

**Anguttara Nikāya
Pañcaka-Nipātā**

The Book of Fives

Selected Suttas

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

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

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

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

To my book-learn'n teachers
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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
Pañcaka-Nipātā

The Book of Fives

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 Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And: "Venerable!" the beggars responded.

Then the Self-Awakened said:

"There are these five powers of the seeker.

What are these five?

The faith-power,
The sense-of-shame-power,
The fear-of-blame-power,
The energy-power,
The wisdom-power.

These, then, beggars,
are five powers of the seeker.

Wherefore, beggars,
train yourselves this way:

"We shall make live within us

**'the faith-power,'
power of seekers.**

**"We shall make live within us
'the sense-of-shame-power,'
power of seekers.**

**"We shall make live within us
'the fear-of-blame-power,'
power of seekers.**

**"We shall make live within us
'the energy-power,'
power of seekers.**

**"We shall make live within us
'the wisdom-power,'
power of seekers.**

This is how you should train yourselves!

AN 5.001

**There are these five powers
of the seeker.**

What are these five?

**The trust-power,
the sense-of-shame-power,
the fear-of-blame-power,
the energy-power,
the wisdom-power.**

**And what, beggars,
is the trust-power?**

**Here, beggars,
the student of the Aristocrats
has trust.**

**He has trust in
the awakening of the That-that-got-that:**

**'Thus is the Arahant,
perfected in vision and conduct,
The Welcome One,
World-Knower,
unsurpassable *Dhamma*-coach for man,**

**teacher of gods and men,
a Buddha,
Consummately Self-Awakened.'**

**This, beggars,
is the trust power,
so say I.**

**And what, beggars,
is the sense-of-shame-power?**

**Here, beggars,
the student of the Aristocrats
has sense-of-shame.**

**Sense-of-shame
follows after
injurious conduct of body,
injurious conduct of speech,
injurious conduct of mind.**

**Sense-of-shame
follows after any bad,
unskillful state he attains.**

**This, beggars,
is the sense-of-shame-power,
so say I.**

**And what, beggars,
is the fear-of-blame-power?**

**Here, beggars,
the student of the Aristocrats
has fear-of-blame.**

**Fear-of-blame
follows after
injurious conduct of body,
injurious conduct of speech,
injurious conduct of mind.**

**Fear-of-blame
follows after any bad,
unskillful state he attains.**

**This, beggars,
is the fear-of-blame-power,**

so say I.

**And what, beggars,
is the energy-power?**

**Here, beggars,
the student of the Aristocrats
is energetic.**

**Letting go of unskillful things,
acquiring skillful things,
steadfastly pursuing progress,
not putting down the yoke of skillful things.**

**This, beggars,
is the energy-power,
so say I.**

**And what, beggars,
is the wisdom-power?**

**Here, beggars,
the student of the Aristocrats
has wisdom.**

**He is wise to
comings and goings
having penetrated for himself
that consummate Aristocratic
going to the end of pain.**

**This, beggars,
is the wisdom-power,
so say I.**

**These, then, beggars,
are five powers of the seeker.**

**Wherefore, beggars,
train yourselves this way:**

**"We shall make live within us
'the trust-power,'
power of seekers.**

**"We shall make live within us
'the sense-of-shame-power,'
power of seekers.**

"We shall make live within us

**'the fear-of-blame-power,'
power of seekers.**

**"We shall make live within us
'the energy-power,'
power of seekers.**

**"We shall make live within us
'the wisdom-power,'
power of seekers.**

This is how you should train yourselves!

AN 5.002

**There are these five things, beggars,
possessed of which
a beggar lives here and now
in pain,
vexation,
without self-respect,
in distress, and
at the breaking up of the body at death
a painful going
is to be expected.**

What are these five?

**Here, beggars,
a beggar has no faith,
has no fear-of-blame,
has no sense-of-shame, and
is lethargic and stupid.**

**These beggars,
are the five things,
possessed of which
a beggar lives here and now
in pain,
vexation,
without self respect,
in distress, and
at the breaking up of the body at death
a painful going
is to be expected.**

**There are these five things, beggars,
possessed of which
a beggar lives here and now
in peace,
without vexation,
with self-respect,
without distress, and
at the breaking up of the body at death
a happy going
is to be expected.**

What are these five?

**Here, beggars,
a beggar has faith,
fear-of-blame,
sense-of-shame, and
is energetic and wise.**

**These, beggars,
are the five things,
possessed of which
a beggar lives here and now
in peace,
without vexation,
with self-respect,
without distress, and
at the breaking up of the body at death
a happy going
is to be expected.**

AN 5.003

**Possessed of five things, beggars,
a beggar is by these
brought to a state
such as to be placed in Hell.**

What are these five?

**Here, beggars,
a beggar has no faith,
has no fear-of-blame,
has no sense-of-shame, and
is lethargic and stupid.**

**These, beggars,
are the five things,
by which a beggar is brought to a state
such as to be placed in Hell.**

**Possessed of five things, beggars,
a beggar is by these
brought to a state
such as to be placed in heaven.**

What are these five?

**Here, beggars,
a beggar has faith,
fear-of-blame,
sense-of-shame, and
is energetic and wise.**

**These, beggars,
are the five things,
by which a beggar is brought to a state
such as to be placed in heaven.**

AN 5.004

**Whatsoever *bhikkhu* or
bhikkhuni, beggars,
rejects the seeking out of hand,
returning to lesser things,
is subject
as it were visibly,
to five sorts of critical and
deprecating
thought
from a standpoint
consistent with *Dhamma*.**

What five?

**"In truth,
faith was a skillful thing
you did not have;
in truth,
fear-of-blame was a skillful thing
you did not have;
in truth,**

**sense-of-shame was a skillful thing
you did not have;
in truth,
energy was a skillful thing
you did not have;
in truth,
wisdom was a skillful thing
you did not have."**

**Whatsoever *bhikkhu* or
bhikkhuni beggars,
rejects the seeking out of hand,
returning to lesser things,
is subject
as it were visibly,
to these five sorts of critical and
deprecating
thought
from a standpoint
consistent with *Dhamma*.**

**Whatsoever *bhikkhu* or
bhikkhuni beggars,
enduring pain
enduring misery
tears flowing down the face
carries on the best of lives
in utter purity
is subject
as it were visibly,
to these five sorts of praise
from a standpoint
consistent with *Dhamma*.**

What five?

**"In truth,
faith was a skillful thing
you had;
in truth,
fear-of-blame was a skillful thing
you had;
in truth,**

sense-of-shame was a skillful thing
you had;
in truth,
energy was a skillful thing
you had;
in truth,
wisdom was a skillful thing
you had."

Whatever *bhikkhu* or
bhikkhuni beggars,
enduring pain
enduring misery
tears flowing down the face
carries on the best of lives
in utter purity
is subject
as it were visibly,
to these five sorts of praise
from a standpoint
consistent with *Dhamma*.

AN 5.005

Once upon a time the Self-Awakened,
Sāvattṭhī-town,
Anāthapiṇḍika's Park,
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And: "Venerable!" the beggars gathered round responding,
the Self-Awakened said:

"There is no acquiring access
by that which is unskillful, beggars,
as long as faith in skillful things
has been established
as an instinctive response.

But when faith in skillful things
is utterly displaced, beggars,
lack of faith

having set up possession,
then there is penetration
by that which is unskillful.

There is no acquiring access
by that which is unskillful, beggars,
as long as sense of shame
has been established
as an instinctive response.

But when sense of shame
is utterly displaced, beggars
shamelessness
having set up possession,
then there is penetration
by that which is unskillful.

There is no acquiring access
by that which is unskillful, beggars,
as long as fear of blame
has been established
as an instinctive response.

But when fear of blame
is utterly displaced, beggars
lack of fear of blame
having set up possession,
then there is penetration
by that which is unskillful.

There is no acquiring access
by that which is unskillful, beggars,
as long as energy
has been established
as an instinctive response.

But when energy
is utterly displaced, beggars
indolence having set up possession,
then there is penetration
by that which is unskillful.

There is no acquiring access
by that which is unskillful, beggars,
as long as wisdom

has been established
as an instinctive response.

But when wisdom
is utterly displaced, beggars
stupidity having set up possession,
then there is penetration
by that which is unskillful.

AN 5.006

Once Upon a Time, the Self-Awakened,
Sāvattthī-town
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

"For one of poor ethics, beggars,
for the ethic-power bereft,
consummate serenity
has had its means of support cut off.

Consummate serenity not being,
for the consummate-serenity-bereft,
knowing and seeing things as they are
has had its means of support cut off.

Knowing and seeing things as they are not being,
for the knowing-and-seeing-bereft,
world-weary dispassion
has had its means of support cut off.

World-weary dispassion not being,
for the world-weary-dispassionate-bereft,
freedom through knowledge and vision
has had its means of support cut off.

In just the same way, beggars,
as with a tree
stripped of its branches and leaves,
its component parts

do not reach maturity.

**The bark doesn't reach maturity,
the soft-wood doesn't reach maturity,
the heartwood doesn't reach maturity.**

**Even so then, beggars,
for one of poor ethics,
for the ethic-power-bereft,
consummate serenity
has had its means of support cut off.**

**Consummate serenity not being,
for the consummate-serenity-bereft,
knowing and seeing things as they are
has had its means of support cut off.**

**Knowing and seeing things as they are not being,
for the knowing-and-seeing-bereft,
world-weary dispassion
has had its means of support cut off.**

**World-weary dispassion not being,
for the world-weary-dispassionate-bereft,
freedom through knowledge and vision
has had its means of support cut off.**

**For the ethic-power practiced, beggars,
for one who is ethic-power endowed,
consummate serenity
is well endowed with means of support.**

**Consummate serenity being,
for the consummate-serenity-well-endowed,
knowing and seeing things as they are
is well-endowed with means of support.**

**Knowing and seeing things as they are being,
for the knowing-and-seeing-things-as-they-are-well-endowed,
world-weary dispassion
is well-endowed with means of support.**

**World-weary dispassion being,
for the world-weary-dispassion-well-endowed,
freedom through knowledge and vision
is well-endowed with means of support.**

In just the same way, beggars,

as with a tree
endowed with branches and leaves,
the component parts of such
may easily reach maturity.

The bark may easily reach maturity,
the soft-wood may easily reach maturity,
the heartwood may easily reach maturity.

For the ethic-power practiced, beggars,
for one who is ethic-power endowed,
consummate serenity
is well endowed with means of support.

Consummate serenity being,
for the consummate-serenity-well-endowed,
knowing and seeing things as they are
is well-endowed with means of support.

Knowing and seeing things as they are being,
for the knowing-and-seeing-things-as-they-are-well-endowed,
world-weary dispassion
is well-endowed with means of support.

World-weary dispassion being,
for the world-weary-dispassion-well-endowed,
freedom through knowledge and vision
is well-endowed with means of support.

AN 5.024

Once Upon a Time, the Self-Awakened,
Sāvattthī-town
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

"There are these five situations
giving access to freedom, beggars,
wherein, in a beggar
residing with care,

ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.

What five?

Here, beggars, the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
gives a beggar
a dissertation on *Dhamma*.

Whatever it may be,
whatever it is, beggars,
that the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
gives such a beggar
as a dissertation on *Dhamma*
such that it is,
such that it may be,
that it is by this
that he reaches experience of *Dhamma*
and experiences *Dhamma*,
with this reaching experience of Dhamma,
experiencing *Dhamma*,
joy is born,
there being joy,
enthusiasm is born,
there being enthusiasm,
the body is pacified,
bodily impassivity
is experience of pleasure,
pleased at heart
one is serene.

**This is the first situation
giving access to freedom, beggars,
wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.**

**Again and further, beggars,
the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
not giving a beggar a dissertation on *Dhamma*,
but, explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
he himself gives a dissertation
to those gathered round.**

**Whatever it may be,
whatever it is, beggars,
that explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
he himself gives a dissertation
to those gathered round
such that it is,
such that it may be,
that it is by this
that he reaches experience of *Dhamma*,
and experiences *Dhamma*,
with this reaching experience of Dhamma,
experiencing *Dhamma*,
joy is born,**

there being joy,
enthusiasm is born,
there being enthusiasm,
the body is pacified,
bodily impassivity
is experience of pleasure,
pleased at heart
one is serene.

This is the second situation
giving access to freedom, beggars,
wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.

Again and further, beggars,
the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
not giving a beggar a dissertation on *Dhamma*,
not himself giving a dissertation
to those gathered round,
explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
but, explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
he makes a review thereof.

Whatever it may be,
whatever it is, beggars,
that explaining *Dhamma*,

**in whatever way heard,
in whatever way mastered,
he makes a review thereof
such that it is,
such that it may be,
that it is by this
that he reaches experience of *Dhamma*,
and experiences *Dhamma*,
with this reaching experience of *Dhamma*,
experiencing *Dhamma*,
joy is born,
there being joy,
enthusiasm is born,
there being enthusiasm,
the body is pacified,
bodily impassivity
is experience of pleasure,
pleased at heart
one is serene.**

**This is the third situation
giving access to freedom, beggars,
wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.**

**Again and further, beggars,
the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
not giving a beggar a dissertation on *Dhamma*,
not himself giving a dissertation
to those gathered round,**

**explaining *Dhamma*,
in whatever way heard,
in whatever way mastered,
not making a review
explaining *Dhamma*,
in whatever way heard,
in whatever way mastered,
but, pondering over *Dhamma*,
in heart
in whatever way heard,
in whatever way mastered,
he thinks about it
with a mind intent on detachment.**

**Whatever it may be,
whatever it is, beggars,
that pondering over *Dhamma*
in heart
in whatever way heard,
in whatever way mastered
he thinks about it
with a mind intent on detachment
such that it is,
such that it may be,
that it is by this
that he reaches experience of *Dhamma*,
and experiences *Dhamma*,
*with this reaching experience of *Dhamma*,*
experiencing *Dhamma*,
joy is born,
there being joy,
enthusiasm is born,
there being enthusiasm,
the body is pacified,
bodily impassivity
is experience of pleasure,
pleased at heart
one is serene.**

**This is the fourth situation
giving access to freedom, beggars,**

wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.

Again and further, beggars, the Master,
or some fellow Brahma-traveler
standing in the place of instructor,
not giving a beggar a dissertation on *Dhamma*,
not himself giving a dissertation
to those gathered round,
explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
not making a review explaining *Dhamma*
in whatever way heard,
in whatever way mastered,
not pondering over *Dhamma*
in heart
in whatever way heard,
in whatever way mastered
not thinking about it
with a mind intent on detachment
but, he has well grasped
one or another sign of serenity
studied it well,
retained it well,
well refined it by wisdom.

Whatever it may be,
whatever it is, beggars,
that is that sign of serenity
that he has well grasped

**studied well,
retained well,
well refined by wisdom
such that it is,
such that it may be,
that it is by this
that he reaches experience of *Dhamma*,
and experiences *Dhamma*,
with this reaching experience of *Dhamma*,
experiencing *Dhamma*,
joy is born,
there being joy,
enthusiasm is born,
there being enthusiasm,
the body is pacified,
bodily impassivity
is experience of pleasure,
pleased at heart
one is serene.**

**This is the fifth situation
giving access to freedom, beggars,
wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart
is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.**

**These are those five situations
giving access to freedom, beggars,
wherein, in a beggar
residing with care,
ardent,
holding firm,
the previously unfreed heart**

is freed,
the previously not thoroughly destroyed
corrupting influences
go to their destruction,
the previously unreached
unsurpassable security of calm
is finally won.

AN 5.026

Once Upon a Time, the Self-Awakened,
Sāvattthī-town
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

"Develop serenity, beggars,
boundlessly,
got down,
reflected upon.

Serenity, beggars,
developed boundlessly,
got down,
reflected upon,
five knowledges arise
within oneself.

What five?

'This serenity
has resulted in pleasure,
and thus in future,
there will be pleasant consequences.'

Even so
is the knowledge that arises
within oneself.

'This serenity
is Aristocratic,

without carnality.'

**Even so
is the knowledge that arises
within oneself.**

**This serenity
is not the practice
of just any sort of person.'**

**Even so
is the knowledge that arises
within oneself.**

**This serenity
— peaceful, above it all —
gained as a result of impassivity,
is got by having become focused
and is uncontaminated
by the destructive habit
of own-making.'**

**Even so
is the knowledge that arises
within oneself.**

**Then he himself
further thinks:**

**'This serenity
I thus minding,
join with,
I thus minding,
rise up from.'**

**Even so
is the knowledge that arises
within oneself.**

AN 5.027

**Once Upon a Time, the Self-Awakened,
Sāvattḥī-town
came-a revisiting.**

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

"Beggars!"

And the beggars responding:

"*Bhante!*"

the Self-Awakened said:

**"I will teach you, beggars,
the development of
the five-dimensional
consummate serenity
of the Aristocrat.**

Give ear!

**Give your mind over
to studious attention!**

I will speak!"

And the beggars responding:

"Even so, *Bhante!*"

the Self-Awakened said:

**"And what, beggars,
is the development of
the five-dimensional
consummate serenity
of the Aristocrat?"**

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

He

soaks,

permeates,

suffuses and

saturates

his body

with this separation-born

pleasurable excitement

such that there is not any part of his body

untouched

by this separation-born
pleasurable excitement.

In the same way, beggars,
as the bath attendant
or the bath attendant's skillful apprentice
whenever he wishes to make a soap-ball
puts soap-flakes into a copper bowl
and sprinkles on water
and sprinkling,
works those soap-flakes round and round
till those soap-flakes are
moistened,
become gooey,
permeated within and without
with that moisture,
but do not yet ooze any liquid.

Even so, friends, that beggar,
soaks,
permeates,
suffuses and
saturates
his body
with this separation-born
pleasurable excitement
such that there is not any part of his body
untouched
by this separation-born
pleasurable excitement.

This, beggars,
is the first developing of
the five-dimensional
consummate serenity
of the Aristocrat.

Again, beggars,
deeper than that,
a beggar,
settling down thinking and pondering
internally self-composed
whole-heartedly single-minded,

without thinking,
without pondering serenity-born
pleasurable excitement,
enters upon
and abides in
the second knowing.

He
soaks,
permeates,
suffuses and
saturates
his body
with this serenity-born
pleasurable-excitement
such that there is not any part of his body
untouched
by this serenity-born
pleasurable-excitement.

In the same way, beggars,
as a spring-fed pond
with no inlet from the East,
with no inlet from the South,
with no inlet from the West,
with no inlet from the North, and
with no rain coming down
from the heavens above,
is nevertheless
soaked,
permeated,
suffused and
saturated
with that cool water
rising up
from that spring
which feeds it from below.

Even so, beggars,
that beggar,
soaks,
permeates,

suffuses and
saturates
his body with this serenity-born
pleasurable excitement,
such that there is not anything
which is of body
untouched
by this serenity-born
pleasurable excitement.

This, beggars,
is the second developing of
the five-dimensional
consummate serenity
of the Aristocrat.

Again, beggars,
deeper than that,
a beggar,
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.

He
soaks,
permeates,
suffuses and
saturates
his body
with this excitement-free pleasure,
such that there is not any part of his body
untouched
by this excitement-free-pleasure.

In the same way, beggars,
as in a pond

overgrown with blue and
red and
white water lilies or
in a pond
overgrown with blue and
red water lilies or
in a pond
overgrown with white water lilies
some red water lilies, or
blue water lilies or
white water lilies,
are born in the water,
grow up in the water,
become strong in the water, and
from the tips of the tops
of their flowering heads above
to the bottom of their roots below are
soaked,
permeated,
suffused and
saturated
such that no part of those
red water lilies, or
blue water lilies, or
white water lilies,
is not saturated thereby.

Even so, beggars,
that beggar,
soaks,
permeates,
suffuses and
saturates
his body
with this excitement-free-pleasure,
such that there is not any part of his body
untouched by this excitement-free-pleasure.

This, beggars,
is the third developing of
the Five-Dimensional
Consummate Serenity

of the Aristocrat.

**Again, beggars,
deeper than that,
a beggar,
letting go of pleasure,
letting go of pain,
by first settling down
mental pleasures and mental pains,
without pain,
without pleasure,
detached-minding-throughly-pure
enters upon
and abides in
the fourth knowing.**

**Thus he comes to be sitting
pure-of-body-pervaded,
utter-clarity-of-heart-pervaded
such that there is not anything at all
of his entire body
that is untouched
by purity of body,
utter clarity of heart.**

**In the same way, beggars,
as a man comes to be seated
covered head and all
with a white cloth
such that there is nothing at all
of his entire body
that is not wrapped up in
that white cloth.**

**Even so beggars,
a beggar comes to be sitting
pure-of-body-pervaded,
utter-clarity-of-heart-pervaded
such that there is not anything at all
of his entire body
that is untouched
by purity of body,
utter clarity of heart.**

**This, beggars,
is the fourth developing of
the five-dimensional
consummate serenity
of the Aristocrat.**

**Again, beggars,
deeper than that,
the identifying signs
of a beggar's meditation subject
are well-noted,
well studied in mind,
well in hand,
well and wisely penetrated.**

**In the same way, beggars,
as one person
might observe another
one standing
might observe another sitting
one sitting
might observe another lying down,
the identifying signs
of a beggar's meditation subject
are well-noted,
well studied in mind,
well in hand,
well and wisely penetrated.**

**This, beggars,
is the fifth developing of
the five-dimensional
consummate serenity
of the Aristocrat.**

**Thus developed beggars,
a beggar,
making a big thing
of the Aristocratic
five-dimensional
consummate serenity,
here and there attains
personal experience of such,**

having reached in mind that sphere of mind.

Just imagine, beggars,
a water-pot placed on a stand
brim full up with water,
crow-drinkable-full;
could a strong man
coming up
tipping it this way and that
spill out that water?"

"Even so *Bhante*."

"In the same way, beggars,
a beggar
who has thus developed,
made a big thing of
the Aristocratic
five-dimensional
consummate serenity,
here and there attains
personal experience of such,
having reached in mind that sphere of mind.

Just imagine, beggars,
a water-tank,
four-sided
on level ground,
with earthen embankment
brim full up with water,
crow-drinkable-full;
could a strong man
coming up
removing this or that embankment
spill out that water?"

"Even so *Bhante*."

"In the same way, beggars,
a beggar
who has thus developed,
made a big thing of
the Aristocratic
five-dimensional
consummate serenity,

here and there attains
personal experience of such,
having reached in mind that sphere of mind.

Just imagine, beggars,
level ground
where the four crossroads meet,
a carriage standing
yoked to thoroughbred steeds
goad at the ready
with a trainer of horses,
a dexterous charioteer,
taking the reins in the left hand,
and in the right, the goad —
he could drive back and forth
when and where he wished.

In the same way, beggars,
a beggar
who has thus developed,
made a big thing of
the Aristocratic
five-dimensional
consummate serenity,
here and there attains
personal experience of such,
having reached in mind that sphere of mind.

If a beggar should wish:

'May I exercise
various sorts of psychic power':

Being one
existence many,
being many
existence one.

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

Jumping into and

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

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

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

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

Then here and there he attains
personal experience of such,
having reached in mind that sphere of mind.

If a beggar should wish:

'May I,
with the Divine Ear,
purified beyond that of ordinary men
hear both sounds:
that of humans, and
that of the gods
far and near.'

Then here and there he attains
personal experience of such,
having reached in mind that sphere of mind.

If a beggar should wish:

'May I,
with mind encompassing mind,
know the hearts of other being,
of other men.

Of a lustful heart, know:

"This is a lustful heart."

Of a lust-free heart, know:

"This is a lust-free heart."

Of a hateful heart, know:

"This is a hateful heart."

Of a hate-free heart, know:

"This is a hate-free heart."

Of a clogged up heart, know:

"This is a clogged up heart."

Of an unclogged heart, know:

"This is an unclogged heart."

Of an deranged heart, know:

"This is a deranged heart."

Of a balanced heart, know:

"This is a balanced heart."

Of a constricted heart, know:

"This is a constricted heart."

Of an unconstricted heart, know:

"This is an unconstricted heart."

Of a state of heart that is less than superior, know:

"This is a state of heart that is less than superior.'

Of a state of heart that is superior, know:

"This state of heart is nothing less than superior.'

Of useless heart, know:

"This is a useless heart."

Of a beneficial heart, know:

"This is a beneficial heart."

Of a heart that is not free, know:

"This is a heart that is not free."

Of a heart that is freed, know:

"This is a heart that is freed.'"

**Then here and there he attains
personal experience of such,
having reached in mind that sphere of mind.**

If a beggar should wish:

**'May I recollect
not just one arrangement
of previous inhabitations.**

For example:

**Just one birth,
just two births,**

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

That there —:

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

Shifting away from that,
re-appearing elsewhere.

In that habitation —:

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

Shifting away from that reborn here.

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

Then here and there
he attains personal experience of such,
having reached in mind that sphere of mind.

If a beggar should wish:

**'May I, with purified godlike sight
know 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 high view,
were committed to behavior
in accordance with high view,
for upon the break up of the body after death
they have arisen in worlds of heavenly pleasures.'**

**Then here and there he attains
personal experience of such,
having reached in mind that sphere of mind.**

If a beggar should wish:

'May I,

with the destruction
of the corrupting influences
seen for myself,
with my own higher powers,
in this seen thing,
rise up into and inhabit
a corrupting-influence-free
freedom of heart and
freedom of wisdom.'

Then here and there he attains
personal experience of such,
having reached in mind that sphere of mind."

AN 5.028

"Five, beggars,
are the advantages
associated with using
the Place to Pace:

What five?

Lengthened life.

Enduring energy.

Little illness.

Getting optimum digestion
of what is eaten,
drunk,
consumed,
tasted.

Serenity got pacing is long-lasting.

AN 5.029

Once upon a time the Self-Awakened,
Sāvatti-town,
Jeta Woods,
Anāthapiṇḍika Park,
came a revisit'n.

There, Sumana,
the daughter of the king,
sister of King Pasenadi,

rajah of Kosala,
along with 500 handmaidens
in 500 chariots
came to pay a call.

Then, after paying respect with closed palms,
she sat on a low seat
to one side
at a respectful distance
and said:

"In the case, *Bhante*,
where there were two disciples of the Self-Awakened
who were of equal faith,
equal ethical culture,
and equal understanding,
but where there was a difference
in their practice of generosity,
one being a giver
and one not,
and both were to find consciousness again
after the death of the body
in a happy condition
among the gods:
would there be
any noticeable difference
between them?"

"There would be a difference, *Sumana*,"
said the Self-Awakened,
"The giver,
finding consciousness again
in a happy condition
among the gods
would be better off in five ways:
life,
beauty,
ease,
energy
and strength of wits."

"But supposing, *Bhante*,
that these two should once again

**find rebirth as Man,
would there continue to be
any noticeable difference
between them?"**

"There would be a difference, Sumana.

**The giver
finding consciousness again as Man
would be better off in five ways:
life,
beauty,
ease,
energy
and strength of wits."**

**"But supposing, *Bhante*,
that these two
should leave the householder's life
and go forth into homelessness,
would there continue to be
any noticeable difference
between them?"**

"There would be difference, Sumana.

**The giver,
leaving the householder's life
and going forth into homelessness,
would be better off in five ways:
in the frequency of the times
he was asked to accept robes;
in the frequency of the times
he was asked to accept food;
in the frequency of the times
he was asked to accept shelter;
in the frequency of the times
he was asked to accept medicines;
and furthermore,
his companions in the life
tend to act towards him
with friendliness
in body, speech and mind
and often offer to do him services."**

**"But supposing, *Bhante*,
that these two
should both win Arahantship,
would there continue to be
any noticeable difference
between them?"**

**"In the case of this case, Sumana,
I say there is no difference
to be perceived between them,
comparing freedom with freedom."**

**"It is wonderful, *Bhante*,
it is marvelous
the extent of the positive effects
of giving and doing good deeds:
a help to one as a man,
a help to one as a god,
and a help to one as one gone forth!"**

"Even so, Sumana! Even so!"

AN 5.031

**Once upon a time the Self-Awakened,
Vesālī-town,
the Peaked Roof House in Great Woods
residing, when Sīha, the general
came to call.**

**There, after greeting the Self-Awakened with closed palms,
Sīha took a low seat to one side
and asked:**

**"Is it possible, *Bhante*,
to show the consequences of giving
in this visible thing?"**

**"It is, general,"
said the Self-Awakened.**

**"The giver
is here and now considered good and
is liked by many.**

**Again,
good and wise men**

**gather round the giver,
and this is an advantage
in this visible thing.**

**Again,
the giver gets
a good reputation.**

**Again, General,
whenever the giver enters a council
or meeting,
whether of householders, or
royalty, or
religious leaders, or
sorcerers,
he enters fearlessly,
confidently.**

**And again, General,
at the breakup of the body at death
the giver finds consciousness again
in a happy state
among the gods."**

**"Well, *Bhante*,
as for the first four
of these consequences of giving
visible in this visible thing,
I do not need to go by faith
to The Consummately Self-Awakened,
for I am able to see them for myself.**

**I am a generous person, *Bhante*,
and I am considered good and
am liked by many;
many good and wise men
are my companions;
I have a good reputation:
People say:**

**'The General *Sīha*
is a giver,
he works for and
serves the Saṅgha;'**

**and whenever I enter
a council, or
meeting,
whether of householders
royalty, or
religious leaders, or
sorcerers,
I do so fearlessly,
confidently.**

But when the The Consummately Self-Awakened says:

**"And again, General,
at the breakup of the body at death
the giver
finds consciousness again
in a happy sate
among the gods,'
this is something
of which I have no personal experience and
go by faith."**

"Even so Sīha.

Even so.

**At the breakup of the body at death, Sīha,
the giver
finds consciousness again
in a happy sate
among the gods."**

AN 5.034

**One time the Self-Awakened
addressed the beggars,
saying:**

"Beggars!"

And "*Venerable!*" the beggars responded.

Then the Self-Awakened said:

**"There are these five advantages
to be had by giving:**

The giver

**is here and now
considered good and
is liked by many.**

**Again,
good and wise men
gather round the giver.**

**Again,
the giver
gets a good reputation.**

**Again,
the giving housefather
is not one who deviates from
good ethical standards.**

**And at the breakup of the body at death
the giver finds consciousness again
in a happy state
among the gods."**

AN 5.035

**One time the Self-Awakened
addressed the beggars, saying:**

"Beggars!"

And "*Venerable!*" the beggars responded.

Then the Self-Awakened said:

"Beggars!

**There are these five right times
for giving:**

**When there is a newcomer,
it is the right time
for giving.**

**Again,
when there is one who is taking leave,
it is the right time
for giving.**

**Again,
when there is one who is sick,
it is the right time**

for giving.

**Again,
when food is hard to get,
it is the right time
for giving.**

**And again,
at harvest-time,
he gives the first fruits
of his labors
to those of high ethical conduct."**

AN 5.036

**One time the Self-Awakened
addressed the beggars, saying:**

"Beggars!"

And "*Venerable!*" the beggars responded.

Then the Self-Awakened said:

**"There are these five gifts
given by the food giver.**

What five?

**Life,
beauty,
ease,
energy
and strength of wits.**

**But, beggars,
giving such as such as this,
he shares in five benefits.**

What five?

**Life,
beauty,
ease,
energy
and strength of wits.**

**Both here and
in the hereafter.**

AN 5.037

**Once upon a time the Self-Awakened,
Sāvatti-town,
Jeta Woods,
Anāthapiṇḍika Park,
came a revisit'n.**

**There, Anāthapiṇḍika, the housefather,
came to pay a call, and,
after paying respect with closed palms,
he sat on a low seat
to one side
at a respectful distance,
and the Self-Awakened said this to him:**

"Housefather!

**There are these five reasons
for getting rich.**

What five?"

**"In the case of the first case,
a student of the Aristocrats
gets rich in a just,
lawful manner;
by the strength of his arm,
the sweat of his brow;
hard work,
energy,
enterprise and
intelligence.**

**With his wealth so earned
he makes himself happy and
he is able to sustain that happiness;
he makes his parents happy and
he is able to sustain their happiness;
he makes his wife and children happy and
he is able to sustain their happiness;
he makes his employees happy and
he is able to sustain their happiness.**

This is the first case.

In the case of the second case,

**a student of the Aristocrats
gets rich in a just,
lawful manner;
by the strength of his arm,
the sweat of his brow;
hard work,
energy,
enterprise and
intelligence.**

**With his wealth so earned
he makes his friends and companions happy and
he is able to sustain their happiness.**

This is the second case.

**In the case of the third case,
a student of the Aristocrats
gets rich in a just,
lawful manner;
by the strength of his arm,
the sweat of his brow;
hard work,
energy,
enterprise and
intelligence.**

**With his wealth so earned
he is able to set up protections
against loss through
disaster,
fire,
water,
kings,
robbers,
enemies and
greedy heirs.**

This is the third case.

**In the case of the fourth case,
a student of the Aristocrats
gets rich in a just,
lawful manner;
by the strength of his arm,**

**the sweat of his brow;
hard work,
energy,
enterprise and
intelligence.**

**With his wealth so earned
he makes the Five-Dimensional Offering Ceremony,
offering gifts and nourishment,
remembrance and gratitude to
kinfolk,
friends,
ancestors,
kings, and
the gods.**

This is the fourth case.

**Again, in addition,
a student of the Aristocrats
gets rich in a just,
lawful manner;
by the strength of his arm,
the sweat of his brow;
hard work,
energy,
enterprise and
intelligence.**

**With his wealth so earned
he makes gifts
to shaman and godly men;
men of modest demeanor
who have let go of lazy ways,
bearing all with patience,
men who have stilled,
calmed,
controlled the self,
perfected the self,
abandoned the self;
gifts aimed at the high,
the godly,
resulting in happiness,**

leading to the godly realms.

This is the fifth case.

These are the five reasons
for getting rich.

Furthermore, householder,
should the wealth of such a one,
having gathered wealth
with these five reasons in mind,
come to destruction,
he may rightly think:

'At least this wealth
now lost
was gathered for righteous reasons.'

And he will find
he is without shame or regret.

But if his wealth
should grow
he may think:

'This wealth is growing,
and I am one
who grows his wealth
for righteous reasons.'

And in this way
he will have protected himself
from worry
from either cause.

AN 5.041

Once upon a time the Self-Awakened,
Sāvatti-town came a revisit'n.

"Beggars!

There are these five states
which are unattainable
by shaman,
brahman,
God,
gods or
the Devil;

not by anyone in the world.

What five?

**The state where there is
aging but no old age.**

**This is the first state
which is unattainable**

by shaman,

brahman,

God,

gods or

the Devil;

not by anyone in the world.

**The state where there is
going but no being gone.**

**This is the second state
which is unattainable**

by shaman,

brahman,

God,

gods or

the Devil;

not by anyone in the world.

**The state where there is
dying but no death.**

**This is the third state
which is unattainable**

by shaman,

brahman,

God,

gods or

the Devil;

not by anyone in the world.

**The state where there is
passing but no passing away.**

**This is the fourth state which
which is unattainable**

by shaman,

brahman,

**God,
gods or
the Devil;
not by anyone in the world.**

**The state where there is
disappearance but no disappearing.**

**This is the fifth state
which is unattainable
by shaman,
brahman,**

**God,
gods or
the Devil;
not by anyone in the world.**

**Beggars!
For the untamed,
untrained,
uneducated common man,
aging brings old age.**

**But when old age approaches
he does not think:**

**'Aging does not bring old age
only to me.**

**Wherever aging is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be of beings.**

**To one and all
aging brings old age.**

**If I were one who,
when old age comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,**

anger and
despair,
then food would no longer
provide enjoyment and
wasting
would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, indeed, beggars,
when old age comes,
he is one who
weeps and
laments,
grieves and
complains,
beats his breast in frustration,
anger and
despair, and
food no longer provides enjoyment to him and
wasting afflicts his body and
his business suffers and
his enemies are happy while
his friends are sad.

This fellow, beggars,
is just to be known as
an untamed,
untrained,
uneducated
common man;
struck by misfortune's arrow
he simply torments himself.

Beggars!
For the untamed,
untrained,
uneducated
common man,
going brings being gone.

But when going approaches

he does not think:

**'Going does not bring
being gone
only to me.**

**Wherever going is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be of beings.**

**To one and all
going brings being gone.**

**If I were one who,
when going comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'**

**And, indeed, beggars,
when going comes,
he is one who
weeps and
laments,
grieves and
complains,
beats his breast in frustration,
anger and
despair,
and food no longer
provides enjoyment to him and**

wasting afflicts his body and
his business suffers and
his enemies are happy while
his friends are sad.

This fellow, beggars,
is just to be known as
an untamed,
untrained,
uneducated common man;
struck by misfortune's arrow
he simply torments himself.

Beggars!
For the untamed,
untrained,
uneducated
common man,
dying brings death.

But when death approaches
he does not think:

'Dying does not bring death
only to me.

Wherever dying is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be
of beings.

To one and all
dying brings death.

If I were one who,
when dying comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and

despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, indeed, beggars,
when dying comes,
he is one who
weeps and
laments,
grieves and
complains,
beats his breast in frustration,
anger and
despair, and
food no longer provides enjoyment to him and
wasting afflicts his body and
his business suffers and
his enemies are happy while
his friends are sad.

This fellow, beggars,
is just to be known as
an untamed,
untrained,
uneducated
common man;
struck by misfortune's arrow
he simply torments himself.

Beggars!
For the untamed,
untrained,
uneducated
common man,
passing brings passing away.

But when passing approaches
he does not think:

'Passing does not bring

passing away
only to me.

Wherever passing is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be
of beings.

To one and all
passing brings passing away.

If I were one who,
when passing comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger
and despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, indeed, beggars,
when passing comes,
he is one who
weeps and
laments,
grieves and
complains,
beats his breast in frustration,
anger and
despair, and
food no longer
provides enjoyment to him and
wasting afflicts his body and

his business suffers and
his enemies are happy while
his friends are sad.

This fellow, beggars,
is just to be known as
an untamed,
untrained,
uneducated
common man;
struck by misfortune's arrow
he simply torments himself.

Beggars!
For the untamed,
untrained,
uneducated
common man,
disappearance brings disappearing.

But when disappearance approaches
he does not think:

'Disappearance does not bring
disappearing
only to me.

Wherever disappearance is to be seen,
there one also sees the
arriving and
departing,
passing away and
coming to be
of beings.

To one and all
disappearance brings disappearing.

If I were one who,
when disappearance comes
were to
weep and
lament,
grieve and
complain,

beat my breast in frustration,
anger and
despair,
then food
would no longer provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, indeed, beggars,
when disappearance comes,
he is one who
weeps and
laments,
grieves and
complains,
beats his breast in frustration,
anger and
despair, and
food no longer provides enjoyment to him and
wasting afflicts his body and
his business suffers and
his enemies are happy while
his friends are sad.

This fellow, beggars,
is just to be known as
an untamed,
untrained,
uneducated
common man;
struck by misfortune's arrow
he simply torments himself.

Beggars!
For the well tamed,
well trained,
well educated
student of the Aristocrats,
aging brings old age.

But when old age approaches

he does think:

**'Aging does not bring
old age
only to me.**

**Wherever aging is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be of beings.**

**To one and all
aging brings old age.**

**If I were one who,
when old age comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'**

**And, beggars,
when old age comes,
he does not weep and
lament,
grieve and
complain,
beat his breast in frustration,
anger and
despair.**

**This fellow, beggars,
is one to be known as
a well tamed,**

well trained,
well educated
student of the Aristocrats;
struck by misfortune's arrow
he drains off the poison
with which the common man
torments himself
and lives untormented,
unpoisoned,
cool.

Beggars!
For the well tamed,
well trained,
well educated student of the Aristocrats,
going brings being gone.

But when going approaches
he does think:

'Going does not bring being gone
only to me.

Wherever going is to be seen,
there one also sees
the arriving and
departing,
passing away and
coming to be
of beings.

To one and all
going brings being gone.

If I were one who,
when going comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food
would no longer provide enjoyment and

wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, beggars,
when going comes,
he does not weep and
lament,
grieve and
complain,
beat his breast in frustration,
anger and
despair.

This fellow, beggars,
is one to be known as
a well tamed,
well trained,
well educated
student of the Aristocrats;
struck by misfortune's arrow
he drains off the poison
with which the common man
torments himself
and lives untormented,
unpoisoned,
cool.

Beggars!
For the well tamed,
well trained,
well educated
student of the Aristocrats,
dying brings death.

But when dying approaches
he does think:

'Dying does not bring death
only to me.

Wherever dying is to be seen,
there one also sees the arriving and
departing,

passing away and
coming to be of beings.

To one and all
dying brings death.

If I were one who,
when dying comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, beggars,
when dying comes,
he does not weep and
lament,
grieve and
complain,
beat his breast in frustration,
anger and
despair.

This fellow, beggars,
is one to be known as
a well tamed,
well trained,
well educated
student of the Aristocrats;
struck by misfortune's arrow
he drains off the poison
with which the common man
torments himself
and lives untormented,

unpoisoned,
cool.

Beggars!

For the well tamed,
well trained,
well educated
student of the Aristocrats,
passing brings passing away.

But when passing approaches
he does think:

'Passing does not bring passing away
only to me.

Wherever passing is to be seen,
there one also sees the arriving and
departing,
passing away and
coming to be
of beings.

To one and all
passing brings passing away.

If I were one who,
when passing comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, beggars,
when passing comes,
he does not weep and

**lament,
grieve and
complain,
beat his breast in frustration,
anger and
despair.**

**This fellow, beggars,
is one to be known as
a well tamed,
well trained,
well educated
student of the Aristocrats;
struck by misfortune's arrow
he drains off the poison
with which the common man
torments himself and
lives untormented,
unpoisoned,
cool.**

**Beggars!
For the well tamed,
well trained,
well educated
student of the Aristocrats,
disappearance brings disappearing.**

**But when disappearance approaches
he does think:**

**'Disappearance does not bring disappearing
only to me.**

**Wherever disappearing is to be seen,
there one also sees the arriving and
departing,
passing away and
coming to be
of beings.**

**To one and all
disappearance brings disappearing.**

If I were one who,

when disappearance comes
were to weep and
lament,
grieve and
complain,
beat my breast in frustration,
anger and
despair,
then food would no longer
provide enjoyment and
wasting would afflict my body and
my business would suffer and
my enemies would be happy while
my friends would be sad.'

And, beggars,
when disappearance comes,
he does not weep and
lament,
grieve and
complain,
beat his breast in frustration,
anger and
despair.

This fellow, beggars,
is one to be known as
a well tamed,
well trained,
well educated
student of the Aristocrats;
struck by misfortune's arrow
he drains off the poison
with which the common man
torments himself
and lives untormented,
unpoisoned,
cool.

These, beggars,
are the five states
which are unattainable

by shaman,
brahman,
God,
gods or
the Devil;
not by anyone in the world."

AN 5.048

Once upon a time the Self-Awakened,
Sāvatti-town came a revisit'n
Anāthapiṇḍika's Jeta Grove.

There then,
the Self-Awakened addressed the beggars:

"Beggars!"

And the beggars responding "Venerable!"
the Self-Awakened said:

"Beggars,
there are these five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom.

What five?

Sensual-desire, beggars,
is a distraction,
a diversion overpowering the heart,
making for the debilitation of wisdom.

Deviance, beggars,
is a distraction,
a diversion overpowering the heart,
making for the debilitation of wisdom.

Sluggish-stupidity, beggars,
is a distraction,
a diversion overpowering the heart,
making for the debilitation of wisdom.

Anxious confusion, beggars,
is a distraction,
a diversion overpowering the heart,
making for the debilitation of wisdom.

Scatter-brained second-thoughts, beggars,

are a distraction,
a diversion overpowering the heart,
making for the debilitation of wisdom.

These, beggars,
are the five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom.

Indeed, beggars,
that a beggar,
not giving up
these five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom,
— being powerless,
wisdom-debilitated —
should know his own attainments, or
know another's attainments, or
know both his own and another's attainments or,
beyond things human,
should witness
a truly aristocratic excellence of
knowing and seeing
such a thing
does not stand to reason.

In just the same way, beggars,
as a stream
springing from the mountains,
headed far,
swift-flowing,
carrying all before it,
if some man
were to plow a diversion
across its mouth,
thus overpowered, beggars,
that stream,
diffused,
its main body
no longer heads far,
no longer swiftly-flows,

no longer carries all before it.

In the same way, beggars,
a beggar,
not giving up
these five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom,
— being powerless,
wisdom-debilitated —
should know his own attainments, or
know another's attainments, or
know both his own and another's attainments or,
beyond things human,
should witness
a truly aristocratic excellence of
knowing and seeing
such a thing
does not stand to reason.

Indeed, beggars,
that a beggar,
giving up
these five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom,
— being empowered,
wise —
should know his own attainments, or
know another's attainments, or
know both his own and another's attainments or,
beyond things human,
should witness
a truly aristocratic excellence of
knowing and seeing
such a thing stands to reason.

In just the same way, beggars,
as a stream
springing from the mountains
headed far,
swift-flowing,

carrying all before it,
if no one
were to plow a diversion
across its mouth,
thus not overpowered, beggars,
that stream,
not diffused,
its main body
heads far,
swiftly-flows,
carries all before it.

In the same way, beggars,
a beggar,
giving up
these five distractions,
diversions overpowering the heart,
making for the debilitation of wisdom,
— being empowered,
wise —
should know his own attainments, or
know another's attainments, or
know both his own and another's attainments or,
beyond things human,
should witness
a truly aristocratic excellence of
knowing and seeing
such a thing stands to reason.

AN 5.051

Once upon a time the Self-Awakened,
Sāvatti-town came a revisit'n
Anāthapiṇḍika's Jeta Grove.

There then,
the Self-Awakened addressed the beggars:
"Beggars!"

And the beggars responding "Venerable!"
the Self-Awakened said:

"Speaking thoughtfully, beggars,
describing these five diversions as:

**"A constellation of ineptitudes",
one would be speaking accurately.**

**For indeed, beggars,
these are
a constellation of ineptitudes,
that is to say
the five diversions.**

What five?

**Indulging in sensual-desires
indulging in deviance,
indulging in sluggish-stupidity,
indulging in anxious confusion,
indulging in scatter-brained second thoughts.**

**Speaking thoughtfully, beggars,
describing these five diversions as:**

**"A constellation of ineptitudes",
one would be speaking accurately.**

**For indeed, beggars,
these are
a constellation of ineptitudes,
that is to say
the five diversions."**

AN 5.052

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!"

**And: "Venerable!"
the beggars gathered round responded.**

Then the Self-Awakened said:

"Beggars!

These five perceptions

when made become,
when made a big deal of,
are of great fruit,
of great advantage,
plunge into the deathless
conclude in the deathless.

What five?

Perception of impurity,
perception of death,
perception of disadvantage,
perception of the disgusting nature of food,
perceiving nothing to delight in
in all the world.

Beggars!

These five perceptions
when made become,
when made a big deal of,
are of great fruit,
of great advantage,
plunge into the deathless
conclude in the deathless.

AN 5.061

Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.

There,
to the beggars gathered round,
he said:

"Beggars!"

And: "Venerable!"
the beggars gathered round responded.

Then the Self-Awakened said:

"Beggars! These five perceptions
when made become,
when made a big deal of,
are of great fruit, of

**great advantage,
plunge into the deathless
conclude in the deathless.**

What five?

**Perception of change,
perception of not-self,
perception of death,
perception of the disgusting nature of food,
perceiving nothing to delight in in all the world.**

Beggars!

**These five perceptions when made become,
when made a big deal of,
are of great fruit,
of great advantage,
plunge into the deathless
conclude in the deathless.**

AN 5.062

"Beggars!

**These five things
when made become,
when made a big deal of,
result in
extreme satisfaction,
dispassion,
ending,
settling down,
higher knowledge,
self-awakening,
*Nibbāna.***

What five?

**Here a beggar lives
seeing the impure nature of
the body;
the disgusting nature of
food,
perceiving nothing to delight in
in all the world,
sees the impermanent nature of**

**all own-made things, and
perceiving that death applies
to one personally.**

Beggars!

**These five things
when made become,
when made a big deal of,
result in
extreme satisfaction,
dispassion,
ending,
settling down,
higher knowledge,
self-awakening,**

Nibbāna.

AN 5.069

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

**A certain *bhikkhu*
came to pay a call, and,
after paying respect with closed palms,
he sat on a low seat
to one side
at a respectful distance
and asked:**

""Walk'n the talk' is the expression.

**To what extent, The Consummately Self-Awakened
does one**

**"walk the talk'
in this *Dhamma*?"**

**"In the case of the first case
we have the case of the beggar
who has an all-round understanding of *Dhamma*.**

**He spends his day
in the mastering of *Dhamma*.**

**But he neglects
putting down interaction and
does not devote himself
to mental tranquillity within.**

**This beggar, beggar,
is said to be
big on all-round understanding, but
does not live the *Dhamma*.**

**In the case of the second case
we have the case of the beggar
who teaches *Dhamma* to others
as he has heard and
understood it.**

**He spends his time
instructing and
inciting others.**

**But he neglects
putting down interaction
and does not devote himself
to mental tranquillity within.**

**This beggar, beggar,
is said to be
big on wisdom, but
does not live the *Dhamma*.**

**In the case of the third case
we have the case of the beggar
who is a repeater.**

**He memorizes *Dhamma* and
repeats it to others
as he has heard it, and
so spends his day.**

**But he neglects
putting down interaction
and does not devote himself
to mental tranquillity within.**

**This beggar, beggar,
is said to be
big on memory, but**

does not live the *Dhamma*.

In the case of the fourth case
we have the case of the beggar
who is a thinker.

He thinks about *Dhamma*
as he has heard it and
understood it.

He spends his day
thinking about *Dhamma*.

But he neglects
putting down interaction
and does not devote himself
to mental tranquillity within.

This beggar, beggar,
is said to be
big on thinking,
but does not live the *Dhamma*.

In the case of the fifth case
we have the case of the beggar
who has an all-round understanding of *Dhamma*, but
he does not spend his day
in the mastery of *Dhamma*,
he does not neglect
putting down interaction and
does devote himself
to mental tranquillity within.

This beggar, beggar,
is said to 'walk the talk'.

So, beggar,
I have given you
one who is big on understanding,
one who is big on wisdom,
one who is big on memory,
one who is big on thinking,
and one who 'walks the talk'.

Beggar! What a teacher should do
for his student,
looking after his well-being,

seeking his good,
out of sympathy,
such is such as I have done for you.

There are the roots of trees,
places of solitude.

Do not be negligent,
do not give yourself cause
for self-recrimination later.

This is our instruction to you.

AN 5.073

Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.

A certain *bhikkhu*
came to pay a call, and,
after paying respect with closed palms,
he sat on a low seat
to one side
at a respectful distance
and asked:

''Walk'n the talk' is the expression.

To what extent, The Consummately Self-Awakened
does one

''walk the talk'
in this *Dhamma*?''

''In the case of the first case
we have the case of the beggar
who has an all-round understanding of *Dhamma*.

He spends his day
in the mastering of *Dhamma*
but that beyond,
which is attained through wisdom,
he knows not.

This beggar, beggar,
is said to be
big on all-round understanding,

but does not live the *Dhamma*.

In the case of the second case
we have the case of the beggar
who teaches *Dhamma* to others
as he has heard and
understood it.

He spends his time
instructing and
inciting others
but that beyond,
which is attained through wisdom,
he knows not.

This beggar, beggar,
is said to be
big on wisdom,
but does not live the *Dhamma*.

In the case of the third case
we have the case of the beggar
who is a repeater.

He memorizes *Dhamma* and
repeats it to others
as he has heard it
and so spends his day
but that beyond,
which is attained through wisdom,
he knows not.

This beggar, beggar,
is said to be
big on memory,
but does not live the *Dhamma*.

In the case of the fourth case
we have the case of the beggar
who is a thinker.

He thinks about *Dhamma*
as he has heard it and
understood it.

He spends his day
thinking about *Dhamma*

but that beyond,
which is attained through wisdom,
he knows not.

This beggar, beggar,
is said to be
big on thinking,
but does not live the *Dhamma*.

In the case of the fifth case
we have the case of the beggar
who has an all-round understanding of *Dhamma*,
does not spend his entire day
in the understanding of,
memorization of,
and thinking about *Dhamma*,
he does not neglect
putting down interaction, and
does devote himself
to mental tranquillity within
and that beyond,
which is attained through wisdom,
he knows.

This beggar, beggar,
is said to 'walk the talk'.

So, beggar,
I have given you
one who is big on understanding,
one who is big on wisdom,
one who is big on memory,
one who is big on thinking,
and one who 'walks the talk'.

Beggar!
What a teacher should do for his student,
looking after his well-being,
seeking his good,
out of sympathy,
such is such as I have done for you.

There are the roots of trees,
places of solitude.

**Do not be negligent,
do not give yourself cause
for self-recrimination later.**

This is our instruction to you.

AN 5.074

**"Getting himself five things, beggars,
a beggar minding the breathing
penetrates the unshakable
not long thereafter.**

What are those five?

**Here beggars,
a beggar has few ambitions,
has few duties.**

**He bears well,
is well-content
with life's basics.**

**He takes little food,
is not yoked to
filling the stomach.**

**He has heard much,
has got down and
bears many suttas.**

**That *Dhamma*,
helpful in the beginning,
helpful in the middle,
helpful at the conclusion,
with meaning and
syllable
in complete agreement,
addressing the thoroughly-pure
best of lives —
of such *Dhamma*
he has heard much,
bearing,
discussing,
reciting,
pondering it over in mind,**

well-penetrating it in theory.

**And he reflects upon
any freedom of heart
accordingly.**

**These are the five things, beggars,
that getting,
a beggar
minding the breathing,
will penetrate the unshakable
not long thereafter.**

AN 5.096

**Once upon a time, the Self-Awakened,
Savatti-town revisiting.**

**There then
he addressed the beggars:**

"Beggars!"

And the beggars responding:

'Bhante!,'

the Self-Awakened said:

**"He,
indeed whoever,
beggar or beggar-woman,
five things brings into existence,
five things makes substantial,
of such,
one or another of two fruitions
are to be anticipated:
either knowing the answer
in this seen thing, or,
there being grounds for re-arising,
the state of non-returning.**

What five?

**Here beggars, a beggar
has very well internally set up
the wisdom of minding
the appearance and
retreat of things,**

observation of
the disadvantages of
living in a body,
perception of
the revolting in food,
perception of
joylessness in all the world,
perception of
the instability
of all that is own-made.

He,
indeed whoever,
beggar or beggar-woman,
five things brings into existence,
five things makes substantial,
of such,
one or another of
two fruitions are to be anticipated:
either knowing the answer
in this seen thing, or,
there being grounds for re-arising,
the state of non-returning.

AN 5.122

Once upon a time the Self-Awakened
Sāvattḥī-town revisiting.

There then he addressed the beggars:

"Beggars!"

"*Bhante!*," they responded.

And the Self-Awakened said:

"Beggars!

These five sleep little and
are highly alert.

What five?

A woman
yearning for a man
sleeps little and
is highly alert.

**A man
yearning for a woman
sleeps little and
is highly alert.**

**A thief
on the prowl for loot
sleeps little and
is highly alert.**

**A king
bent on conquest
sleeps little and
is highly alert.**

**A Beggar
determined to attain freedom
from the bonds
sleeps little and
is highly alert.**

**Indeed, beggars,
these five
sleep little and
are highly alert.**

AN 5.137

**"Beggars!
These five
are not a good man's givings.**

What five?

**The given
without respect.**

**The given
without thought.**

**That not given
by one's own hand.**

**That given
because it is not wanted.**

**That given
without faith
in the fruit**

of good deeds.

**Indeed, beggars,
these five
are not a good man's givings.**

"Beggars!

**These five
are a good man's givings.**

What five?

**The given
with respect.**

**The given
with thought.**

**That given
by one's own hand.**

**That given
because it is desirable.**

**That given
with faith
in the fruit
of good deeds.**

**Indeed, beggars,
these five
are a good man's givings.**

AN 5.147

"Beggars!

**These five
are a good man's gifts.**

What five?

**He gives
believing in the fruit of good deeds;
he gives
with respect;
he gives
at the right time;
with a happy heart;
a gift causing injury**

neither to self or
others.

A gift given
believing in the fruit of good deeds, beggars,
whenever it comes to fruition
brings that good man
great wealth and
possessions,
and such a one
is good looking,
handsome,
as pleasant to the eye
as the lotus blossom.

A gift given
with respect, beggars,
whenever it comes to fruition
brings that good man
great wealth and
possessions,
and the wife and
children and
employees
of such a one
listen carefully and
know how to follow his instructions.

A gift given
at the right time, beggars,
whenever it comes to fruition
brings that good man
great wealth and
possessions,
and what he gets
comes at the right time.

A gift given
with a happy heart, beggars,
whenever it comes to fruition
brings that good man
great wealth and
possessions,

**and whatever of such
as he enjoys
he does so
with the full indulgence
of the five chords
of sense pleasure.**

**A gift given
which causes no injury
to self or
others, beggars,
whenever it comes to fruition
brings that good man
great wealth and
possessions,
and all such
is made safe against
fire and
water and
kings and
thieves and
greedy heirs.**

**These five
are a good man's gifts.**

AN 5.148

**Once upon a time,
Sāvattḥī-town revisiting
the Self-Awakened addressed the beggars there:**

"Beggars!"

***"Bhante!"* said the beggars in response,
and the Self-Awakened said:**

**"These five
lead to coming down
for one who has gained freedom from
things of time.**

What five?

Delight in activity.

Delight in gab.

Delight in sleep.

Delight in company.

**And he does not reflect
on the freedom of heart
he has attained.**

**Indeed, beggars,
these five
lead to coming down
for one who has gained freedom from
things of time.**

**"These five
lead to not coming down
for one who has gained freedom from
things of time.**

What five?

Non-delight in activity.

Non-delight in gab.

Non-delight in sleep.

Non-delight in company.

**And he reflects
on the freedom of heart
he has attained.**

**Indeed, beggars,
these five
lead to not coming down
for one who has gained freedom from
things of time.**

AN 5.149

**Once upon a time,
Sāvattḥī-town revisiting
the Self-Awakened addressed the beggars there:**

"Beggars!"

**"*Bhante!*" said the beggars in response,
and the Self-Awakened said:**

**"These five
lead to coming down**

**for one who has gained freedom from
things of time.**

What five?

Delight in activity.

Delight in gab.

Delight in sleep.

**Leaving unguarded
the doors of the senses.**

Immoderate eating.

**Indeed, beggars,
these five**

**lead to coming down
for one who has gained freedom from
things of time.**

**"These five
lead to not coming down
for one who has gained freedom from
things of time.**

What five?

Non-delight in activity.

Non-delight in gab.

Non-delight in sleep.

Guarding the doors of the senses.

Moderate eating.

**Indeed, beggars,
these five**

**lead to not coming down
for one who has gained freedom from
things of time.**

AN 5.150

**Once upon a time,
Sāvattthī-town revisiting
the Self-Awakened addressed the beggars there:**

"Beggars!"

"*Bhante!*" said the beggars in response,

and the Self-Awakened said:

**"Five, beggars,
are things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.**

What five?

**Having disrespect for speech,
having disrespect for speakers,
having disrespect for self,
having an agitated heart
hearing *Dhamma* with distracted heart
and not studiously tracing out
the origins of things.**

**These, beggars,
are the things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.**

**"Five, beggars,
are things possessed of which,
if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things
consummately delightful.**

**Not having disrespect for speech,
not having disrespect for speakers,
not having disrespect for self,
not having an agitated heart
hearing *Dhamma* whole-heartedly, and
studiously tracing out
the origins of things.**

These, beggars,

are the things possessed of which,
if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things
consummately delightful."

AN 5.151

Once upon a time,
Sāvattthī-town revisiting
the Self-Awakened addressed the beggars there:

"Beggars!"

"*Bhante!*" said the beggars in response,
and the Self-Awakened said:

"Five, beggars,
are things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.

What five?

Having disrespect of speech,
having disrespect of speakers,
having disrespect of self,
being stupid,
a dull driver
being knowledge-proud,
not knowing.

These, beggars,
are the things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.

"Five, beggars,
are things possessed of which,

**if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things
consummately delightful.**

**Not having disrespect of speech,
not having disrespect of speakers,
not having disrespect of self,
being wise,
no dull driveler,
not being knowledge-proud
not knowing.**

**These, beggars,
are the things possessed of which,
if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things
consummately delightful.**

AN 5.152

**Once upon a time,
Sāvattḥī-town revisiting
the Self-Awakened addressed the beggars there:**

"Beggars!"

**"*Bhante!*" said the beggars in response,
and the Self-Awakened said:**

**"Five, beggars,
are things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.**

What five?

**Listening to *Dhamma* hypocritically,
pre-positioned to fake enthusiasm,
listening to *Dhamma* critical at heart,**

seeking the weak spots,
Dhamma-teaching being beaten-back
in a heart
overpowered by obstructions,
being stupid,
a dull drivler
being knowledge-proud,
not knowing.

These, beggars,
are the things possessed of which,
even hearing the best of *Dhammas*,
there will be no falling in
with the method
of skillful things
consummately delightful.

"Five, beggars,
are things possessed of which,
if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things
consummately delightful.

Not listening to *Dhamma* hypocritically,
not pre-positioned to fake enthusiasm,
not listening to *Dhamma* critical at heart,
not seeking the weak spots,
Dhamma-teaching not being beaten-back
in a heart
overpowered by obstructions,
being wise,
no dull driveler,
not being knowledge-proud
not knowing.

These, beggars,
are the things possessed of which,
if hearing the best of *Dhammas*,
there will be falling in
with the method
of skillful things

consummately delightful.

AN 5.153

**Once upon a time,
Sāvattthī-town revisiting
the Self-Awakened addressed the beggars there:**

"Beggars!"

**And the beggars responding "*Bhante!*"
the Self-Awakened said:**

**"Possessed by five things, beggars,
a beggar has been overcome
by the fearful.**

What five?

**In this case, beggars,
a beggar is faithless,
is without ethical standards,
is unlearned,
is lazy,
is unwise.**

**These then beggars,
are the five things
possessed by which
a beggar has been overcome
by the fearful.**

**"Possessed by five things, beggars,
a beggar is fearless.**

What five?

**In this case beggars,
a beggar has faith,
has ethical standards
is learned,
is of aroused energy,
is wise.**

**These then, beggars,
are the five things
possessed by which
a beggar is fearless.**

AN 5.158

This occurred in Sāvattihī.

**There then,
Old Man Ānanda approached Old Man Sāriputta
and drew near.**

**Having drawn near,
he gave greetings and
well-wishes.**

**Having exchanged greetings and
well-wishes,
he took a seat to one side.**

**Seated to one side, then,
Old Man Ānanda said this
to Old Man Sāriputta:**

**"Now then, friend Sāriputta,
how does a beggar
become quick-witted and
expert at things,
well-grasp the grasped,
grasp much, and
not lose memory
of the grasped?"**

**"Friend Ānanda has heard much,
then let this matter
be made clear by him."**

**"In that case, friend Sāriputta
give ear,
study well in mind,
I will speak!"**

**"Even so, friend'
said Old Man Sāriputta
to Old Man Ānanda in response."**

And Old Man Ānanda said this:

**"Here, friend Sāriputta,
a beggar is expert at intents,
expert at *Dhamma*,
expert at root meanings
expert in the letter**

**expert in what comes before and
what comes after.**

**This, friend Sāriputta,
is how a beggar,
becomes quick-witted and
expert at things,
well-grasps the grasped,
grasps much,
and does not lose memory
of the grasped."**

"How snappy friend!

How extraordinary friend!

**How well set up
is this here
by Old Man Ānanda.**

**And we hold
that these five things
are possessed by Old Man Ānanda:**

**Old Man Ānanda is
expert at intents,
expert at *Dhamma*,
expert at root meanings
expert in the letter
expert in what comes before and
what comes after.**

AN 5.169

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!"

And:

"Venerable!"

the beggars gathered round responded.

Then the Self-Awakened said:

**"Five, beggars,
are the trades
that should not be undertaken
by a lay follower.**

What five?

**Trade in swords,
trade in living beings,
trade in limbs,
trade in maddening drugs,
trade in poisons.**

**These are the five trades, beggars,
that should not be undertaken
by a lay follower."**

AN 5.177

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!"

And the beggars gathered round responding:

"Venerable!"

the Self-Awakened said:

**"Five, beggars,
are the dimensions
making up the well-said,
the not badly said,
the blameless,
unblamable by the wise.**

What five?

**What is said,
is said
at the right time.**

What is said,

**is said
truthfully.**

**What is said,
is said
in a polished manner.**

**What is said,
is said
sticking to the point.**

**What is said,
is said
with a heart of friendly vibrations.**

**These, beggars,
are the dimensions
making up the well-said,
the not badly said,
the blameless,
unblamable by the wise."**

AN 5.198

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!

**There are five bad results
from not brushing your teeth.**

What five?

The vision is unclear.

Bad breath.

**Sensitivity
to the subtleties of taste
is impaired.**

**One's food is contaminated
by phlegm and
mucus.**

**And the enjoyment of food
is diminished.**

**Indeed, beggars,
these are five bad results
from not brushing your teeth.**

"Beggars!

**There are five good results
from brushing your teeth.**

What five?

The vision is clear.

Sweet breath.

**Sensitivity
to the subtleties of taste.**

**One's food is not contaminated
by phlegm and
mucus.**

**And the enjoyment of food
is undiminished.**

**Indeed, beggars,
these are the five good results
from brushing your teeth."**

AN 5.208

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!

**There are five bad things
about falling asleep
absent-mindedly,
unawares.**

What five?

Unpleasant sleep.

Unpleasant re-awakening.

Seeing bad dreams.

**Not being watched over
by the gods.**

**And that sweet whatchamacallum
gets stiff.**

**Indeed, beggars,
these are five bad things
about falling asleep
absent-mindedly,
unawares.**

"Beggars!

**There are five good things
that happen falling asleep
consciously,
not unawares.**

What five?

Pleasant sleep.

Pleasant re-awakening.

Not seeing bad dreams.

**Being watched over
by the gods.**

**And that sweet whatchamacallum
does not get stiff.**

**Indeed, beggars,
these are five good things that happen
falling asleep
consciously,
not unawares."**

AN 5.210

**Once upon a time, the Self-Awakened,
Sāvatti-town residing.**

**There then
the Self-Awakened addressed the beggars gathered round:**

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said this:

**"There are these five disadvantages of
over-staying.**

What five?

**Having many possessions
accumulation of many possessions.**

**Having many medicinals
accumulation of many medicinals.**

**Having many duties
much to do
being handy
at what needs to be done.**

**Living with people
with householders-homeleavers
settling for
householder-companionship.**

**And departing that residence,
one departs that residence
with-reluctance.**

**These, beggars,
are the five disadvantages from
over-staying.**

**There are these five advantages of
regular habitat-rotation.**

What five?

**Not having many possessions
not accumulating many possessions.**

**Not having many medicinals
not accumulating many medicinals.**

**Not having many duties
not having much to do
or being handy
at what needs to be done.**

**Not living with people
with householders-homeleavers**

not settling for householder-companionship.

**And departing that residence,
one departs that residence
without-reluctance.**

**These, beggars,
are the five advantages
of regular habitat-rotation."**

AN 5.223

**Once upon a time, the Self-Awakened,
Sāvatti-town residing.**

**There then
the Self-Awakened addressed the beggars gathered round:**

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said this:

**"There are these five disadvantages of
over-staying.**

What five?

**Having residence-greed,
having supporter-greed,
having gains-greed,
having status-greed,
having *Dhamma*-greed.**

**These, beggars,
are the five disadvantages from
over-staying.**

**There are these five advantages of
regular habitat-rotation.**

What five?

**Not having residence-greed,
not having supporter-greed,
not having gains-greed,
not having status-greed,
not having *Dhamma*-greed.**

These, beggars,

**are the five advantages of
regular habitat-rotation."**

AN 5.224

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!

**There are five bad things about
a black snake.**

What five?

Uncleanliness.

A foul smell.

It belongs to anyone.

It is easily frightened.

**And it is duplicitous
with friends.**

**Indeed, beggars,
these are five bad things about
a black snake**

Beggars!

**There are five bad things about
the female gender.**

What five?

Uncleanliness

A foul smell.

They'll belong to anyone.

They are easily frightened.

**And they are duplicitous
with friends.**

**Indeed, beggars,
these are five bad things about**

the female gender."

AN 5.229

**Once upon a time the Self-Awakened,
Sāvatti-town,
Anāthapiṇḍika's Park,
came-a revisiting.**

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

"Beggars!

**There are five bad things about
a black snake.**

What five?

Its anger is uncontrolled.

It carries a grudge.

Its bite is deadly poison.

It is forked tongued.

**And it is duplicitous
with friends.**

**Indeed, beggars,
these are five bad things about
a black snake**

"Beggars!

**There are five bad things about
the female gender.**

What five?

Uncontrolled anger.

Vengefulness.

A deadly poisonous bite.

Forked-tongue speech.

**And duplicity
with friends.**

**Indeed, beggars,
these are five bad things about
the female gender.**

Beggars!

**This is the deadly poison of
womankind:**

**they are almost always
intensely passionate.**

Beggars!

**This is the forked tongue of
womankind:**

**they are almost always
slanderous in speech.**

Beggars!

**This is the duplicity of
womankind:**

**they are almost always
unfaithful."**



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