

**Anguttara Nikāya
Tika-Nipātā**

The Book of Threes

Selected Suttas

**Translated from the Pāli
by
Michael M. Olds**



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Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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E.M. Hare, I.B. Horner,
and all those too little-sung heros
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To the translators:
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To the face-to-face teachers:

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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!**

Scorn Not the Beggar

**Scorn not the beggar
and his bowl,
for in the eyes of God,
we are beggars, all.**

Anguttara Nikāya
Tika-Nipātā

The Book of Threes

Selected Suttas

Namo tassa arahato, sammā sambuddhassa

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

Evam Me Sutaṃ

I Hear Tell:

Once upon a time The Consummately Self-Awakened,
Sāvatti-town residing,
Anāthapiṇḍika's Jeta Grove.

There, to the beggars gathered round
he said:

"Characterized by three things, beggars,
a notorious beggar
works to the disadvantage of
those who follow,
the great discomfort of many,
the loss,
discomfort and
pain of
many generations —
gods and men.

What three?

Advising unsuitable
acts of body,
advising unsuitable
acts of speech,
advising unsuitable
Dhamma.

These are the three things
characterized by which, beggars,

**a notorious beggar
works to the disadvantage of
those who follow,
the great discomfort of many
the loss,
discomfort and
pain of
many generations —
gods and men.**

**Characterized by three things, beggars,
a famous beggar
works to the advantage of
those who follow,
the great comfort of many,
the gain,
comfort and
pleasure of
many generations —
gods and men.**

What three?

**Advising suitable
acts of body,
advising suitable
acts of speech,
advising suitable
*Dhamma.***

**These are the three things
characterized by which, beggars,
a famous beggar
works to the advantage of
those who follow,
the great comfort of many
the gain,
comfort and
pleasure of
many generations —
gods and men.**

**There then Old Man Savittho and
Old Man Mahā Kotthito
came up to Old Man Sāriputta.**

**Having come up to Old Man Sāriputta
they greeted each other.**

**Having exchanged greetings and polite talk
they took seats to one side.**

**Old Man Savittho and
Old Man Mahā Kotthito
having taken seats to one side,
Old Man Sāriputta said this:**

**"Three, friend Savittha,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the faith-freed is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of faith is highly evolved."**

**Then Old Man Sāriputta said this
to Old Man Mahā Kotthita:**

**"Three, friend Kotthita,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the body-knower is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of serenity is highly evolved."**

**Then Old Man Mahā Kotthita said this
to Old Man Sāriputta:**

**"Three, friend Sāriputta,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
which would you say is the furthest ahead,
the most advanced?"**

**"Three, friend Kotthita,
are men to be found in the world.**

What three?

**Body-knowers,
the attained-to-seeing,
and the faith-freed.**

**These are those three men
to be found in the world.**

**Of these three types of men, friend,
the attained-to-seeing is for me
the most appealing,
of these three men the furthest ahead,
the most advanced.**

How come?

**Of these men, friend,
in him the force of wisdom is highly evolved."**

**Then Old Man Sāriputta said this
to Old Man Savittha and
Old Man Mahā Kotthita:**

**"We have all responded, friends,
according to what agrees with our understanding.**

**How about if we approach *The Consummately Self-Awakened*
and having approached
we lay this matter before him?**

**In such manner as Bhavaga explains it
such is how we will take it."**

**"Even so, friend,
said Old Man Savittha and
Old Man Mahā Kotthito**

to Old Man Sāriputta in response."

Then Old Man Sāriputta and
Old Man Savittha and
Old Man Mahā Kotthita
approached *The Consummately Self-Awakened*.

Having approached and saluted *The Consummately Self-Awakened*
they took seats to one side.

Having taken seats to one side,
Old Man Sāriputta faithfully repeated to *The Consummately Self-Awakened*
the conversation he had had
with Old Man Savittha and
Old Man Kotthita.

"In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.

As it stands, Sāriputta,
it might be found
that that man who was
faith-freed
was on his way to attaining
arahantship;
that that man who was a
body-knower
was on his way to attaining
once-returning
or non-returning;
that that man who was
attained-to-seeing
was on his way to
once-returning
or non returning.

In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.

**As it stands, Sāriputta,
it might be found
that that man who was a
body-knower
was on his way to attaining
arahantship;
that that man who was
faith-freed
was on his way to attaining
once-returning
or non-returning;
that that man who was
attained-to-seeing
was on his way to
once-returning
or non returning.**

**In this case Sāriputta,
it is no easy thing to answer definitively
as to which of these three men
is the furthest ahead,
the most advanced.**

**As it stands, Sāriputta,
it might be found that that man who was
attained-to-seeing
was on his way to attaining
arahantship;
that that man who was
faith-freed
was on his way to attaining
once-returning
or non-returning;
that that man who was a
body-knower
was on his way to
once-returning
or non-returning."**

AN 3.21

**"There are these
three sorts of persons**

to be seen in the world.

What three?

Here beggars,
a person conjures up an
identified-with body
associated with the injurious;
conjures up
identified-with speech
associated with the injurious;
conjures up
an identified-with mind
associated with the injurious.

He, having conjured up
an identified-with body
associated with the injurious,
having conjured up
identified-with speech
associated with the injurious;
having conjured up
an identified-with mind
associated with the injurious,
rises up in a world
associated with the injurious.

He,
having risen up in a world
associated with the injurious,
is subsequently contacted
by injurious contacts.

He,
contacted by injurious contacts,
experiences extremely painful
injurious sensations
such as do the beings in Hell.

Then, again, beggars,
a person conjures up
an identified-with body
dis-associated from the injurious;
conjures up
identified-with speech

dis-associated from the injurious;
conjures up
an identified-with mind
dis-associated from the injurious.

He,
having conjured up
an identified-with body
dis-associated from the injurious,
having conjured up
identified-with speech
dis-associated from the injurious;
having conjured up
an identified-with mind
dis-associated from the injurious,
rises up in a world
dis-associated from the injurious.

He,
having risen up in a world
dis-associated from the injurious,
is subsequently contacted
by non-injurious contacts.

He,
contacted by non-injurious contacts,
experiences extremely pleasant
non-injurious sensations
such as do the *Subhakiṇṇā* gods.

Then, again, beggars,
a person conjures up
an identified-with body
both associated with and
dis-associated from the injurious;
conjures up
identified-with speech
both associated with and
dis-associated from the injurious;
conjures up
an identified-with mind
both associated with and
dis-associated from the injurious.

**He,
having conjured up
an identified-with body
both associated with and
dis-associated from the injurious,
having conjured up
identified-with speech
both associated with and
dis-associated from the injurious;
having conjured up
an identified-with mind
both associated with and
dis-associated from the injurious,
rises up in a world
both associated with and
dis-associated from the injurious.**

**He, having risen up in a world
both associated with and
dis-associated from the injurious,
is subsequently contacted
by both injurious and
non-injurious contacts.**

**He,
contacted by both injurious and
non-injurious contacts,
experiences mixed-up pleasant and
painful sensations
such as do humans,
some gods,
and some in the lower realms.**

**"These, beggars,
are these three sorts of persons
to be seen in the world.**

AN 3.23

**"Three, beggars,
are men known to be in the world.**

What three?

The dung-talker,

**the flower-talker,
the honey-talker.**

**And what, beggars,
is the dung-talking man?**

**Here beggars,
a man enters
the assembly hall, or
enters a court, or
within the midst of his family, or
within the midst of the guild, or
within the midst of the king's court,
brought for questioning as an eye-witness,
when told:**

**'Go on then, good man,
as you know,
so tell.'**

**He, not knowing, says:
'I know.'**

**Knowing he says:
'I know not.'**

**Not having seen, he says:
'I have seen.'**

**Having seen, he says:
'I have not seen.'**

**Thus for himself or
for another or
for insignificant material gain
he knowingly speaks falsehood.**

**This is the description, beggars,
of the man who is a dung-talker.**

**And what, beggars,
is the flower-talking man?**

**Here beggars,
a man enters
the assembly hall, or
enters a court, or
within the midst of his family, or**

**within the midst of the guild, or
within the midst of the king's court,
brought for questioning as an eye-witness,
when told:**

**'Go on then, good man,
as you know,
so tell.'**

**He, not knowing, says:
'I know not.'**

**Knowing he says:
'I know.'**

**Not having seen, he says:
'I have not seen.'**

**Having seen, he says:
'I have seen.'**

**Thus neither for himself or
for another or
for insignificant material gain
does he knowingly speak falsehood.**

**This is the description, beggars,
of the man who is a flower-talker.**

**And what, beggars,
is the honey-talking man?**

**Here, beggars,
a man,
letting go of rough speech,
disengages from rough speech.**

**Whatever talk
has clarity,
pleases the ear,
is lovely,
stirring the heart,
is of the people,
enjoyed by the multitude,
delighting the multitude,
such talk as this
is his talk.**

**This is the description, beggars,
of the man who is a honey-talker.**

**These then, beggars,
are the three men
to be known in the world."**

AN 3.28§

**There, then, Old-Man Ānanda
came into the presence of The Consummately Self-Awakened.**

**Having come into the presence of The Consummately Self-Awakened,
he took a seat to one side.**

**Having taken a seat to one side,
Old-Man Ānanda said this
to The Consummately Self-Awakened:**

**"Now is it, *Bhante*,
that a beggar
can attain such focus
that with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
are not?**

**That externally
all signs of
'I' making,
'Mine' making,
or the madness that follows,
are not?**

**That an inhabiting of the heart's liberation,
liberation-by-wisdom
may arise, where
'I' making,
'Mine' making,
or the madness that follows,
are not had?**

**Is there the arising of and
abiding in
such a heart's liberation,**

liberation-by-wisdom?"

**"There is, Ānanda,
the attainment of such focus
that with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
are not;
that externally
all signs of
'I' making,
'Mine' making,
or the madness that follows,
are not;
that an inhabiting of the heart's liberation,
liberation-by-wisdom
may arise, where
'I' making,
'Mine' making,
or the madness that follows,
are not had.**

**And there is the arising of and
abiding in
such a heart's liberation,
liberation-by-wisdom."**

**"But further, *Bhante*,
how is it that a beggar
can attain such focus
that with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
are not;
that externally
all signs of
'I' making,
'Mine' making,
or the madness that follows,
are not;**

that an inhabiting
of the heart's liberation,
liberation-by-wisdom
may arise where
'I' making,
'Mine' making,
or the madness that follows,
are not had?

How is there the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom?"

"Here Ānanda,
a beggar has this thought:

'This is sanity,
this is the pinnacle,
that is, the calming of all own-making,
the forsaking of adding fuel to the fire,
the destruction of thirst,
dispassion,
ending,
Nibbāna.'

Even so, Ānanda, is
the attainment of such focus
that with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
are not;
that externally
all signs of
'I' making,
'Mine' making,
or the madness that follows,
are not;
that an inhabiting of the heart's liberation,
liberation-by-wisdom
may arise, where
'I' making,

**'Mine' making,
or the madness that follows,
are not had.**

**This is the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom.**

**And further, Ānanda,
this was fittingly said
in *'The Questions of Pārāyaṇe Puṇṇaka'*:**

**'Whoso, the world high and low has figured out,
By nothing anywhere made jittery,
Calm, clear, unshakable, desireless,
uprooted has he, birth and aging, so say I.'**

AN 3.32a

**There, then, Old-Man Sāriputta
came into the presence of The Consummately Self-Awakened.**

**Having come into the presence of The Consummately Self-Awakened,
he took a seat to one side.**

**Old-Man Sāriputta having taken a seat to one side,
The Consummately Self-Awakened said this to him:**

**"In brief, do I, Sāriputta,
set forth *Dhamma*.**

**In detail, do I, Sāriputta,
set forth *Dhamma*.**

**In brief and in detail, do I, Sāriputta,,
set forth *Dhamma*.**

**Yet those who understand
are hard to find."**

"Now is the time, *The Consummately Self-Awakened!*

**Now is the time, Welcome One,
for The Consummately Self-Awakened
to set forth *Dhamma* in brief,
to set forth *Dhamma* in detail,
to set forth *Dhamma* in brief and in detail —
there will be those who understand *Dhamma*."**

**"In that case, Sāriputta,
train yourselves thus:**

**'With this consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
shall not exist;
externally all signs of
'I' making,
'Mine' making,
or the madness that follows,
shall not exist;
and a habitat
where the heart's liberation,
liberation-by-wisdom
shall arise, where
'I' making,
'Mine' making,
or the madness that follows,
are not had.**

**And there shall be
the arising of and
abiding in
such a heart's liberation,
liberation-by-wisdom.'**

This is how you must train yourselves, Sāriputta.

**Whensoever, Sāriputta, in a beggar
with consciousness of body,
'I' making,
'Mine' making,
or the madness that follows,
does not exist;
externally all signs of
'I' making,
'Mine' making,
or the madness that follows,
do not exist;
and a habitat
where the heart's liberation,**

liberation-by-wisdom
arises, where
'I' making,
'Mine' making,
or the madness that follows,
are not had,
and there is the arising of
and abiding in
such a heart's liberation,
liberation-by-wisdom,
I say, Sāriputta,
such a beggar
has cut off thirst,
removed the yoke,
with consummate understanding of madness,
has made an end of pain.

And further, Sāriputta,
this was fittingly said in
'The Questions of Udaya':

'Letting go of perception of pleasure and misery both,
and sloth and worry's obstructions dispelling,
with purified detachment lead by *Dhamma*-thought
liberation by knowing is declared and the breaking-up of blindness.'

AN 3.32b

"These three, Beggars,
are the start of *kamma* production.

What three?

Lust
is the start of *kamma* production,
hate
is the start of *kamma* production,
stupidity
is the start of *kamma* production.

A deed, beggars,
by nature lustful,
born of lust,
started in lust,
produced in lust —

**rolls on
to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced
either in this visible thing,
or wherever arising.**

**A deed, beggars,
by nature hateful,
born of hate,
started in hate,
produced in hate —
rolls on**

**to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced
either in this visible thing,
or wherever arising.**

**A deed, beggars,
by nature stupid,
born of stupidity,
started in stupidity,
produced in stupidity —
rolls on**

**to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced
either in this visible thing,
or wherever arising.**

**In the same way, beggars,
as seeds,**

**unbroken,
not rotten,
undamaged by wind and heat,
viable,
well sown,
happily planted in well-prepared ground,
and the high heavens
bear their watery gift —
those seeds, beggars,
so sown,
would then show growth
and come to maturity.**

**In the same way, beggars,
a deed,
by nature lustful,
born of lust,
started in lust,
produced in lust —
rolls on
to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced
either in this visible thing,
or wherever arising.**

**A deed, beggars,
by nature hateful,
born of hate,
started in hate,
produced in hate —
rolls on
to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced**

**either in this visible thing,
or wherever arising.**

**A deed, beggars,
by nature stupid,
born of stupidity,
started in stupidity,
produced in stupidity —
rolls on
to wherever self becomes
and there
that deed bears fruit.**

**Where that deed bears fruit,
there the fruit of that deed
is subjectively experienced
either in this visible thing,
or wherever arising.**

**These are the three, beggars,
that are the start of
kamma production.**

**These three, Beggars,
are the start of *kamma* production.**

What three?

**Non-lust
is the start of *kamma* production,
non-hate
is the start of *kamma* production,
non-stupidity
is the start of *kamma* production.**

**A deed, beggars,
without lust by nature,
not born of lust,
not started in lust,
not produced in lust —
lust not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,**

**made not to become,
a thing not to appear in future.**

**A deed, beggars,
without hate by nature,
not born of hate,
not started in hate,
not produced in hate —
hate not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.**

**A deed, beggars,
without stupidity by nature,
not born of stupidity,
not started in stupidity,
not produced in stupidity —
stupidity not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.**

**In the same way, beggars,
as seeds,
unbroken,
not rotten,
undamaged by wind and heat,
viable,
well sown,
happily planted in
well-prepared ground,
and then some man
burns them by fire;
having burnt them by fire;
reduced them to ashes;**

having reduced them to ashes;
winnows them in a great wind, or
swift stream or
rapids
thus-wise and then, beggars,
these seeds are uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.

In the same way, beggars,
a deed
without lust by nature,
not born of lust,
not started in lust,
not produced in lust —
lust not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.

A deed, beggars,
without hate by nature,
not born of hate,
not started in hate,
not produced in hate —
hate not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.

A deed, beggars,
without stupidity by nature,
not born of stupidity,
not started in stupidity,
not produced in stupidity —

stupidity not being there,
that deed is thus-wise and then
let go,
uprooted,
made like a disinterred palm,
made not to become,
a thing not to appear in future.

These then Beggars,
are the three
that start *kamma* production.

Born of lust or hate or of stupidity
If of such a nature, deeds, little or big,
Are here thus and then to be experienced,
another site is not seen.
therefore of lust and hate and of stupidity
the wise beggar does the appearance note
and all bad outcomes does avoid.
So it's said.

AN 3.33

"It is sufficient, beggars,
that these three objectives
be born in mind
when giving a dissertation on *Dhamma*.

What three?

That he who gives
the dissertation on *Dhamma*
has gained
knowledge of the objective and
knowledge of the method
for attaining it.

That he who hears
the dissertation on *Dhamma*
has gained
knowledge of the objective and
knowledge of the method
for attaining it.

That both the one who gives
the dissertation on *Dhamma* and

**the one who hears
the dissertation on *Dhamma*
have gained
knowledge of the objective and
knowledge of the method
for attaining it.**

**These are the three objectives, beggars,
which it is sufficient to bear in mind
when giving a dissertation on *Dhamma*."**

AN 3.43

**"Three, beggars,
stand for profitable talk:**

What three?

**That he who gives
a dissertation on *Dhamma*
has gained
knowledge of the objective and
knowledge of the method
for attaining it.**

**That he who hears
a dissertation on *Dhamma*
has gained
knowledge of the objective and
knowledge of the method
for attaining it.**

**That both the one who gives
a dissertation on *Dhamma*
and the one who hears
a dissertation on *Dhamma*
have gained
knowledge of the objective and
knowledge of the method
for attaining it.**

**These are the three, beggars,
that stand for profitable talk."**

AN 3.44

"By that which is constructed, beggars,

**there are three characteristics
constructed.**

What three?

**Arising,
is by wisdom known,
aging,
is by wisdom known,
change while existing,
is by wisdom known.**

**These, beggars,
are the three characteristics
constructed
by that which is constructed.**

**By that which is not constructed, beggars,
there are three characteristics
not constructed.**

What three?

**No arising,
is by wisdom known,
no aging,
is by wisdom known,
no change while existing,
is by wisdom known.**

**These, beggars,
are the three characteristics
not constructed
by that which is not constructed."**

AN 3.47

**"There are, beggars,
three philosophical propositions
which,
examined,
questioned,
debated by the wise,
at best
just lead to remaining inactive.**

What are these three?

**There are certain shamans and Brahmans
that speak thus,
are of this view:**

**'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by
what came before.'**

**There are certain shamans and Brahmans
that speak thus,
are of this view:**

**'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by
the Master-Builder.'**

**There are certain shamans and Brahmans
that speak thus,
are of this view:**

**'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is
not a result of driving forces.'**

**In this case, beggars,
as to the shaman or Brahmin
that speak thus,
are of this view:**

**'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by
what came before.'**

I approach them

and speak thus:

**'Is it true, ancients,
that you speak thus,
are of this view:**

**"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by
what came before?"**

**And, indeed,
asked thus by me,
it is so acknowledged.**

To them I say this:

**'Then venerables,
life-destroyers
are predestined to become such,
driven by what came before,
takers of the ungiven
are predestined to become such,
driven by what came before,
livers of ungodly lives
are predestined to become such,
driven by what came before,
false-speakers
are predestined to become such,
driven by what came before,
malicious speakers
are predestined to become such,
driven by what came before,
unkind speakers
are predestined to become such,
driven by what came before,
lip-flappers
are predestined to become such,
driven by what came before,
the covetous
are predestined to become such,
driven by what came before,**

the corrupt in heart
are predestined to become such,
driven by what came before,
holders of misguided views
are predestined to become such,
driven by what came before.

It follows then, ancients,
that strong reliance on
"what came before"
results in getting
no desire or effort at
self-control
over what is to be done or
what is not to be done.

Thus without taking on
what is true and reliable
concerning what is to be done and
what is not to be done
it follows
that there is no distinction
according to *Dhamma*
between such a shaman or Brahmin and
one who lives
forgetful-minded and unguarded.'

This then, beggars,
is my refutation
according to *Dhamma*
of the first of these sayings,
these views,
of those shamans and Brahmins.

In this case, beggars,
as to the shaman or Brahmin
that speak thus,
are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by

the Master-Builder.'

**I approach them
and speak thus:**

**'Is it true, ancients,
that you speak thus,
are of this view:**

**"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is driven by
the Master-Builder?"**

**And, indeed,
asked thus by me,
it is so acknowledged.**

To them I say this:

**'Then venerables,
life-destroyers
are predestined to become such,
driven by the Master-Builder,
takers of the ungiven
are predestined to become such,
driven by the Master-Builder,
livers of ungodly lives
are predestined to become such,
driven by the Master-Builder,
false-speakers
are predestined to become such,
driven by the Master-Builder,
malicious speakers
are predestined to become such,
driven by the Master-Builder,
unkind speakers
are predestined to become such,
driven by the Master-Builder,
lip-flappers
are predestined to become such,
driven by the Master-Builder,
the covetous**

are predestined to become such,
driven by the Master-Builder,
the corrupt in heart
are predestined to become such,
driven by the Master-Builder,
holders of misguided views
are predestined to become such,
driven by the Master-Builder.

It follows then, ancients,
that strong reliance on
"the Master-Builder"
results in getting
no desire or effort at
self-control
over what is to be done or
what is not to be done.

Thus without taking on
what is true and reliable
concerning what is to be done and
what is not to be done
it follows
that there is no distinction
according to *Dhamma*
between such a shaman or Brahmin and
one who lives
forgetful-minded and unguarded.'

This then, beggars,
is my refutation
according to *Dhamma*
of the second of these sayings,
these views,
of those shamans and Brahmins.

In this case, beggars,
as to the shaman or Brahmin
that speak thus,
are of this view:

'Anything whatever a person experiences,
pleasant or
unpleasant or

**not-unpleasant-but-not-pleasant,
all that is
not a result of driving forces.'**

**I approach them
and speak thus:**

**'Is it true, ancients,
that you speak thus,
are of this view:**

**"Anything whatever a person experiences,
pleasant or
unpleasant or
not-unpleasant-but-not-pleasant,
all that is
not a result of driving forces?"**

**And, indeed,
asked thus by me,
it is so acknowledged.**

To them I say this:

**'Then venerables,
life-destroyers
are predestined to become such,
not a result of driving forces,
takers of the ungiven
are predestined to become such,
not a result of driving forces,
livers of ungodly lives
are predestined to become such,
not a result of driving forces,
false-speakers
are predestined to become such,
not a result of driving forces,
malicious speakers
are predestined to become such,
not a result of driving forces,
unkind speakers
are predestined to become such,
not a result of driving forces,
lip-flappers
are predestined to become such,**

not a result of driving forces,
the covetous
are predestined to become such,
not a result of driving forces,
the corrupt in heart
are predestined to become such,
not a result of driving forces,
holders of misguided views
are predestined to become such,
not a result of driving forces.

It follows then, beggars,
that strong reliance
on things being
"not a result of driving forces"
results in getting
no desire or effort at
self-control
over what is to be done
or what is not to be done.

Thus without taking on
what is true and reliable
concerning what is to be done and
what is not to be done
it follows that there is no distinction
according to *Dhamma*
between such a shaman or Brahmin and
one who lives
forgetful-minded and unguarded.'

This then, beggars,
is my refutation
according to *Dhamma*
of the third of these sayings,
these views,
of those shamans and Brahmins.

These, beggars,
are the three philosophical propositions
which
examined,
questioned,

debated by the wise,
at best
just lead to remaining inactive.

This beggars,
is the *Dhamma*
I teach those shamans and Brahmans —
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent:

What, beggars,
is the *Dhamma*
I teach those shamans and Brahmans —
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent?

There are six data, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*

I teach those shamans and Brahmans.

There are six spheres of contact, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*

I teach those shamans and Brahmans.

There are eighteen mental ranges, beggars,
unrefuted,
uncondemned,
not contradicted,

**not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmans.**

**There are four Aristocratic Truths, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmans.**

**'There are six data, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmans.'**

This is what was said.

**And depending on what
was it said?**

**There are, beggars,
these six data:**

**Earth-data,
water-data,
firelight-data,
wind-data,
space-data,
consciousness-data.**

**'There are the six data, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma***

I teach those shamans and Brahmans.'

**This is that which was said;
on this that which was said depended.**

**'There are six spheres of contact, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma***

I teach those shamans and Brahmans.'

This is what was said.

**And depending on what
was it said?**

**There are, beggars,
these six spheres of contact:**

**The eye-contact-sphere,
the ear-contact-sphere,
the nose-contact-sphere,
the tongue-contact-sphere,
the body-contact-sphere,
the mind-contact-sphere.**

**'There are six spheres of contact, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma***

I teach those shamans and Brahmans.'

**This is that which was said;
on this that which was said depended.**

**'There are eighteen mental ranges, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent**

in the *Dhamma*

I teach those shamans and Brahmans.'

This is what was said.

**And depending on what
was it said?**

**The eye seeing forms
ranges over the basis
for mental-ease in forms,
ranges over the basis
for misery in forms,
ranges over the basis
for mental-detachment from forms.**

**The ear hearing sounds
ranges over the basis
for mental-ease in sounds,
ranges over the basis
for misery in sounds,
ranges over the basis
for mental-detachment from sounds.**

**The nose smelling scents
ranges over the basis
for mental-ease in scents,
ranges over the basis
for misery in scents,
ranges over the basis
for mental-detachment from scents.**

**The tongue tasting flavors
ranges over the basis
for mental-ease in flavors,
ranges over the basis
for misery in flavors,
ranges over the basis
for mental-detachment from flavors.**

**The body touching the touchable
ranges over the basis
for mental-ease in the touchable,
ranges over the basis
for misery in the touchable,**

**ranges over the basis
for mental-detachment from the touchable.**

**The mind conscious of things
ranges over the basis
for mental-ease in things,
ranges over the basis
for misery in things,
ranges over the basis
for mental-detachment from things.**

**'There are eighteen mental ranges, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmans.'**

**This is that which was said;
on this that which was said depended.**

**'There are four Aristocratic Truths, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmans.'**

This then is what was said.

**And depending on what
was it said?**

**Supported by the six data, beggars
a child's conception occurs,
on appearance there,
is named-form,
named-form rebounds as
the six-realms,
the six realms rebound as
contact,**

**contact rebounds as
sense-experience.**

**I have then,
for that which experiences the senses,
revealed**

'This is pain;'

revealed

'This is the origin of pain;'

revealed

'This is the end of pain;'

revealed

**'This is the walk to walk
to go to the end of pain.'**

**And what, beggars,
is the Aristocratic Truth
about pain?**

**Birth is pain,
aging is pain,
sickness is pain,
death is pain,
grief and lamentation,
pain and misery,
and despair
are pain.**

**In a word,
the five stockpiled heaps are pain.**

**This, beggars,
is what is called
the Aristocratic Truth about pain.**

**And what, beggars,
is the Aristocratic Truth
about the origin of pain?**

**Rebounding off blindness
is own-making,
rebounding off own-making
is sense-consciousness,
rebounding off sense-consciousness
is named-form,**

rebounding off named-form
are the realms of sense,
rebounding off the realms of sense
is contact,
rebounding off contact
is sense experience,
rebounding off sense experience
is thirst,
rebounding off thirst
is fueling the fire,
rebounding off fueling the fire
is existence,
rebounding off existence
is birth,
rebounding off birth
aging,
sickness,
and death,
grief and lamentation,
pain and misery,
and despair
becomes one's own.

Even thus
does this whole stockpiled
heap of pain
originate.

This, beggars,
is what is called
the Aristocratic Truth
about the origin of pain.

And what, beggars,
is the Aristocratic Truth
about the end of pain?

With the remainderless-dispassionate ending of blindness,
own-making ends,
own-making ending,
sense-consciousness ends,
sense-consciousness ending,
named-forms end,

**named-forms ending,
the six-realm ends,
the six-realm ending,
contact ends,
contact ending,
sense-experience ends,
sense-experience ending,
thirst ends,
thirst ending,
fueling the fire ends,
fueling the fire ending,
existence ends,
existence ending,
birth ends,
birth ending,
aging,
sickness,
and death,
grief and lamentation,
pain and misery,
and despair
come to an end.**

**Even thus
does this whole stockpiled
heap of pain
come to an end.**

**This, beggars,
is what is called
the Aristocratic Truth
about the end of pain.**

**And what, beggars,
is the Aristocratic Truth
about the walk to walk
to go to the end of pain?**

**It is even this
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 Aristocratic Truth
about the walk to walk
to go to the end of pain.**

**'There are four Aristocratic Truths, beggars,
unrefuted,
uncondemned,
not contradicted,
not besmirched
by the intelligent
in the *Dhamma*
I teach those shamans and Brahmins.'**

**This is that which was said;
on this that which was said depended.'**

AN 3.61

**"The unlistening commoner, beggars,
speaks of three
mother/son-disuniting terrors.**

What three?

**There comes a time, beggars,
when a great fire rises up,
and this great fire rising up, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed,
there for sure
a mother does not regain her son,
for sure**

a son does not regain his mother.

**This, beggars is the first
mother/son-disuniting terror
spoken of by the unlistening commoner.**

**Again, beggars,
there comes a time
when a great storm-cloud rises up,
and this great storm-cloud rising up, beggars,
produces a great flood
and this great flood being produced, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed
there for sure
a mother does not regain her son,
for sure
a son does not regain his mother.**

**This, beggars is the second
mother/son-disuniting terror
spoken of by the unlistening commoner.**

**Again, beggars,
there comes a time
when in terror of forest-savages,
having mounted their wheels,
the country-folk scatter,
and when in terror of forest-savages,
having mounted their wheels
the country-folk scatter,
there for sure
a mother does not regain her son
for sure
a son does not regain his mother.**

**This, beggars is the third
mother/son-disuniting terror
spoken of by the unlistening commoner.**

**These, beggars are the three
mother/son-disuniting terrors
spoken of by the unlistening commoner.**

**But, beggars,
though the unlistening commoner
speaks thus of these three
as mother/son-disuniting terrorsee,
they are really,
mother/son-re-uniting terrors.**

What three?

**There comes a time, beggars,
when a great fire rises up,
and this great fire rising up, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed,
there, sometimes, it does happen
that a mother regains her son,
a son regains his mother.**

**This, beggars is the first
mother/son-re-uniting terror
spoken of by the unlistening commoner
as a mother/son-disuniting terror.**

**Again, beggars,
there comes a time
when a great storm-cloud rises up,
and this great storm-cloud rising up, beggars,
produces a great flood
and this great flood being produced, beggars,
consumes even villages,
consumes even market-towns,
consumes even cities.**

**With even villages being consumed,
even market towns being consumed,
even cities being consumed**

there, sometimes, it does happen
that a mother regains her son,
a son regains his mother.

This, beggars is the second
mother/son-re-uniting terror
spoken of by the unlistening commoner
as a mother/son-disuniting terror.

Again, beggars,
there comes a time
when in terror of forest-savages,
having mounted their wheels,
the country-folk scatter,
and when in terror of forest-savages,
having mounted their wheels
the country-folk scatter,
there, sometimes, it does happen
that a mother regains her son,
a son regains his mother.

This, beggars is the third
mother/son-re-uniting terror
spoken of by the unlistening commoner
as a mother/son-disuniting terror.

These, beggars are the three
mother/son-re-uniting terrors
spoken of by the unlistening commoner
as a mother/son-disuniting terror.

But there are, beggars,
these three
mother/son-disuniting terrors.

What three?

The terror of aging,
the terror of sickness,
the terror of death.

'I am aging,
let not my son age.'

Such is not to be got, beggars,
by a mother for her aging son.

'I am aging,

let not my mother age.'

**Such is not to be got, beggars,
by a son for his aging mother.**

**'I am sick,
let not my son sicken.'**

**Such is not to be got, beggars,
by a mother for her sick son.**

**'I am sick,
let not my mother sicken.'**

**Such is not to be got, beggars,
by a son for his sick mother.**

**'I am dying,
let not my son die.'**

**Such is not to be got, beggars,
by a mother for her dying son.**

**'I am dying,
let not my mother die.'**

**Such is not to be got, beggars,
by a son for his dying mother.**

**These beggars, are the three
mother/son-disuniting terrors.**

**There is, beggars, a way,
there is a path-following
leading on to letting go of,
overcoming,
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors.**

**And what, beggars,
is that way?**

**And what, beggars
is that path-following
that leads on to letting go of,
overcoming
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors?**

**It is even this
Aristocratic Eight-Dimensional High 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 that way,
this, beggars
is that path-following,
that leads on to letting go of,
overcoming
these three mother/son-uniting terrors,
these three mother/son-disuniting terrors.**

AN 3.62

"Three, beggars, are the fields of debate.

What three?

**How it was
in a period of time in the past
may be debated, saying:**

**'Thus it was
in a period of time in the past.'**

**How it will be
in a period of time in the future
may be debated, saying:**

**'Thus it will be
in a period of time in the future.'**

**How it is
in a period of time in the present
may be debated, saying:**

**'Thus it is
in a period of time in the present.'**

**It may be determined
from debating experience, beggars,**

**whether or not a man
is say'n something or
just talking.**

**If, beggars, a man,
asked a direct question
does not answer similarly
with a direct answer;
asked an analytical question
does not answer analytically;
asked a counter-question question
does not answer with a counter-question;
and does not put to the side a question
that should be put to the side;
in this case, beggars,
it can be said that that man
has just been talking.**

**If, beggars, a man,
asked a direct question
answers similarly
with a direct answer;
asked an analytical question
answers analytically;
asked a counter-question question
answers with a counter-question;
and puts aside a question
that should be put aside;
in this case, beggars,
it can be said that that man
has been say'n something.**

**It may be determined
from debating experience, beggars,
whether or not a man is say'n something
or just talking.**

**If beggars, a man
asked a reasonable question
does not stick to set conditions,
does not stick to conclusions,
does not stick to known experience,
does not stick to the point,**

**in this case, beggars,
it can be said that that man
has just been talking.**

**If beggars, a man
asked a reasonable question
sticks to set conditions,
sticks to conclusions,
sticks to known experience,
sticks to the point,
in this case, beggars,
it can be said that that man
has been say'n something.**

**It may be determined
from debating experience, beggars,
whether or not a man is say'n something
or just talking.**

**If beggars, a man
asked a reasonable question
retorts with another on another,
turns the discussion to irrelevancies,
gets upset,
angry and
unresponsive,
in this case, beggars,
it can be said that that man
has just been talking.**

**If beggars, a man
asked a reasonable question
does not retort with another on another,
does not turn the discussion to irrelevancies,
does not get upset,
angry and
unresponsive,
in this case, beggars,
it can be said that that man
has been say'n something.**

**It may be determined
from debating experience, beggars,
whether or not a man is say'n something**

or just talking.

**If beggars, a man
asked a reasonable question
berates,
crushes,
derides,
and fault-finds,
in this case, beggars,
it can be said that that man
has just been talking.**

**If beggars, a man
asked a reasonable question
does not berate,
does not crush,
does not deride,
and does not fault-find,
in this case, beggars,
it can be said that that man
has been say'n something.**

**It may be determined
from debating experience, beggars,
whether or not a man is well-grounded or
not well-grounded.**

**He who does not lend ear, beggars,
is not well-grounded;
he who lends ear
is well-grounded.**

**He who is well-grounded
is cognizant of this one thing,
comprehends this one thing,
lets go this one thing,
is eye-witness to this one thing.**

**He who is cognizant of this one thing,
comprehends this one thing,
lets go this one thing,
is eye-witness to this one thing,
touches the highest freedom:**

This is the point, beggars,

**of talk,
this is the point
of meditation,
this is the point
of being well-grounded,
this is the point
of listening to the experienced,
that is to say
the hearts release
from getting involved.**

**When reasoned talk by arrogance is blocked,
by ignoble bias, carelessness, and bickering back and forth,
And each in the others confusion, errors, and perplexity takes
delight,
not then does the Aristocrat debate.
If he would talk, the wise man knows the time
and speaks directly to the *Dhamma* goal
talking talk, well-grounded, unfaltering, and modest,
uninvolved, unhesitant, and without injury.
Contributing without complaint as best he knows,
not glad to catch up one who slips,
not seeking to reprove nor finding fault
not berating, not crushing, not speaking misdirected thoughts.
Knowing, attained to vision, recollected
Thus the Aristocrat counsels and such the way he speaks.
Thus the clever speak without hypocrisy.**

AN 3.67

**Once upon a time, The Consummately Self-Awakened,
Sakka-land,
Kapilavatthu,
Nigrodha's Woods, revisiting.**

Now at this time

**The Consummately Self-Awakened was just recovered from illness,
not-long recovered from illness.**

**There then Mahānāma, the Sakkyan
approached The Consummately Self-Awakened
and drew near.**

Having drawn near

and exchanged greetings,
he took a seat to one side.

Seated to one side then,
Mahānāma the Sakkyan
said this to The Consummately Self-Awakened:

"For a long time, *Bhante*,
I have understood The Consummately Self-Awakened
to have taught *Dhamma* thus:

'Comprehending knowledge
is for the self-collected
not for the scatterbrained.'

Is it then, *Bhante*,
that serenity comes first,
knowledge after;
or is it that knowledge comes first,
then serenity?"

At this point then,
it occurred to the elder Ānanda
that:

"Here The Consummately Self-Awakened
is just recovered from illness,
is not-long recovered from illness;
and now Mahānāma the Sakkyan
would question The Consummately Self-Awakened
on this very deep postulate —
how about if I were to take Mahānāma the Sakkyan
to one side
and teach him *Dhamma*?"

So then the elder Ānanda
leading Mahānāma the Sakkyan by the arm
took him to one side
and said this to him:

"The seeker's ethics
has been specifically addressed
by The Consummately Self-Awakened, Mahānāma
as has the ethics
of the accomplished;
The seeker's serenity

**has been specifically addressed
by The Consummately Self-Awakened,
as has the serenity
of the accomplished;**

**The seeker's wisdom
has been specifically addressed
by The Consummately Self-Awakened,
as has the wisdom
of the accomplished.**

**And what, Mahānāma,
is the seekers ethics?**

**Here, Mahānāma, a bhikkhu lives by
the ethical standards,
conduct,
restraints,
and pasture
shepherded by that which guards freedom
seeing danger
in the slightest faults.**

**This is called, Mahānāma,
'the ethics of the seeker'.**

**And what, Mahānāma,
is the seeker's serenity?**

**Here, Mahānāma, a beggar
separating himself from sense pleasures,
separating himself from unskillful things,
with thinking,
with pondering separating-born pleasurable excitement
enters upon
and abides in
the first knowing;**

**Settling down thinking and pondering
internally self-composed
whole-heartedly single-minded,
without thinking,
without pondering serenity-born pleasurable enthusiasm,
enters upon
and abides in**

the second knowing;

**Living detached from
excitement and dispassion,
minding and self-aware,
experiencing in body
that pleasure**

described by the Aristocrats as:

'Detached, minding — a sweet abiding!'

**enters upon
and abides in**

the third knowing;

**Letting go of pleasure,
letting go of pain,
by first settling down
mental pleasures and mental pains,
without pain,
without pleasure,
detached-minding-thoroughly-pure**

**enters upon
and abides in**

the fourth knowing.

**This is called, Mahānāma,
'the serenity of the seeker'.**

And what, Mahānāma, is the seeker's wisdom?

**Here, Mahānāma, a beggar
knows as it is:**

'This is pain';

**here, Mahānāma, a beggar
knows as it is:**

'This is the self-arising of pain';

**here, Mahānāma, a beggar
knows as it is:**

'This is the end of pain';

**here, Mahānāma, a beggar
knows as it is:**

**'This is the walk to walk
to the end of pain.'**

This is called, Mahānāma,

'the wisdom of the seeker'.

**Then, Mahānāma,
the student of the Aristocrat
thus accomplished in ethics,
thus accomplished in serenity,
thus accomplished in wisdom,
by destroying the corrupting influences,
in this seen thing
experiences for himself
through higher knowledge
corruption-free freedom of heart,
freedom of perception,
entering upon and abiding therein.**

**Thus then Mahānāma
the seeker's ethics
has been specifically addressed
by The Consummately Self-Awakened;
as has the ethics
of the accomplished;**

**The seeker's serenity
has been specifically addressed
by The Consummately Self-Awakened;
as has the serenity
of the accomplished;**

**The seeker's wisdom
has been specifically addressed
by The Consummately Self-Awakened;
as has the wisdom
of the accomplished."**

AN 3.73

**Once upon a time the Ancient, Ānanda,
Vesali-town revisiting,
Great Woods,
The Chamber of the Pinicaled Ceiling.**

There then, he drew near to The Consummately Self-Awakened.

**Drawing near,
giving greeting,
he took a seat to one side.**

**Seated to one side
the Ancient, Ānanda, said this
to The Consummately Self-Awakened:**

**"'Existence! Existence!' *Bhante*,
it is said.**

**How far, *Bhante*,
can it be said
that there is existence?"**

**"Result characterized by pleasure, Ānanda, and,
intentional action
not existing,
could there then be
any knowing of pleasurable existence?"**

"Not in this case, *Bhante*."

**"Thus it is then, Ānanda,
with intentional action the site,
sense-consciousness the seed,
thirst the moisture,
blindness-obstructed beings
yoked to thirst
become established in sense-consciousness
characterized as 'low'.**

**Thus there is
further existence-production
going forward.**

**This then, Ānanda,
is how existence is had.**

**Result characterized by form, Ānanda, and,
intentional action
not existing,
could there then be
any knowing of existence as form?"**

"Not in this case, *Bhante*."

**"Thus it is then, Ānanda, with
intentional action the site,
sense-consciousness the seed,
thirst the moisture,**

**blindness-obstructed beings
yoked to thirst
become established in sense-consciousness
characterized as 'middling'.**

**Thus there is
further existence-production
going forward.**

**This then, Ānanda,
is how existence is had.**

**Result characterized by formlessness, Ānanda, and,
intentional action
not existing,
could there then be any knowing
of formless existence?"**

"Not in this case, *Bhante*."

**"Thus it is then, Ānanda, with
intentional action the site,
sense-consciousness the seed,
thirst the moisture,
blindness-obstructed beings
yoked to thirst
become established in sense-consciousness
characterized as 'high'.**

**Thus there is
further existence-production
going forward.**

**This then, Ānanda,
is how existence is had."**

AN 3.76

**There then, the Ancient, Ānanda,
drew near to The Consummately Self-Awakened.**

**Drawing near,
giving greeting,
he took a seat to one side.**

**Seated to one side
the Ancient, Ānanda, said this
to The Consummately Self-Awakened:**

**"'Existence! Existence!' *Bhante*,
it is said.**

**How far, *Bhante*,
can it be said
that there is existence?"**

**"Result characterized by pleasure, Ānanda, and,
intentional action
not existing,
could there then be
any knowing of pleasurable existence?"**

"Not in this case, *Bhante*."

**"Thus it is then, Ānanda, with
intentional action the site,
sense-consciousness the seed,
thirst the moisture,
blindness-obstructed beings
yoked to thirst
become established in a heart,
become established in a wish
characterized as 'low'.**

**Thus there is
further existence-production
going forward.**

**This then, Ānanda,
is how existence is had.**

**Result characterized by form, Ānanda, and,
intentional action
not existing,
could there then be
any knowing of existence as form?"**

"Not in this case, *Bhante*."

**"Thus it is then, Ānanda, with
intentional action the site,
sense-consciousness the seed,
thirst the moisture,
blindness-obstructed beings
yoked to thirst
become established in a heart,**

become established in a wish
characterized as 'middling'.

Thus there is
further existence-production
going forward.

This then, Ānanda,
is how existence is had.

Result characterized by formlessness, Ānanda, and,
intentional action
not existing,
could there then be
any knowing of formless existence?"

"Not in this case, *Bhante*."

"Thus it is then, Ānanda, with
intentional action the site,
sense-consciousness the seed,
thirst the moisture,
blindness-obstructed beings
yoked to thirst
become established in a heart,
become established in a wish
characterized as 'high'.

Thus there is
further existence-production
going forward.

This then, Ānanda,
is how existence is had."

AN 3.77

There then, Old Man, Ānanda,
he drew near to The Consummately Self-Awakened.

Drawing near,
giving greeting,
he took a seat to one side.

With Old Man Ānanda seated to one side then
The Consummately Self-Awakened said this to him:

"Are, Ānanda, all ethical practices,
lifestyles,

**holy pursuits
practiced with diligence
fruitful?"**

**"But there is not, *Bhante*,
in this case,
only one outcome."**

**"Well then Ānanda,
divide this into parts."**

**"When there is, *Bhante*,
ethical practice,
lifestyle,
holy pursuit
practiced with diligence
where unskillful things increase
skillful things dwindle away
then such ethical practice,
lifestyle,
holy pursuit
practiced with diligence
is fruitless.**

**But when there is, *Bhante*,
ethical practice,
lifestyle,
holy pursuit
practiced with diligence
where unskillful things dwindle away
skillful things increase
then such ethical practice,
lifestyle,
holy pursuit
practiced with diligence
is fruitful."**

**The Master approved
this saying of Old Man Ānanda.**

**There then Old Man Ānanda,
thinking:**

"the Master approves,"

**rose up
and keeping The Consummately Self-Awakened to his right**

took his leave,
giving salutation.

There then, The Consummately Self-Awakened,
not long after Old Man Ānanda took leave,
said this to the beggars there:

"A seeker, Beggars, is Ānanda
but it is not easy to come up with
his equal in wisdom."

AN 3.78

Once upon a time The Consummately Self-Awakened,
around Sāvatti revisiting.

There then The Consummately Self-Awakened
addressed the beggars:

"Beggars!"

And the bhikkhus responding

"Venerable!"

The Consummately Self-Awakened said:

"If, beggars, one were to say:

'Whatever whatsoever
is such as a person does by his deed
such is such as
the experience that returns to him.'

Such being the case, beggars,
there could be no living
of the godly life.

There would be
no room for a clear understanding
of the consummate making an end
of pain.

But for one speaking thus, beggars:

'Whatever whatsoever
sensation
this person intends to create,
such is such as
gives result
to the experience that returns to him.'

Such being the case, beggars,
there could be
the living of the godly life.

There would be
room for a clear understanding
of the consummate making an end
of pain.

Here, beggars a person
makes just a small amount
of bad *kamma*
that brings him to Hell.

But here, beggars, a person
making the same small amount
of bad *kamma*
has the experience of it
in this seen thing —
where just this
is the extent of it.

Now of what form, beggars,
is the person
who makes just a small amount
of bad *kamma*
that brings him to Hell?

Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited,
little self,
living without passing beyond pain.

Of this form, beggars,
is the man
who makes just a small amount
of bad *kamma*
that brings him to Hell.

Of what form, beggars,
is the man

making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it?

Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited,
great self,
an immeasurable living.

Of this form, beggars,
is the man
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it.

Suppose, beggars, a person
put salt-crystal
into a small cup of water.

What do you think about that beggars?

Would that water
in that small cup of water
become salty
from placing in it
that salt-crystal?"

"Even so, *Bhante*.

How come?

Indeed, *Bhante*,
it is because
the water is in a small cup
that the water
in that small cup of water

becomes salty
from placing in it
that salt-crystal."

"Suppose, beggars, a person
put that salt-crystal
into the river Gaṅges.

What do you think about that beggars?

Would that water
in the river Gaṅges
become salty
from placing in it
that salt-crystal?"

"Not so, *Bhante*.

How come?

Indeed, *Bhante*,
it is because
the river Gaṅges
is a great body of water
that it does not become salty
from placing in it
that salt-crystal."

"In just the same way, beggars,
here one person
makes just a small amount
of bad *kamma*
that brings him to Hell.

But here, beggars,
another person
making the same small amount
of bad *kamma*
has the experience of it
in this seen thing —
where just this
is the extent of it.

Now of what form, beggars,
is the person
who makes just a small amount
of bad *kamma*

that brings him to Hell?

Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —
a limited,
little self,
living without passing beyond pain.

Of this form, beggars,
is the man
who makes just a small amount
of bad *kamma*
that brings him to Hell.

Of what form, beggars,
is the person
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it?

Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited, great self,
an immeasurable living.

Of this form, beggars,
is the man
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it.

Here, beggars, one,
for just a half-penny

is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage.

But here, beggars, one,
for just a half-penny
is not put into bondage;
for just a penny
is not put into bondage;
for just a hundred-pence
is not put into bondage.

Of what form, beggars,
is the person who,
for just a half-penny
is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage?

Here, beggars
one is impoverished
owns little
earns little.

Of this form, beggars,
is the man who,
for just a half-penny
is put into bondage;
for just a penny
is put into bondage;
for just a hundred-pence
is put into bondage.

Of what form, beggars,
is the person who,
for just a half-penny
is not put into bondage;
for just a penny
is not put into bondage;
for just a hundred-pence

is not put into bondage?

**Here, beggars,
one is wealthy
owns much
earns much
a king,
or a king's minister.**

**Of this form, beggars,
is the man who,
for just a half-penny
is not put into bondage;
for just a penny
is not put into bondage;
for just a hundred-pence
is not put into bondage.**

**"In just the same way, beggars,
here one person
makes just a small amount
of bad *kamma*
that brings him to Hell.**

**But here, beggars,
another person
making the same small amount
of bad *kamma*
has the experience of it
in this seen thing,
where just this
is the extent of it.**

**Now of what form, beggars,
is the person
who makes just a small amount
of bad *kamma*
that brings him to Hell?**

**Here, beggars,
a person has
not developed body,
not developed ethics,
not developed heart
not developed wisdom —**

**a limited,
little self,
living without passing beyond pain.**

**Of this form, beggars,
is the man
who makes just a small amount
of bad *kamma*
that brings him to Hell.**

**Of what form, beggars,
is the person
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing,
where just this
is the extent of it?**

**Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited,
great self,
an immeasurable living.**

**Of this form, beggars,
is the man
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it.**

**Imagine, beggars,
a sheep-butcher, or
one who slaughters rams
who may seize, or
strike, or
bind, or
confiscate the property**

**of one who steals a goat,
but may not seize, or
strike, or
bind, or
confiscate the property
of another who steals a goat.**

**Now of what form, beggars,
is the person
of whom the sheep-butcher, or
one who slaughters rams
may seize, or
strike or
bind, or
confiscate the property?**

**Here, beggars
one is impoverished
owns little
earns little.**

**Of this form, beggars,
is the person
of whom the sheep-butcher, or
one who slaughters rams
may seize, or
strike, or
bind, or
confiscate the property.**

**Now of what form, beggars,
is the person
of whom the sheep-butcher, or
one who slaughters rams
may not seize, or
strike, or
bind, or
confiscate the property?**

**Here, beggars,
one is wealthy
owns much
earns much
a king,**

or a king's minister.

Of this form, beggars,
is the person
of whom the sheep-butcher, or
one who slaughters rams
may not seize, or
strike, or
bind, or
confiscate the property.

There is nothing else for him
but to plead
with out-stretched hands,
saying:

'Return, kind sir,
my goat,
or compensate me for it.'

"In just the same way, beggars,
here one person
makes just a small amount
of bad *kamma*
that brings him to Hell.

But here, beggars,
another person
making the same small amount
of bad *kamma*
has the experience of it
in this seen thing,
where just this
is the extent of it.

Now of what form, beggars,
is the person
who makes just a small amount
of bad *kamma*
that brings him to Hell?

Here, beggars, a person has
not developed body,
not developed ethics,
not developed heart

not developed wisdom —
a limited,
little self,
living without passing beyond pain.

Of this form, beggars,
is the man
who makes just a small amount
of bad *kamma*
that brings him to Hell.

Of what form, beggars,
is the man
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it?

Here, beggars, a person has
developed body,
developed ethics,
developed heart
developed wisdom —
an unlimited,
great self,
an immeasurable living.

Of this form, beggars,
is the man
making the same small amount
of bad *kamma*
but who has the experience of it
in this seen thing —
where just this
is the extent of it.

"If, beggars,
one were to say:

'Whatever whatsoever
is such as a person does by his deed
such is such as
the experience that returns to him.'

Such being the case, beggars,
there could be no living
of the godly life.

There would be
no room for a clear understanding
of the consummate making an end
of pain.

But for one speaking thus, beggars:

'Whatever whatsoever
sensation
this person intends to create,
such is such as
gives result
to the experience that returns to him.'

Such being the case, beggars,
there could be
the living of the godly life.

There would be
room for a clear understanding
of the consummate making an end
of pain.'

AN 3.99

"Here in the discipline of the Aristocrats, beggars,
singing
is considered lamentation.

Here in the discipline of the Aristocrats, beggars,
dancing
is considered a prelude to madness.

Here in the discipline of the Aristocrats, beggars,
flashing ones teeth while laughing
is but immaturity.

Wherefore as to singing, beggars,
pull down the bridge.

As to dancing,
pull down the bridge.

It is enough

**if something delight the mind,
to smile moderately."**

AN 3.103

**"From indulging in three, beggars,
there is no satisfaction.**

What three?

**From indulging in sleep, beggars,
there is no satisfaction.**

**From indulging in alcoholic drinks, beggars,
there is no satisfaction.**

**From indulging in things sexual, beggars,
there is no satisfaction.**

**These then, beggars
are the three things
indulging in which
there is no satisfaction."**

AN 3.104

**There then, the householder Anāthapiṇḍika
went to The Consummately Self-Awakened,
and having approached,
having saluted,
took a seat to one side.**

**With Anāthapiṇḍika sitting to one side
The Consummately Self-Awakened said this to him:**

**"Unguarded thought, householder,
begets unguarded work of body,
begets unguarded work of voice,
begets unguarded work of mind.**

**Where work of body is unguarded,
work-of-voice unguarded,
work-of-mind unguarded,
work of body gets sodden,
work of voice gets sodden,
work of mind gets sodden.**

**Where work of body is sodden,
work-of-voice is sodden,**

**work-of-mind is sodden,
work of body gets rotten,
work of voice gets rotten,
work of mind gets rotten.**

**Where work of body is rotten,
work-of-voice is rotten,
work-of-mind is rotten,
one gets no lucky death,
not lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut
is badly roofed
the peak is unprotected.**

The rafters are unprotected.

The walls are unprotected.

**The peak gets sodden,
the rafters gets sodden,
the walls get gets sodden.**

**The peak gets rotten,
the rafters get rotten
the walls get rotten.**

**In the same way, housefather,
unguarded thought
begets unguarded work of body,
begets unguarded work of voice,
begets unguarded work of mind.**

**Where work of body is unguarded,
work-of-voice unguarded,
work-of-mind unguarded,
work of body gets sodden,
work-of-voice gets sodden,
work-of-mind gets sodden.**

**Where work of body is sodden,
work-of-voice is sodden,
work-of-mind is sodden,
work of body gets rotten,
work-of-voice gets rotten,
work-of-mind gets rotten.**

**Where work of body is rotten,
work-of-voice is rotten,
work-of-mind is rotten,
one gets no lucky death,
not lucky is the time one serves.**

**Guarded thought, householder,
begets guarded work of body,
begets guarded work-of-voice,
begets guarded work-of-mind.**

**Where work of body is guarded,
work-of-voice guarded,
work-of-mind guarded,
work of body does not get sodden,
work-of-voice does not get sodden,
work-of-mind does not get sodden.**

**Where work of body is not sodden,
work-of-voice is not sodden,
work-of-mind is not sodden,
work of body does not get rotten,
work-of-voice does not get rotten,
work-of-mind does not get rotten.**

**Where work of body is not rotten,
work-of-voice is not rotten,
work-of-mind is not rotten,
one gets a lucky death,
lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut
is well-roofed
the peak is protected.**

The rafters are protected.

The walls are protected.

**The peak does not get sodden,
the rafters do not get sodden,
the walls do not get sodden.**

**The peak does not get rotten,
the rafters do not get rotten
The walls do not get rotten.**

**In the same way, housefather,
guarded thought
begets guarded work of body,
begets guarded work of voice,
begets guarded work of mind.**

**Where work of body is guarded,
work-of-voice guarded,
work-of-mind guarded,
work of body does not get sodden,
work of voice does not get sodden,
work of mind does not get sodden.**

**Where work of body is not sodden,
work-of-voice not sodden,
work-of-mind not sodden,
work of body does not get rotten,
work of voice does not get rotten,
work of mind does not get rotten.**

**Where work of body is not rotten,
work-of-voice not rotten,
work-of-mind not rotten,
one gets a lucky death,
lucky is the time one serves."**

AN 3.105

**Another time,
with Anāthapiṇḍika sitting to one side
The Consummately Self-Awakened said this to him:**

**"Warped thought, householder,
begets warped work of body,
begets warped work of voice,
begets warped work of mind.**

**Where work of body is warped,
work of voice is warped,
work of mind is warped,
one gets no lucky death,
not lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut is badly roofed
the peak is warped.**

The rafters are warped.

The walls are warped.

**In the same way, housefather,
warped thought
begets warped work of body,
begets warped work of voice,
begets warped work of mind.**

**Where work of body is warped,
work of voice warped,
work of mind warped,
one gets no lucky death,
not lucky is the time one serves.**

**Unwarped thought, householder,
begets unwarped work of body,
begets unwarped work of voice,
begets unwarped work of mind.**

**Where work of body is unwarped,
work of voice unwarped,
work of mind unwarped,
one gets a lucky death,
lucky is the time one serves.**

**In the same way, householder,
when a peaked-roof hut is well-roofed
the peak is unwarped.
the rafters are unwarped.
the walls are unwarped.**

**In the same way, housefather, unwarped thought
begets unwarped work of body,
begets unwarped work of voice,
begets unwarped work of mind.**

**Where work of body is unwarped,
work of voice unwarped,
work of mind unwarped,
one gets a lucky death,
lucky is the time one serves."**

AN 3.106

"Three, beggars,

are men to be seen in the world.

"What three?

"Here, beggars, one man,
by entirely transcending perception of forms,
retiring perception of reaction
to diversity of perception
forming in mind the thought:

'Endless Space!'

rises up into
and abides in
the Sphere of Space.

He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.

Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,
he goes on to join those divinities
come to rebirth having gained
the Sphere of Space.

Of those divinities, beggars,
that have gained
the Sphere of Space
20,000 kalpas is the span of life.

There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then,
cast from there,
all such go to Hell,
go to the animal womb,
go to the ghostly garb.

But the student of The Consummately Self-Awakened
stays there for a lifetime
lasting as long as
the life-span of those deities there

**and then,
cast from there,
all such become all-round-unbound.**

**This, beggars is the distinction,
the difference,
the variance
in this case
between the listening student
of the Aristocrats and
the unhearing common folk,
that is to say,
in the manner
of their goings and
rebirths.**

**Again, beggars,
one man here,
by entirely transcending
the Sphere of Space,
thinking:
'Endless consciousness!'
rises up into
and abides in
the Sphere of Consciousness.**

**He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.**

**Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,
he goes on to join those divinities
come to rebirth
having gained
the Sphere of Consciousness.**

**Of those divinities, beggars,
that have gained
the Sphere of Consciousness
40,000 kalpas is the span of life.**

**There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then,
cast from there,
all such go to Hell,
go to the animal womb,
go to the ghostly garb.**

**But the student of The Consummately Self-Awakened
stays there for a lifetime
lasting as long as
the life-span of those deities there
and then,
cast from there,
all such become all-round-unbound.**

**This, beggars is the distinction,
the difference,
the variance in this case
between the listening student of the Aristocrats
and the unhearing common folk,
that is to say,
in the manner of their goings and
rebirths.**

**Again, beggars, one man here,
by entirely transcending
the Sphere of Consciousness,
thinking:
'There is nothing to be had here!'
rises up into
and abides in
the Sphere of Nothing to Be Had Here.**

**He takes satisfaction in,
sets up desire for and
indulges enjoyment thereof.**

**Taking that stand,
obsessed with that,
living making a big thing of that,
not falling back,
having done his time,**

he goes on to join those divinities
come to rebirth
having gained
the Sphere of Nothing to Be Had Here.

Of those divinities, beggars,
that have gained
the Sphere of Nothing to Be Had Here
60,000 kalpas is the span of life.

There the common folk stay
for a lifetime lasting as long as
the life-span of those deities there,
and then,
cast from there,
all such go to Hell,
go to the animal womb,
go to the ghostly garb.

But the student of The Consummately Self-Awakened stays there
for a lifetime lasting as long as
the life-span of those deities there
and then,
cast from there,
all such become all-round-unbound.

This, beggars is the distinction,
the difference,
the variance in this case
between the listening student of the Aristocrats
and the unhearing common folk,
that is to say,
in the manner of their goings and
rebirths.

These, beggars,
are the three men
to be seen in the world."

AN 3.114

Once Upon a Time, The Consummately Self-Awakened,
Vesali District,
Gotama Shrine,
came-a revisiting.

There he said:

"Beggars!"

And "Broke-tooth" those Beggars responded.

**"Beggars, when I teach *Dhamma*
I do so knowing *Dhamma*,
not without knowing.**

**I teach *Dhamma*
precisely
not imprecisely.**

**I teach *Dhamma*
in a wondrously deep way,
not in a way
that is not wondrously deep.**

**It is because
I teach *Dhamma* knowing,
not not knowing;
precisely,
not imprecisely;
in a wondrously deep way,
not in a way that is not wondrously deep
that it is
as it ought to be
that it is I
that am instructing,
that it is I
that am advising.**

**In this case
it is the reasonable thing
that one should be pleased
and brought to higher consciousness,
mentally at ease
with the thought that
'Well taught is the *Dhamma*
by the #1 Wide-Awakened One;
properly managed
is the Order.'**

Once upon a time The Consummately Self-Awakened,
Baranasi-town revisiting,
Isipatana,
Deer Park.

There then the Ancient Anuruddha
approached the Ancient Sāriputta
and drew near.

Drawing near the Ancient Sāriputta
he gave friendly greeting.

Having given friendly greetings and
exchanged polite conversation,
he took a seat to one side.

Seated to one side then
the Ancient Anuruddha said this
to the Ancient Sāriputta:

"Here friend Sāriputta
the divine eye
is purified beyond the ken of ordinary men: —
I overlook worlds a-thousand.

And then further,
undertaken by me
is energy unsluggish;
set up
is memory unconfused.

I am pacified in body,
at peace,
composed,
at one with the heart,
but still there is
no absolute freedom
from the corrupting influences."

"This being as you say
friend Anuruddha:

'I with the divine eye
purified beyond the ken of ordinary men: —
overlook worlds a-thousand.'

This is 'pride'.

**This being just as you say
friend Anuruddha:**

**'Undertaken by me
is energy unsluggish;
set up
is memory unconfused.'**

This is 'excitement';

**This being just as you say
friend Anuruddha:**

**'I am pacified in body,
at peace,
composed,
at one with the heart,
but still there is
no absolute freedom
from the corrupting influences.'**

This is 'worry'.

**Well it would be for you,
friend Anuruddha,
to let go of these three things,
not look for the solution
in these three things,
taking up in heart
the characteristics of the deathless.'**

**There then the Ancient Anuruddha,
wasted no time letting go
these three things,
not looking for the solution
in these three things,
he took up in heart
the characteristics of the deathless.**

**There then the Ancient Anuruddho
alone by himself,
careful,
ardent,
living persistent,
not long thereafter
attained**

**and entered into
that unsurpassed conclusion
of the godly life
even young sons of the best houses
leave home venturing to find,
and he knew for himself,
in this seen thing,
as an eye-witness
that:**

**"Left behind is birth,
lived is carrying on like God,
duty's doing's done,
no further it'n-at'n me!"**

**And the Ancient Anuruddha too
became one of the Arahants.**

AN 3.128

**"One who has 'got it' appearing, beggars,
or the That-that-got-that not appearing,
this stands:**

**It holds up
as a property of things,
it is a settled thing that:**

'Everything own-made changes.'

**This the the That-that-got-that
wakes up to
and comprehends.**

**Waking up to this
and comprehending it,
he describes it,
points to it,
makes it known;
establishes,
uncovers,
analyzes,
and makes it plain that:**

'Everything own-made changes.'

One who has 'got it' appearing, beggars,

**or the That-that-got-that not appearing,
this stands:**

**It stands as a property of things,
is a settled thing that:**

'Everything own-made is essentially just pain.'

**This the the That-that-got-that
wakes up to
and comprehends.**

**Waking up to this
and comprehending it,
he describes it,
points to it,
makes it known;
establishes,
uncovers,
analyzes,
and makes it plain that:**

'Everything own-made is essentially just pain.'

**"One who has 'got it' appearing, beggars,
or the That-that-got-that not appearing,
this stands:**

**It holds up
as a property of things,
it is a settled thing that:**

'All things are not-self.'

**This the the That-that-got-that
wakes up to
and comprehends.**

**Waking up to this
and comprehending it,
he describes it,
points to it,
makes it known;
establishes,
uncovers,
analyzes,
and makes it plain that:**

'All things are not-self.'

AN 3.134

**"In the same way, beggars,
as of whatsoever is worn
of woven garments,
wearing the hair blanket
is considered the worst
— wearing the hair blanket, beggars,
is cold in the cold,
hot in the heat,
looks ugly,
smells bad,
and is uncomfortable
— in the same way, beggars,
as of whatsoever postulations
are common among shamans
the postulations of Makkhali
are considered the worst.**

**Makkhali, beggars,
that dullard of a man,
speaks thus,
theorizes thus:**

**'There is no doing,
there is no effect,
there is no energy.'**

**As to this, beggars,
those who were arahants,
consummately self-awakened ones of long ago,
those Lucky Men were ones
who spoke about doing
and spoke about effect
and spoke about energy.**

**But here, beggars, Makkhali,
that dullard of a man,
throws them out with his:**

**'There is no doing,
there is no effect,
there is no energy.'**

**As to this, beggars,
those who will in future become arahants,
consummately self-awakened ones,
those Lucky Men will be ones
who speak about doing
and speak about effect
and speak about energy.**

**But here, beggars, Makkhali,
that dullard of a man,
throws them out with his:**

**'There is no doing,
there is no effect,
there is no energy.'**

**I too, beggars,
who am now, arahant,
consummately self-awakened,
speak about doing
and speak about effect
and speak about energy.**

**But here, beggars, Makkhali,
that dullard of a man,
throws me out with his:**

**'There is no doing,
there is no effect,
there is no energy.'**

**In the same way, beggars,
as a net is thrown out
across the mouth of a river
to the loss, pain, mis-guidance
and destruction of many fish,
even so, methinks, does Makkhali,
that dullard of a man,
set up a man-trap in the world,
to the loss, pain, mis-guidance
and destruction of many beings."**

AN 3.135

**For higher knowledge of lust, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of lust;
for lust's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of hate, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of hate;
for hate's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of stupidity, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and**

waning of stupidity;
for stupidity's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of anger, beggars,
three things must become.

What three?

Empty serenity,
signless serenity,
purposeless serenity.

For comprehensive knowledge,
utter destruction,
letting go, and
waning of anger;
for anger's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of grudge-bearing, beggars,
three things must become.

What three?

Empty serenity,
signless serenity,
purposeless serenity.

For comprehensive knowledge,
utter destruction,
letting go, and
waning of grudge-bearing;
for grudge-bearing's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of deception, beggars,
three things must become.

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of deception
for deception's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of ruthlessness, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of ruthlessness;
for ruthlessness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of irritation, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of irritation;**

for irritation's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of selfishness, beggars,
three things must become.

What three?

Empty serenity,
signless serenity,
purposeless serenity.

For comprehensive knowledge,
utter destruction,
letting go, and
waning of selfishness;
for selfishness's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of illusion, beggars,
three things must become.

What three?

Empty serenity,
signless serenity,
purposeless serenity.

For comprehensive knowledge,
utter destruction,
letting go, and
waning of illusion;
for illusion's putting down,
eradication,
disposal and
rejection,
these three things must become.

For higher knowledge of treachery, beggars,
three things must become.

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of treachery;
for treachery's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of stubbornness, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of stubbornness;
for stubbornness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of garrulousness, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of garrulousness;
for garrulousness' putting down,**

**eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of madness, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of madness;
for madness's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of conceit, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of conceit;
for conceit's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of intoxication, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of intoxication;
for intoxication's putting down,
eradication,
disposal and
rejection,
these three things must become.**

**For higher knowledge of carelessness, beggars,
three things must become.**

What three?

**Empty serenity,
signless serenity,
purposeless serenity.**

**For comprehensive knowledge,
utter destruction,
letting go, and
waning of carelessness;
for carelessness's putting down,
eradication,
disposal and
rejection,
these three things must become.**



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