There are, beggars, five pleasure-cords.**

**What five?**

**Eye-consciousness and forms — forms wished for, loved, lovely, pleasing,  
sense pleasures regal and engaging.**

**Ear-consciousness and sounds — forms wished for, loved, lovely, pleasing,  
sense pleasures regal and engaging.**

**Nose-consciousness and scents — forms wished for, loved, lovely, pleasing,  
sense pleasures regal and engaging.**

**Tongue-consciousness and tastes — forms wished for, loved, lovely,  
pleasing, sense pleasures regal and engaging.**

**Body-consciousness and touches — forms wished for, loved, lovely,  
pleasing, sense pleasures regal and engaging.**

**These then, beggars, are the five pleasure-cords.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five pleasure-cords, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,**

**develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five pleasure-cords, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.82**

**"There are, beggars, five obstructions.**

**What five?**

**The pleasure-wishing obstruction,  
the anger obstruction,  
the lazy-ways and inertia obstruction,  
the fear and trembling obstruction,  
the doubt and wavering obstruction.**

**These then, beggars, are the five obstructions.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five obstructions, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.  
It is thus then that for**

higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five obstructions, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."

SN 5.51.83

"There are, beggars, five stockpiled bind-ups.

What five?

Form stockpiled bind-up,  
sensation stockpiled bind-up,  
perception stockpiled bind-up,  
own-making stockpiled bind-up,  
consciousness stockpiled bind-up.

These then, beggars, are the five stockpiled bind-ups.

For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five stockpiled bind-ups, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.

What four power-paths?

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of

**these five stockpiled bind-ups, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.84**

**"There are, beggars, five yokes to lower rebirths.**

**What five?**

**One-truth (own body) view,  
doubt,  
ethics-gains-ardency-ritual-attachment,  
pleasure-wishing,  
anger.**

**These then, beggars, are the five yokes to lower rebirths.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five yokes to lower rebirths, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five yokes to lower rebirths, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**

**SN 5.51.85**



**"There are, beggars, five yokes to higher rebirths.**

**What five?**

**Lust for form,  
lust for the formless,  
pride,  
fear,  
blindness.**

**These then, beggars, are the five yokes to higher rebirths.**

**For, higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five yokes to higher rebirths, beggars,  
develop the four power-paths,  
make a big thing of the four power-paths.**

**What four power-paths?**

**Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path  
that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.**

**It is thus then that for  
higher knowledge of,  
encompassing knowledge of,  
the thorough fading away of,  
and letting go of  
these five yokes to higher rebirths, beggars  
develop the four power-paths,  
make a big thing of the four power-paths."**



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