

**Anguttara Nikāya  
Chakka-Nipātā**

# **The Book of Sixes**

**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  
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that laid the foundations of these *Dhamma* resources:  
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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  
Chakka-Nipātā

## The Book of Sixes

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  
Sāvattihī Town revisiting,  
Anāthapiṇḍika Park,  
Jeta Grove.

There then The Consummately Self-Awakened  
addressed the beggars:

"Beggars!"

And "*Bhante!*" the beggars responded.

The Consummately Self-Awakened said this to them:

Possessing six *Dhammas*, beggars,  
a beggar could break up Mount Himalaya,  
king of mountains,  
not to speak of  
the corpus of blindness.

What six?

Here a beggar will have  
skill at attaining serenity;  
will have  
skill at establishing serenity;  
will have

skill at arising from serenity;  
will have  
skill at the pastures of serenity;  
will have  
skill at conducting himself in serenity.  
Possessing these six *Dhammas*, beggars,  
a beggar could break up Mount Himalaya,  
king of mountains,  
not to speak of  
the corpus of blindness."

AN 6.024

**There then a beggar approached The Consummately Self-Awakened.**

Having approached  
he gave salutation and  
took a seat to one side.

Seated at one side then,  
that beggar said this to The Consummately Self-Awakened:

"How many times are there, *bhante*,  
that a beggar should come to see  
a mind-become one?"

"Six, beggar, are the times  
that a beggar should come  
to see a mind-become one.

What six?

Here, beggar,  
at such a time  
as a beggar abides  
overwhelmed in heart by  
lust for sense-pleasures,  
beset by  
lust for sense-pleasures, and  
the riddance of such lust  
for sense-pleasures  
as have arisen  
is not known,  
at such a time  
a beggar should come to see

**a mind-become one and  
say:**

**'I friend, abide  
overwhelmed in heart by  
lust for sense-pleasures,  
beset by  
lust for sense-pleasures, and  
the riddance of such lust  
for sense-pleasures  
as have arisen  
is not known by me.**

**Well done for me, friend,  
would be a dissertation  
on the letting go of  
lust for sense-pleasures.'**

**Then that mind-become one  
gives that beggar a dissertation  
on the letting go of  
lust for sense-pleasures.**

**This, beggar,  
is the first occasion  
when a beggar should come  
to see a mind-become-one.**

**Again, beggar,  
and furthermore,  
at such a time  
as a beggar abides  
overwhelmed in heart  
by deviance,  
beset by  
deviance, and  
the riddance of such deviance  
as has arisen  
is not known,  
at such a time  
a beggar should come  
to see a mind-become one and  
say:**

**'I friend, abide**

overwhelmed in heart  
by deviance,  
beset by deviance, and  
the riddance of such deviance  
as has arisen  
is not known by me.

Well done for me, friend,  
would be a dissertation  
on the letting go of  
deviance.'

Then that mind-become one  
gives that beggar  
a dissertation on  
the letting go of  
deviance.

This, beggar,  
is the second occasion  
when a beggar should come to see  
a mind-become one.

Again, beggar, and furthermore,  
at such a time  
as a beggar abides  
overwhelmed in heart by  
lazyness and inertia,  
beset by lazyness and inertia, and  
the riddance of such lazyness and inertia  
as has arisen  
is not known,  
at such a time  
a beggar should come to see  
a mind-become one and  
say:

'I friend, abide  
overwhelmed in heart by  
lazyness and inertia,  
beset by  
lazyness and inertia, and  
the riddance of such lazyness and inertia  
as has arisen



is not known by me.

Well done for me, friend,  
would be a dissertation on  
the letting go of  
lazyness and inertia.'

Then that mind-become one  
gives that beggar  
a dissertation on  
the letting go of  
lazyness and inertia.

This, beggar,  
is the third occasion  
when a beggar should come  
to see a mind-become one.

Again, beggar, and furthermore,  
at such a time  
as a beggar abides  
overwhelmed in heart by  
agitation and anxiety,  
beset by  
agitation and anxiety, and  
the riddance of such  
agitation and anxiety  
as has arisen  
is not known,  
at such a time  
a beggar should come  
to see a mind-become one and  
say:

'I friend,  
abide overwhelmed in heart by  
agitation and anxiety,  
beset by  
agitation and anxiety, and  
the riddance of such  
agitation and anxiety  
as has arisen  
is not known by me.

Well done for me, friend,

would be a dissertation on  
the letting go of agitation and anxiety.'

Then that mind-become one  
gives that beggar  
a dissertation on  
the letting go of agitation and anxiety.

This, beggar,  
is the fourth occasion  
when a beggar should come  
to see a mind-become one.

Again, beggar, and furthermore,  
at such a time  
as a beggar abides  
overwhelmed in heart  
by second-thoughts,  
beset by second-thoughts, and  
the riddance of such second-thoughts  
as have arisen  
is not known,  
at such a time  
a beggar should come  
to see a mind-become one and  
say:

'I friend,  
abide overwhelmed in heart by  
second-thoughts,  
beset by  
second-thoughts, and  
the riddance of such second-thoughts  
as have arisen  
is not known by me.

Well done for me, friend,  
would be a dissertation on  
the letting go of second-thoughts.'

Then that mind-become one  
gives that beggar a dissertation on  
the letting go of second-thoughts.

This, beggar,

is the fifth occasion  
when a beggar should come  
to see a mind-become one.

Again, beggar, and furthermore,  
at such a time as a beggar  
does not know,  
does not see  
that sign,  
proceeding from which sign,  
when that sign  
is studied in mind  
concludes in the destruction of  
the corrupting influences,  
at such a time  
a beggar should come  
to see a mind-become one and  
say:

'I friend,  
do now know,  
do not see  
that sign,  
proceeding from which sign,  
when that sign  
is studied in mind,  
concludes in the destruction of  
the corrupting influences.

Well done for me, friend,  
would be a dissertation  
on knowing,  
on seeing  
that sign,  
proceeding from which sign,  
when that sign  
is studied in mind,  
concludes in the destruction of  
the corrupting influences.'

Then that mind-become one  
gives that beggar a dissertation on  
knowing,

**on seeing  
that sign,  
proceeding from which sign,  
when that sign  
is studied in mind,  
concludes in the destruction of  
the corrupting influences.**

**This, beggar,  
is the sixth occasion  
when a beggar should come  
to see a mind-become one.**

**These, beggar,  
are the six times  
that a beggar should come  
to see a mind-become one."**

AN 6.27

**"There are, beggars,  
six constituents of vision.**

**What six?**

**Change-perception,  
change based  
pain-perception,  
pain based  
not-self-perception,  
letting-go-perception,  
dispassion-perception,  
ending-perception.**

**These then, beggars, are  
the six constituents of vision."**

AN 6.35

**There then a certain Brahman  
came upon The Consummately Self-Awakened and approached.**

**Having approached The Consummately Self-Awakened  
he exchanged welcomes.**

**Having exchanged welcomes,  
pleasantries and**

reminiscences,  
he took a seat to one side.

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

"I, Good Gotama,  
state this,  
theorize thus,  
namely:

There is no self-doer;  
there is no other-doer."

"I, brahman,  
would not thus state,  
thus theorize,  
for such is unseen,  
unheard of.

How, tell me,  
could one,  
going ahead on one's own,  
returning on one's own,  
thus state:

'There is no self-doer;  
there is no other-doer'?"

"What do you think, brahman,  
is there such a thing  
as starting?"

"Even so, good man."

"There being such a thing  
as starting,  
are beings clearly known to start?"

"Even so, good man."

"Well then, brahman,  
there being such a thing  
as starting,  
and beings being clearly known to start,  
this is,  
among beings,  
the self-doer;

**this is the other-doer.**

**What do you think, brahman,  
is there such a thing  
as departure?"**

**"Even so, good man."**

**"There being such a thing  
as departure,  
are beings clearly known to depart?"**

**"Even so, good man."**

**"Well then, brahman,  
there being such a thing  
as departure,  
and beings being clearly known to depart,  
this is,  
among beings,  
the self-doer;  
this is the other-doer.**

**What do you think, brahman,  
is there such a thing  
as going beyond?"**

**"Even so, good man."**

**"There being such a thing  
as going beyond,  
are beings clearly known to go beyond?"**

**"Even so, good man."**

**"Well then, brahman,  
there being such a thing  
as going beyond,  
and beings being clearly known to go beyond,  
this is,  
among beings,  
the self-doer;  
this is the other-doer."**

**"What do you think, brahman,  
is there such a thing  
as perseverance?"**

**"Even so, good man."**

**"There being such a thing  
as perseverance,  
are beings clearly known to persevere?"**

**"Even so, good man."**

**"Well then, brahman,  
there being such a thing  
as perseverance,  
and beings being clearly known to persevere,  
this is,  
among beings,  
the self-doer;  
this is the other-doer.**

**What do you think, brahman,  
is there such a thing  
as endurance?"**

**"Even so, good man."**

**"There being such a thing  
as endurance,  
are beings clearly known to endure?"**

**"Even so, good man."**

**"Well then, brahman,  
there being such a thing  
as endurance,  
and beings being clearly known to endure,  
this is,  
among beings,  
the self-doer;  
this is the other-doer.**

**What do you think, brahman,  
is there such a thing  
as approaching?"**

**"Even so, good man."**

**"There being such a thing  
as approaching,  
are beings clearly known to approach?"**

**"Even so, good man."**

**"Well then, brahman,**

there being such a thing  
as approaching,  
and beings being clearly known to approach,  
this is,  
among beings,  
the self-doer;  
this is the other-doer.

I, brahman,  
would not thus state,  
thus theorize,  
for such is unseen,  
unheard of.

How, tell me,  
could one,  
going ahead on one's own,  
returning on one's own,  
thus state:

There is no self-doer;  
there is no other-doer?"

"Superbly done, good Gotama!

Superbly done, good Gotama!

It is as though, good Gotama,  
that which was upside-down  
were set right-side up,  
the covered were uncovered,  
the lost were told the way,  
an oil-lamp were brought into the darkness  
so that those with eyes in their heads  
could see shapes.

Thus thusly the Elder Gotama  
has shown *Dhamma*  
with not simply one exposition.

I go to The Consummately Self-Awakened  
for refuge and  
to the *Dhamma* and  
to the Order of beggars.

Having been given life this day,  
remember me



**as a follower  
who has taken refuge in  
the Venerable Gotama."**

AN 6.38

**Once upon a time the elder Sāriputta  
was residing in Rājagaha,  
back-round Vulture's Peak.**

**Then having earlier  
attended to his bowl and robes,  
the elder Sāriputta,  
descending Vulture's Peak  
followed by many beggars, and  
noticing a certain large tree-trunk  
asked those beggars:**

**"Do you see, friends,  
that large tree-trunk there?"**

**"We do, friend."**

**"If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as earth.**

**How so?**

**There is, friends,  
in that tree-trunk  
the earth-aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that  
determine that tree-trunk  
as earth.**

**If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as water.**

**How so?**

**There is, friends,  
in that tree-trunk  
the water-aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that  
determine that tree-trunk  
as water.**

**If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as fire.**

**How so?**

**There is, friends,  
in that tree-trunk  
the fire-aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that  
determine that tree-trunk  
as fire.**

**If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as wind.**

**How so?**

**There is, friends,  
in that tree-trunk  
the wind-aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that**

**determine that tree-trunk  
as wind.**

**If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as beautiful.**

**How so?**

**There is, friends,  
in that tree-trunk  
the beauty-aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that  
determine that tree-trunk  
as beautiful.**

**If he so wished, friends,  
a beggar who was a master of power,  
one with mental control,  
could determine that tree-trunk  
as ugly.**

**How so?**

**There is, friends,  
in that tree-trunk  
the ugliness aspect,  
consequently if he so wished,  
a beggar who was a master of power,  
one with mental control,  
could by means of that  
determine that tree-trunk  
as ugly.'**

AN 6.41

**Once upon a time the Elder, Mahā Cunda,  
Cetī-land revisiting,  
Sahajātiyaṃ.**

**There then the Elder, Mahā Cundo,**

said this to the *bhikkhus*:

"Beggar friends!"

And the beggars responding

"Yes?"

Mahā Cundo said this:

"Here friends

*Dhamma-yogi* beggars

disparage knower beggars,

saying:

'These,

actually burning,

inflamed,

say:

"We are knowers!

We are knowers!" —

What in fact is

this knowing?

Why is this

"knowing"?

How is this,

in fact,

knowing!?'

So saying, the *Dhamma-yogi* beggars

are not being brilliant,

and the knowing beggars

are not made out to be brilliant,

and such is not helpful for

the majority

does not lead to the happiness of

the majority

does not lead to

the happiness and benefit of

the majority of gods or men.

Here friends knower beggars

disparage *Dhamma-yogi* beggars,

saying:

'These, thoroughly puffed up,

**excitable,  
unsteady,  
mouthy,  
loose-lipped,  
forgetful,  
without self-awareness,  
scatter-brained,  
mentally deranged,  
out-of-control forces say:**

**"We are *Dhamma-yogis!***

**We are *Dhamma-yogis!*"**

**What in fact  
is this *Dhamma-yoking?***

**Why is this  
"*Dhamma-yoking*"?**

**Indeed how  
is this  
*Dhamma-yoking!?*'**

**So saying,  
the knower beggars  
are not being brilliant,  
and the *Dhamma-yogi* beggars  
are not made out to be brilliant,  
and such is not helpful for  
the majority  
does not lead to the happiness of  
the majority  
does not lead to  
the happiness and benefit of  
the majority of gods or men.**

**Here further, friends,  
*Dhamma-yogi* beggars just speak highly of  
*Dhamma-yogi* beggars,  
do not speak highly of  
knower beggars.**

**So saying,  
the *Dhamma-yogi* beggars  
are not being brilliant,**

**and the knower beggars  
are not made out to be brilliant,  
and such is not helpful for  
the majority  
does not lead to the happiness of  
the majority  
does not lead to  
the happiness and benefit of  
the majority of gods or men.**

**Here further, friends,  
knower beggars just speak highly of  
knower beggars,  
do not speak highly of  
*Dhamma-yogi* beggars.**

**So saying,  
the knower beggars  
are not being brilliant,  
and the *Dhamma-yogi* beggars  
are not made out to be brilliant,  
and such is not helpful  
for the majority  
does not lead to the happiness of  
the majority  
does not lead to  
the happiness and benefit of  
the majority of gods or men.**

**Therefore friends,  
train yourselves this way:**

**'Being *Dhamma-yogis*  
we will speak highly of  
knower beggars.'**

**This is how you should train yourselves.**

**How come?**

**A snapping-fine thing, friends,  
and not easy to gain in this world  
is the sight of such men  
as those who live in bodily contact  
with the deathless.**

**Therefore friends,  
train yourselves this way:**

**'Being knowers,  
we will speak highly of  
*Dhamma-yogi* beggars.'**

**This is how you should train yourselves.**

**How come?**

**A snapping-fine thing, friends,  
and not easy to gain in this world  
is the sight of such men  
as they who pierce with vision  
and see in detail  
the deep wisdom of  
the path to the goal."**

AN 6.46

**Once upon a time The Consummately Self-Awakened,  
Sāvattḥī-town revisiting,  
Jeta Grove,  
Anāthapiṇḍika's Park.**

**There then,  
Top-knot-Sīvaka,  
the wanderer,  
approached The Consummately Self-Awakened  
and drew near.**

**Having drawn near,  
he gave salutation.**

**Having given salutation,  
having exchanged greetings,  
he took a seat to one side.**

**Seated to one side then,  
Top-knot-Sīvaka the wanderer said this  
to The Consummately Self-Awakened:**

**"A 'to-be-seen-for-one's-self' *Dhamma*.**

**A 'to-be-seen-for-one's-self' *Dhamma*.**

**This, *bhante*, is what they say.**

**In what way then, *bhante*,**

is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!',  
to be experienced individually  
through vision?"

"In this case *Sīvaka*  
what is required  
is a counter-question and  
you should make such response  
as seems fit to you.

What to you think, *Sīvaka*?

There being greed within,  
is this known:

'There is greed within me'?

There being no greed within,  
is this known:

'There is no greed within me'?"

"Even so, *bhante*."

"Whenever *Sīvaka*  
there being greed within,  
this is known:

'There is greed within me,'  
there being no greed within,  
this is known:

'There is no greed within me,'  
then in this way *Sīvaka*  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!',  
to be experienced individually through vision.

What to you think, *Sīvaka*?

There being hate within,  
is this known:

'There is hate within me'?

There being no hate within,  
is this known:

'There is no hate within me'?"



**"Even so, *bhante*."**

**"Whenever, Sīvaka  
there being hate within,  
this is known:**

**'There is hate within me,'  
there being no hate within,  
this is known:**

**'There is no hate within me,'  
then in this way, Sīvaka  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually through vision.**

**What to you think, Sīvaka?**

**There being confusion within,  
is this known:**

**'There is confusion within me'?**

**There being no confusion within,  
is this known:**

**'There is no confusion within me'?"**

**"Even so, *bhante*."**

**"Whenever, Sīvaka  
there being confusion within,  
this is known:**

**'There is confusion within me,'  
there being no confusion within,  
this is known:**

**'There is no confusion within me,'  
then in this way, Sīvaka  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually through vision.**

**What to you think Sīvaka?**

**There being forms of behavior  
pointing to greed within,  
is this known:**

**'There are forms of behavior  
pointing to greed within me'?**

**There being no forms of behavior  
pointing to greed within,  
is this known:**

**'There are no forms of behavior  
pointing to greed within me'?"**

**"Even so, *bhante*."**

**"Whenever, Sīvaka  
there being forms of behavior  
pointing to greed within,  
this is known:**

**'There are forms of behavior  
pointing to greed within me,'  
there being no forms of behavior  
pointing to greed within,  
this is known:**

**'There are no forms of behavior  
pointing to greed within me,'  
then in this way, Sīvaka  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually through vision.**

**What to you think, Sīvaka?**

**There being forms of behavior  
pointing to hate within,  
is this known:**

**'There are forms of behavior  
pointing to hate within me'?**

**There being no forms of behavior  
pointing to hate within,  
is this known:**

**'There are no forms of behavior  
pointing to hate within me'?"**

**"Even so, *bhante*."**

**"Whenever Sīvaka**

**there being forms of behavior  
pointing to hate within,  
this is known:**

**'There are forms of behavior  
pointing to hate within me,'  
there being no forms of behavior  
pointing to hate within,  
this is known:**

**'There are no forms of behavior  
pointing to hate within me,'  
then in this way, Sīvaka  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually through vision.**

**What to you think Sīvaka?**

**There being forms of behavior  
pointing to confusion within,  
is this known:**

**'There are forms of behavior  
pointing to confusion within me.'?**

**There being no forms of behavior  
pointing to confusion within,  
is this known:**

**'There are no forms of behavior  
pointing to confusion within me.'?"**

**"Even so, *bhante*."**

**"Whenever, Sīvaka  
there being forms of behavior  
pointing to confusion within,  
this is known:**

**'There are forms of behavior  
pointing to confusion within me,'  
there being no forms of behavior  
pointing to confusion within,  
this is known:**

**'There are no forms of behavior  
pointing to confusion within me,'**

then in this way Sīvaka  
is there a 'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually through vision."

"Wonderful, *bhante!*

Wonderful, *bhante!*

It is, *bhante*,  
as though the turned-down  
were turned upright;  
the lost  
were told the way,  
an oil-lamp were brought into the darkness  
so that those with eyes in their heads  
could see shapes.

Thus thusly The Consummately Self-Awakened  
has shown *Dhamma*  
with not simply one exposition.

I go to The Consummately Self-Awakened  
for refuge and  
to the *Dhamma* and  
to the Order of Beggars.

Having been given life this day,  
remember me as a follower  
who has taken refuge  
in the Venerable Gotama."

AN 6.47

There then, a brahman approached The Consummately Self-Awakened  
and  
drew near.

Having drawn near,  
he gave salutation.

Having given salutation,  
having exchanged greetings,  
he took a seat to one side.

Seated to one side then,  
the brahman said this

**to The Consummately Self-Awakened:**

**"A 'to-be-seen-for-one's-self' *Dhamma*.**

**A 'to-be-seen-for-one's-self' *Dhamma*.**

**This, good Gotama,  
is what they say.**

**In what way then, good Gotama,  
is there a  
'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually  
through vision?"**

**"In this case brahman  
what is required is a counter-question  
and you should make such response  
as seems fit to you.**

**What do you think brahman?**

**There being lust within,  
is this known:**

**'There is lust within me?'"**

**There being no lust within,  
is this known:**

**'There is no lust within me?'"**

**"Even so, good Gotama."**

**"Whenever, brahman  
there being lust within,  
this is known:**

**'There is lust within me,'  
there being no lust within,  
this is known:**

**'There is no lust within me,'  
then in this way brahman  
is there a**

**'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually**

through vision.

What to you think brahman?

There being hate within,  
is this known:

'There is hate within me?''

There being no hate within,  
is this known:

'There is no hate within me'?'

"Even so, good Gotama."

"Whenever brahman  
there being hate within,  
this is known:

'There is hate within me,'  
there being no hate within,  
this is known:

'There is no hate within me,'  
then in this way, brahman  
is there a

'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!',  
to be experienced individually  
through vision.

What to you think, brahman?

There being confusion within,  
is this known:

'There is confusion within me?''

There being no confusion within,  
is this known:

'There is no confusion within me'?'

"Even so, good Gotama."

"Whenever, brahman,  
there being confusion within,  
this is known:

'There is confusion within me,'  
there being no confusion within,  
this is known:

**'There is no confusion within me,'  
then in this way, brahman,  
is there a  
'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'  
to be experienced individually  
through vision.**

**What do you think, brahman?**

**There being confusion  
with regard to body, within,  
is this known:**

**'There is confusion  
with regard to body  
within me?'"**

**There being no confusion  
with regard to body within,  
is this known:**

**'There is no confusion  
with regard to body  
within me?'"**

**"Even so, good Gotama."**

**"Whenever, brahman,  
there being confusion  
with regard to body  
within,  
this is known:**

**'There is confusion  
with regard to body  
within me,'  
there being no confusion  
with regard to body  
within,  
this is known:**

**'There is no confusion  
with regard to body  
within me,'  
then in this way, brahman,**

is there a  
'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!',  
to be experienced individually  
through vision.

What to you think brahman?

There being confusion  
with regard to speech within,  
is this known:

'There is confusion  
with regard to speech  
within me?'"

There being no confusion  
with regard to speech within,  
is this known:

'There is no confusion  
with regard to speech  
within me?'"

"Even so, good Gotama."

"Whenever, brahman,  
there being confusion  
with regard to speech within,  
this is known:

'There is confusion  
with regard to speech  
within me,'

there being no confusion  
with regard to speech within,  
this is known:

'There is no confusion  
with regard to speech  
within me,'

then in this way, brahman,  
is there a

'to-be-seen-for-one's-self' *Dhamma*,  
timeless,  
inviting 'come, see!'



to be experienced individually  
through vision.

What to you think brahman?

There being mental-confusion within,  
is this known:

'There is mental-confusion  
within me?''

There being no mental-confusion within,  
is this known:

'There is no mental-confusion  
within me?''

"Even so, good Gotama."

"Whenever brahman  
there being mental-confusion within,  
this is known:

'There is mental-confusion  
within me,'

there being no mental-confusion within,  
this is known:

'There is no mental-confusion  
within me,'

then in this way, brahman,  
is there a

'to-be-seen-for-one's-self' *Dhamma*,  
timeless,

inviting 'come, see!'

to be experienced individually  
through vision."

"Wonderful, Master Gotama!

Wonderful, Master Gotama!

It is, Master Gotama,  
as though the turned-down

were turned upright;

the lost were told

the way,

an oil-lamp were brought into the darkness

so that those with eyes in their heads

could see shapes.

**Thus thusly Master Gotama  
has shown Dhamma  
with not simply one exposition.**

**I go to The Consummately Self-Awakened  
for refuge and  
to the *Dhamma* and  
to the Order of Beggars.**

**Having been given life this day,  
remember me  
as a follower  
who has taken refuge  
in the Venerable Gotama.**

AN 6.48

**"There being no restraint of the forces, beggars,  
for those lacking in force-restraint-insight,  
the foundation for  
ethical culture,  
is cut off.**

**There being no ethical culture,  
ethical-culture-insight,  
the foundation for  
consummate serenity,  
is cut off.**

**There being no consummate serenity,  
consummate-serenity-insight,  
the foundation for  
knowing and seeing *Dhammas*  
the way they really are,  
is cut off.**

**There being no knowing and seeing *Dhammas*  
as they really are,  
knowing-and-seeing-insight,  
the foundation for  
dispassionate distaste,  
is cut off.**

**Their being no dispassionate-distaste  
dispassionate-distaste-insight,**

**the foundation for  
knowing and seeing freedom,  
is cut off.**

**In the same way, beggars,  
as with a tree,  
bereft of branches and foliage —  
its shoots cannot reach maturity,  
its bark cannot reach maturity,  
its sapwood cannot reach maturity,  
its heartwood cannot reach maturity.**

**Even so, beggars,  
there being no restraint of the forces,  
for those lacking in force-restraint-insight,  
the foundation for  
ethical culture,  
is cut off.**

**There being no ethical culture,  
ethical-culture-insight,  
the foundation for  
consummate serenity,  
is cut off.**

**There being no consummate serenity,  
consummate-serenity-insight,  
the foundation for  
knowing and seeing *Dhammas*  
as they really are,  
is cut off.**

**There being no knowing and seeing *Dhammas*  
the way they really are,  
knowing-and-seeing-insight,  
the foundation for  
dispassionate distaste,  
is cut off.**

**Their being no dispassionate-distaste  
dispassionate-distaste-insight,  
the foundation for  
knowing and seeing freedom,  
is cut off.**

**"There being restraint of  
the forces, beggars,  
those possessing force-restraint  
possess the foundation for  
ethical culture.**

**There being ethical culture,  
those possessing ethical culture  
possess the foundation for  
consummate serenity.**

**There being consummate serenity,  
those possessing consummate serenity  
possess the foundation for  
knowing and seeing *Dhammas*  
as they really are.**

**There being knowing and seeing *Dhammas*  
as they really are,  
those possessing knowing and seeing *Dhammas*  
as they really are  
possess the foundation for  
dispassionate distaste.**

**There being dispassionate distaste,  
those possessing dispassionate distaste  
possess the foundation for  
knowing and seeing freedom.**

**In the same way, beggars,  
as with a tree,  
possessed of branches and foliage,  
its shoots can reach maturity,  
its bark can reach maturity,  
its sapwood can reach maturity,  
its heartwood can reach maturity.**

**Even so, beggars,  
there being restraint of the forces,  
those possessing force-restraint  
possess the foundation for  
ethical culture.**

**There being ethical culture,  
those possessing ethical culture**

possess the foundation for  
consummate serenity.

There being consummate serenity,  
those possessing consummate serenity  
possess the foundation for  
knowing and seeing *Dhammas*  
as they really are.

There being knowing and seeing *Dhammas* as they really are,  
those possessing knowing and seeing *Dhammas* as they really are  
possess the foundation for  
dispassionate distaste.

There being dispassionate distaste,  
those possessing dispassionate distaste  
possess the foundation for  
knowing and seeing freedom.

AN 6.50

Once upon a time The Consummately Self-Awakened,  
Baranasi-town residing  
Isipatana,  
Deer Refuge,  
and there,  
many elder beggars  
after returning from their beggar's rounds  
were sitting around Mandala Hall  
involved in this round of talk  
that had turned up:

"The Consummately Self-Awakened said this, friends,  
concerning the way to the beyond  
in *The Questions of Metteyya*:

'Who both ends sees  
unstuck by middle's counsel  
'Great man' he,  
say I,  
who has escaped the seamstress here.'

What then friends is the first end?

What the second,  
what the middle,

**and who the seamstress, say?"**

**This said,  
another beggar addressed the elder beggars  
and said:**

**"Contact friends  
is the first end,  
the arising of contact  
is the second end,  
the ending of contact  
is the middle,  
hunger and thirst  
the seamstress.**

**For hunger and thirst it is  
that ever stitches living  
to being reborn again.**

**With just this much, friends  
a *bhikkhu*  
has understanding of  
the understandable  
thorough understanding of  
the thoroughly understandable.**

**Understanding  
the understandable  
thoroughly understanding  
the thoroughly understandable  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."**

**This said,  
another beggar addressed the elder beggars  
and said:**

**"The past, friends,  
is the first end  
the future is  
the second end  
the present  
is the middle  
hunger and thirst**

the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a *bhikkhu*  
has understanding of  
the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding  
the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

This said,  
another beggar addressed the elder beggars  
and said:

"Pleasure, friends,  
is the first end,  
painful sensation  
is the second end,  
neither-painful-nor-pleasant sensation  
is the middle,  
hunger and thirst  
the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a *bhikkhu*  
has understanding of  
the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding

the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

This said,  
another beggar addressed the elder beggars  
and said:

"Name, friends,  
is the first end,  
form  
is the second end,  
consciousness  
is the middle,  
hunger and thirst  
the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a *bhikkhu*  
has understanding of  
the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding  
the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

This said,  
another beggar addressed the elder beggars  
and said:

"The six internal spheres, friends,  
is the first end,



the external spheres  
the second end,  
consciousness the middle,  
hunger and thirst  
the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a *bhikkhu*  
has understanding of  
the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding  
the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

This said,  
another beggar addressed the elder beggars  
and said:

"One's own body friends  
is the first end,  
the arising of one's own body  
the second end,  
the ending of one's own body  
the middle,  
hunger and thirst  
the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a *bhikkhu*  
has understanding of

the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding  
the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

This said,  
another beggar addressed the elder beggars  
and said:

"We have all answered, friends,  
each in accordance with his own reflection.

How would it be then, friends,  
if we, approaching The Consummately Self-Awakened,  
having approached The Consummately Self-Awakened,  
informed him of this?

Howsoever The Consummately Self-Awakened explains it,  
that is how we will retain it."

"Even so, friend,"  
those elder beggars said  
to that beggar in response.

Then those elder beggars,  
approaching The Consummately Self-Awakened,  
having approached  
and saluting The Consummately Self-Awakened with raised palms,  
sat down to one side.

Sitting to one side then  
the elder beggars informed The Consummately Self-Awakened  
of all they had said,  
and asked:

"Which one of us, *bhante*,  
spoke well?"

"All of you, beggars,  
spoke well  
according to his bent,

but as for what was said  
concerning the way to the beyond  
in *The Questions of Metteyya*:

'Who both ends sees  
unstuck by middle's counsel  
"Great man" he,  
say I,  
who has escaped the seamstress here'  
listen up,  
pay attention  
I will speak!"

"Even so *bhante!*"  
those elder beggars responded to The Consummately Self-Awakened, and  
The Consummately Self-Awakened said this to them:

"Contact friends  
is the first end,  
the arising of contact  
is the second end,  
the ending of contact  
is the middle,  
hunger and thirst  
the seamstress.

For hunger and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends,  
a *bhikkhu* has understanding of  
the understandable,  
thorough understanding of  
the thoroughly understandable.

Understanding  
the understandable,  
thoroughly understanding  
the thoroughly understandable,  
he has got the end of pain  
here among visible *Dhammas*,  
Say I."

**"I will teach you, beggars,  
a curriculum in  
*Dhamma*,  
a curriculum in  
drawing-from-experience,  
give ear,  
focus the mind well,  
I will speak!"**

**"Even so, *bhante*"  
the beggars responded to The Consummately Self-Awakened.  
Then The Consummately Self-Awakened said this:**

**"And what, beggars,  
is this curriculum in  
*Dhamma*,  
this curriculum in  
drawing-from-experience?"**

**Become an expert  
on desire,  
become an expert on  
that from which desire springs,  
become an expert on  
desire's variety,  
become an expert on  
desire's outcome,  
become an expert on  
desire's eradication,  
become an expert on  
the way to go to  
desire's eradication.**

**Become an expert on  
sense-experience,  
become an expert on  
that from which sense-experience springs,  
become an expert on  
sense-experience's variety,  
become an expert on  
sense-experience's outcome,  
become an expert on  
sense-experience's eradication,**

**become an expert on  
the way to go to  
sense-experience's eradication.**

**Become an expert on  
perception,  
become an expert on  
that from which perception springs,  
become an expert on  
perception's variety,  
become an expert on  
perception's outcome,  
become an expert on  
perception's eradication,  
become an expert on  
the way to go to  
perception's eradication.**

**Become an expert on  
the corrupting influences,  
become an expert on  
that from which the corrupting influences spring,  
become an expert on  
the corrupting influences' variety,  
become an expert on  
the corrupting influences' outcome,  
become an expert on  
the corrupting influences' eradication,  
become an expert on  
the way to go to  
the corrupting influences' eradication.**

**Become an expert on  
*kamma*,  
become an expert on  
that from which *kamma* springs,  
become an expert on  
*kamma's* variety,  
become an expert on  
*kamma's* outcome,  
become an expert on  
*kamma's* eradication,**

**become an expert on  
the way to go to  
*kamma's* eradication.**

**Become an expert on  
pain,  
become an expert on  
that from which pain springs,  
become an expert on  
pain's variety,  
become an expert on  
pain's outcome,  
become an expert on  
pain's eradication,  
become an expert on  
the way to go to  
pain's eradication.**

**'Become an expert on  
desire,  
become an expert on  
that from which desire springs,  
become an expert on  
desire's variety,  
become an expert on  
desire's outcome,  
become an expert on  
desire's eradication,  
become an expert on  
the way to go to  
desire's eradication.'**

**This is what was said.**

**And because of what  
was it said?**

**Five, beggars,  
are the strings of desire:**

**Visual consciousness of  
forms  
— sought after,  
craved,  
pleasing,**

**attractive,  
associated with desire,  
fit for a king.**

**Auditory consciousness of  
sounds**

**— sought after,  
craved,  
pleasing,  
attractive,  
associated with desire,  
fit for a king.**

**Nasal consciousness of  
scents**

**— sought after,  
craved,  
pleasing,  
attractive,  
associated with desire,  
fit for a king.**

**Tongue consciousness of  
savours**

**— sought after,  
craved,  
pleasing,  
attractive,  
associated with desire,  
fit for a king.**

**Bodily consciousness of  
touches**

**— sought after,  
craved,  
pleasing,  
attractive,  
associated with desire,  
fit for a king.**

**Although, beggars,  
these are not desire,  
'the strings of desire'  
is the name given them**

**in the discipline of the Aristocrats.**

**Principled in lust is man's desire.**

**Not is desire in the world's shimmering borne.**

**Principled in lust is man's desire.**

**Separate the world's shimmering stands.**

**Therefore do the wise their wantings discipline.**

**And what, beggars,  
is that from which desire springs?**

**Contact, beggars,  
is that from which desire springs.**

**And what, beggars,  
is desire's variety?**

**One, beggars, is desire for forms,  
another desire for sounds,  
another desire for scents,  
another desire for savours,  
another desire for contact.**

**This, beggars,  
is said to be  
desire's variety.**

**And what, beggars,  
is desire's outcome?**

**Whensoever, beggars,  
there is pairing  
with this or that desire,  
there is further  
drawn from that experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars,  
is said to be desire's outcome.**

**And what, beggars,  
is desire's eradication?**

**Contact's eradication, beggars,  
is desire's eradication.**

**It is this very  
Aristocratic Eight-Dimensional Consummate-Way**



that is the way to go to  
desire's eradication,  
that is:

Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Control,  
Consummate Mind,  
Consummate Serenity.

And when, beggars,  
the student of the Aristocrats  
knows desire in this way,  
knows that from which desire springs,  
knows desire's variety,  
knows desire's outcome,  
knows desire's eradication,  
knows the way to go to desires eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of desire.

'Become an expert on desire, beggars,  
become an expert on  
that from which desire springs,  
become an expert on  
desire's variety,  
become an expert on  
desire's outcome,  
become an expert on  
desire's eradication,  
become an expert on  
the way to go to  
desire's eradication.'

This is what was said.

And it was because of this  
that it was said.

'Become an expert on  
sense-experience,

become an expert on  
that from which sense-experience springs,  
become an expert on  
sense-experience's variety,  
become an expert on  
sense-experience's outcome,  
become an expert on  
sense-experience's eradication,  
become an expert on  
the way to go to  
sense-experience's eradication.'

This is what was said.

And because of what  
was it said?

Three, beggars,  
are the sense-experiences:

Pleasant sense-experience,  
painful sense-experience,  
not-painful-but-not-pleasant sense-experience.

And what, beggars,  
is that from which  
sense-experience springs?

Contact, beggars,  
is that from which  
sense-experience springs.

And what, beggars,  
is sense-experience's variety?

There is, beggars,  
pleasant sense-experience  
that is carnal,  
there is pleasant sense-experience  
that is without carnality,  
there is unpleasant sense-experience  
that is carnal,  
there is unpleasant sense-experience  
that is without carnality,  
there is not-painful-but-not-pleasant sense-experience  
that is carnal, and

**there is not-painful-but-not-pleasant sense-experience  
that is without carnality.**

**This, beggars,  
is said to be  
sense-experience's variety**

**And what, beggars,  
is sense-experience's outcome?**

**Whensoever, beggars,  
there is pairing  
with this or that sense-experience,  
there is further  
drawn from that experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars,  
is said to be  
sense-experience's outcome.**

**And what, beggars,  
is sense-experiences eradication?**

**Contact's eradication, beggars,  
is sense-experience's eradication.**

**And it is this very  
Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to  
sense-experience's eradication,  
that is:**

**Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Contro,  
Consummate Mind,  
Consummate Serinity.**

**And when, beggars,  
the student of the Aristocrats  
knows sense-experience in this way,  
knows that from which sense-experience springs,**

**knows sense-experience's variety,  
knows sense-experience's outcome,  
knows sense-experience's eradication,  
knows the way to go to  
sense-experience's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of sense-experience.**

**'Become an expert on sense-experience,  
become an expert on  
that from which sense-experience springs,  
become an expert on  
sense-experience's variety,  
become an expert on  
sense-experience's outcome,  
become an expert on  
sense-experience's eradication,  
become an expert on  
the way to go to  
sense-experience's eradication.'**

**This is what was said.**

**And it was because of this  
that it was said.**

**'Become an expert on perception,  
become an expert on  
that from which perception springs,  
become an expert on  
perception's variety,  
become an expert on  
perception's outcome,  
become an expert on  
perception's eradication,  
become an expert on  
the way to go to  
perception's eradication.'**

**This is what was said.**

**And because of what  
was it said?**

**Six, beggars,  
are the perceptions:**

**Perception of form,  
perception of sound,  
perception of scent,  
perception of savour,  
perception of touch,  
perception of *Dhammas*.**

**And what, beggars,  
is that from which perception springs?**

**Contact, beggars,  
is that from which perception springs.**

**And what, beggars,  
is perception's variety?**

**One perception, beggars,  
is of form,  
another perception is of sounds,  
another perception is of scents,  
another perception is of savours,  
another perception is of touches,  
another perception is of *Dhammas*.**

**This, beggars,  
is said to be perception's variety.**

**And what, beggars,  
is perception's outcome?**

**Perception, beggars,  
cooks up vocation, say I.**

**Whatsoever is such as one recognizes,  
such is such as he advocates,  
saying:**

**'Explain this perception thus.'**

**This, beggars,  
is said to be  
perception's outcome.**

**And what, beggars,  
is perception's eradication?**

**Contact's eradication, beggars,**

**is perception's eradication.**

**And it is this very  
Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to  
perception's eradication,  
that is:**

**Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Contro,  
Consummate Mind,  
Consummate Serinity.**

**And when, beggars,  
the student of the Aristocrats  
knows perception in this way,  
knows that from which perception springs,  
knows perception's variety,  
knows perception's outcome,  
knows perception's eradication,  
knows the way to go to  
perception's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of perception.**

**'Become an expert on  
perception,  
become an expert on  
that from which perception springs,  
become an expert on  
perception's variety,  
become an expert on  
perception's outcome,  
become an expert on  
perception's eradication,  
become an expert on  
the way to go to  
perception's eradication.'**

**This is what was said.**

**And it was because of this  
that it was said.**

**'Become an expert on  
the corrupting influences,  
become an expert on  
that from which the corrupting influences spring,  
become an expert on  
the corrupting influences' variety,  
become an expert on  
the corrupting influences' outcome,  
become an expert on  
the corrupting influences' eradication,  
become an expert on  
the way to go to  
the corrupting influences' eradication.'**

**This is what was said.**

**And because of what  
was it said?**

**Three, beggars,  
are the corrupting influences:**

**Desire is a corrupting influence  
living is a corrupting influence  
blindness is a corrupting influence.**

**And what, beggars,  
is that from which the corrupting influences spring?**

**Blindness, beggars,  
is that from which the corrupting influences spring.**

**And what, beggars,  
is the variety of corrupting influences?**

**There is, beggars,  
the corrupting influence that leads to  
Hell,  
there is  
the corrupting influence that leads to  
the animal womb,  
there is  
the corrupting influence that leads to**

the realm of ghosts,  
there is  
the corrupting influence that leads to  
the world of man, and  
there is  
the corrupting influence that leads to  
divine worlds.

This, beggars,  
is said to be  
the variety of the corrupting influences.

And what, beggars,  
is the corrupting influences' outcome?

Whensoever, beggars,  
there is blindness,  
there is further  
drawn from that experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.

This, beggars,  
is said to be  
the corrupting influences' outcome.

And what, beggars,  
is the corrupting influences' eradication?

The eradication of blindness, beggars,  
is the eradication of the corrupting influences.

And it is this very  
Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go  
to the corrupting influences' eradication,  
that is:

Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Contro,  
Consummate Mind,  
Consummate Serinity.



And when, beggars,  
the student of the Aristocrats  
knows the corrupting influences in this way,  
knows that from which the corrupting influences spring,  
knows the corrupting influences' variety,  
knows the corrupting influences' outcome,  
knows the corrupting influences' eradication,  
knows the way to go  
to the corrupting influences' eradication,  
then he knows this best of lives  
having drawn it from the experience of  
the eradication of the corrupting influences.

'Become an expert on the corrupting influences,  
become an expert on  
that from which the corrupting influences spring,  
become an expert on  
the corrupting influences' variety,  
become an expert on  
the corrupting influences' outcome,  
become an expert on  
the corrupting influences' eradication,  
become an expert on  
the way to go to  
the corrupting influences' eradication.'

This is what was said.

And it was because of this  
that it was said.

'Become an expert on  
*kamma*,  
become an expert on  
that from which *kamma* springs,  
become an expert on  
*kamma's* variety,  
become an expert on  
*kamma's* outcome,  
become an expert on  
*kamma's* eradication,  
become an expert on  
the way to go

**to *kamma's* eradication.'**

**This is what was said.**

**And because of what  
was it said?**

**Intention beggars,**

**is *kamma*,**

**I say.**

**It is with intent**

**that one does works of**

**body,**

**speech and**

**mind.**

**And what, beggars,**

**is that from which *kamma* springs?**

**Contact, beggars,**

**is that from which *kamma* springs.**

**And what is *kamma's* variety?**

**There is, beggars,**

***kamma* that is to be experienced in**

**Hell,**

**there is *kamma* that is to be experienced in  
the animal womb,**

**there is *kamma* that is to be experienced in  
the realm of ghosts,**

**there is *kamma* that is to be experienced in  
the world of man, and**

**there is *kamma* that is to be experienced in  
divine worlds.**

**This, beggars,**

**is said to be**

**the variety of *kamma*.**

**And what, beggars,**

**is *kamma's* outcome?**

**Threefold, beggars,**

**is *kamma's* outcome:**

**As in this seen thing,**

**as upon**

as circling-round after.

**This, beggars,  
is said to be *kamma's* outcome.**

**And what, beggars,  
is *kamma's* eradication?**

**Contact's eradication, beggars,  
is *kamma's* eradication.**

**And it is this very  
Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go  
to *kamma's* eradication,  
that is:**

**Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Contro,  
Consummate Mind,  
Consummate Serinity.**

**And when, beggars,  
the student of the Aristocrats  
knows *kamma* in this way,  
knows that from which *kamma* springs,  
knows the variety of *kamma*,  
knows *kamma's* outcome,  
knows *kamma's* eradication,  
knows the way to go to *kamma's* eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of *kamma*.**

**'Become an expert on *kamma*,  
become an expert on  
that from which *kamma* springs,  
become an expert on  
*kamma's* variety,  
become an expert on  
*kamma's* outcome,**

**become an expert on  
*kamma's* eradication,  
become an expert on  
the way to go  
to *kamma's* eradication.'**

**This is what was said.**

**And it was because of this  
that it was said.**

**"Become an expert on pain,  
become an expert on  
that from which pain springs,  
become an expert on  
pain's variety,  
become an expert on  
pain's outcome,  
become an expert on  
pain's eradication,  
become an expert on  
the way to go  
to pain's eradication".**

**This is what was said.**

**And because of what  
was it said?**

**Birth is pain  
aging is pain  
sickness is pain  
death is pain  
grief and lamentation  
pain and misery  
and despair are pain  
not gaining what is wished for is pain  
in a word,  
the five stockpiled heaps are pain.**

**And what, beggars,  
is that from which pain springs?**

**Hunger and thirst, beggars,  
is that from which pain springs.**

**And what, beggars,**

**is pain's variety?**

**There is, beggars,  
pain beyond measure  
that which is trifling,  
that which is slow to fade,  
that which is quick to fade.**

**This, beggars,  
is said to be pain's variety.**

**And what, beggars,  
is pain's outcome?**

**Here, beggars  
one subject to pain,  
having lost control of his mind,  
goes around sorrowful,  
tired,  
tearful,  
beating his breast,  
lamenting,  
confused.**

**Either that, or,  
subject to pain,  
having lost control of his mind,  
he goes out searching around, saying:**

**"Who knows one way ... or two ways! ... to eradicate my pain?"**

**Pain, beggars,  
has its outcome  
in bewilderment  
or its outcome in  
searching around,  
say I.**

**This, beggars,  
is said to be pain's outcome.**

**And what, beggars,  
is pain's eradication?**

**The eradication of hunger and thirst, beggars,  
is the eradication of pain.**

**And it is this very**

## **Aristocratic Eight-Dimensional Consummate-Way**

**that is the way to go  
to pain's eradication,  
that is:**

**Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-Contro,  
Consummate Mind,  
Consummate Serinity.**

**And when, beggars,  
the student of the Aristocrats  
knows pain in this way,  
knows that from which pain springs,  
knows pain's variety,  
knows pain's outcome,  
knows pain's eradication,  
knows the way to go  
to pain's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of pain.**

**"Become an expert on pain,  
become an expert on  
that from which pain springs,  
become an expert on  
pain's variety,  
become an expert on  
pain's outcome,  
become an expert on  
pain's eradication,  
become an expert on  
the way to go  
to pain's eradication."**

**This is what was said.**

**And it was because of this  
that it was said.**

**This then, beggars,  
is that curriculum in *Dhamma*,  
that curriculum in  
drawing-from-experience.**

AN 6.63

**"There are six *Dhammas*, beggars,  
which, if not given up,  
make it impossible  
to see for yourself  
the fruit of non-retuning.**

**What six?**

**Lack of faith,  
lack of a sense of shame,  
lack of a fear of blame,  
slacking off,  
mis-remembering what is true,  
lack of wisdom.**

**These then, beggars,  
are the six *Dhammas*,  
which, if not given up,  
make it impossible  
to see for yourself  
the fruit of non-retuning.**

**There are six *Dhammas*, beggars,  
which, if given up,  
make it possible  
to see for yourself  
the fruit of non-retuning.**

**What six?**

**Lack of faith,  
lack of a sense of shame,  
lack of a fear of blame,  
slacking off,  
mis-remembering what is true,  
lack of wisdom.**

**These then, beggars,  
are the six *Dhammas*,**

**which, if given up,  
make it possible  
to see for yourself  
the fruit of non-returning."**

AN 6.65

**"There are six *Dhammas*, beggars,  
which, if not given up,  
make it impossible  
to see Arahantship for yourself.**

**What six?**

**Thick-headedness,  
sluggishness,  
agitation,  
anxiety,  
lack of faith,  
carelessness.**

**These are the six *Dhammas*, beggars,  
which, if not given up,  
make it impossible  
to see Arahantship for yourself.**

**There are six *Dhammas*, beggars,  
which, if given up,  
make it possible  
to see Arahantship for yourself.**

**What six?**

**Thick-headedness,  
sluggishness,  
agitation,  
anxiety,  
lack of faith,  
carelessness.**

**These are the six *Dhammas*, beggars,  
which, if given up,  
make it possible  
to see Arahantship for yourself."**

AN 6.66



**"Six *Dhammas*, beggars,  
not let go,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Not having let go  
these six *Dhammas*, beggars,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**Six *Dhammas*, beggars,  
let go,  
one is ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Having let go  
these six *Dhammas*, beggars,  
one is ready  
for the arising of  
and abiding in  
the first knowing."**

**"Six *Dhammas*, beggars,  
not let go,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Not having let go  
these six *Dhammas*, beggars,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**Six *Dhammas*, beggars,  
let go,  
one is ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Having let go  
these six *Dhammas*, beggars,  
one is ready  
for the arising of  
and abiding in  
the first knowing."**

**"Six *Dhammas*, beggars,  
not let go,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Not having let go  
these six *Dhammas*, beggars,  
one is not yet ready  
for the arising of  
and abiding in  
the first knowing.**

**Six *Dhammas*, beggars,  
let go,  
one is ready  
for the arising of  
and abiding in  
the first knowing.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Having let go  
these six *Dhammas*, beggars,  
one is ready  
for the arising of  
and abiding in  
the first knowing."**

**"There are, beggars, six boons  
from realization of the fruit of  
Stream-entry.**

**What six?**

**There is certainty as to True *Dhamma*.**

**There is no falling away from *Dhamma*.**

**There is no pain resulting from doing's restrictions.**

**One is possessed of uncommon knowledge.**

**The driving force of *Dhammas*,  
and their origination  
is well-seen.**

**These, beggars, are the six boons from  
realization of the fruit of  
Stream-entry."**

AN 6.97

**"It is certain, beggars,  
that for a beggar who perceives  
anything pleasurable  
in the own-made,  
to become one possessed of  
a suitable patience,  
is not to be seen;  
that without possessing  
a suitable patience,  
there is entrance into  
the consummate way,  
is not to be seen;  
that without entering into  
the consummate way,  
there is the fruit of Stream-winning,  
there is the fruit of Once-returning,  
there is the fruit of Non-returning,  
there is Arahantship,  
is not to be seen.**

**It is certain, beggars,**

that for a beggar  
who perceives everything own-made  
as pain,  
to become one possessed of  
a suitable patience,  
may be seen;  
that possessing  
a suitable patience,  
there is entrance into  
the consummate way,  
may be seen;  
that entering into  
the consummate way,  
there is the fruit of Stream-winning,  
there is the fruit of Once-returning,  
there is the fruit of Non-returning,  
there is Arahantship,  
may be seen."

AN 6.99

"There are these three *Dhammas*, beggars:

What three?

Self-indulgent views,  
views of self,  
misguided views.

These are the three *Dhammas*.

Then,  
to let go these three *Dhammas*, beggars,  
develop these three *Dhammas*.

What three?

Let go of self-indulgent views,  
by developing  
perception of change.

Let go of views of self,  
by developing  
perception of not-self.

Let go of misguided views,  
by developing

perception of consummate view.

To let go  
these three *Dhammas* then, beggars,  
develop these three *Dhammas*."

AN 6.112

"Having mastered six *Dhammas*, beggars,  
the housefather, Tapusso,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.

What six?

Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.

Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Tapusso,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.131

"Having mastered six *Dhammas*, beggars,  
the housefather, Bhallika,  
coming to perfection

**under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Bhallika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.132

**"Having mastered six *Dhammas*, beggars,  
the housefather, Sudatta Anāthapiṇḍika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,**

**undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Sudatta Anāthapiṇḍika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.133

**"Having mastered six *Dhammas*, beggars,  
the housefather, Citta Macchikāsaṇḍika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,**



having mastered six *Dhammas*,  
the housefather, Citta Macchikāsaṇḍika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.134

"Having mastered six *Dhammas*, beggars,  
the housefather, Hatthaka Ālavaka,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.

What six?

Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.

Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Hatthaka Ālavaka,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.135

**"Having mastered six *Dhammas*, beggars,  
the housefather, Mahānāma Sakka,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Mahānāma Sakka,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.136

**"Having mastered six *Dhammas*, beggars,  
the housefather, Uggā Vesālīka,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith**

**in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Uggata Vesālika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.137

**"Having mastered six *Dhammas*, beggars,  
the housefather, Uggata,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,**

the freedom of  
the Aristocrat.

Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Uggata,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.138

"Having mastered six *Dhammas*, beggars,  
the housefather, Sūra Ambaṭṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.

What six?

Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.

Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Sūra Ambaṭṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of

**the deathless."**

AN 6.139

**"Having mastered six *Dhammas*, beggars,  
the housefather, Jīvaka Komārabhacca,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Jīvaka Komārabhacca,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.140

**"Having mastered six *Dhammas*, beggars,  
the housefather, Nakulapitā,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer**

**of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Nakulapitā,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.141

**"Having mastered six *Dhammas*, beggars,  
the housefather, Tavakaṇṇika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture**

**of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Tavakaṇṇika,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.142

**"Having mastered six *Dhammas*, beggars,  
the housefather, Pūraṇa,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Pūraṇa,  
coming to perfection**

**under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.143

**"Having mastered six *Dhammas*, beggars,  
the housefather, Isidatta,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Isidatta,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.144

**"Having mastered six *Dhammas*, beggars,  
the housefather, Sandhāna,  
coming to perfection**



**under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Sandhāna,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.145

**"Having mastered six *Dhammas*, beggars,  
the housefather, Vijaya,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,**

**undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Vijaya,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.146

**"Having mastered six *Dhammas*, beggars,  
the housefather, Vajjiyamāhita,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,**

having mastered six *Dhammas*,  
the housefather, **Vajiyamāhita**,  
coming to perfection  
under the **That-that-got-that**  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.147

"Having mastered six *Dhammas*, **beggars**,  
the housefather, **Meṇḍaka**,  
coming to perfection  
under the **That-that-got-that**  
has positioned himself  
as an eye-witness seer  
of the deathless.

What six?

Undoubting faith  
in the **Buddha**,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the **Aristocrat**,  
the knowledge of  
the **Aristocrat**,  
the freedom of  
the **Aristocrat**.

Indeed, **beggars**,  
having mastered six *Dhammas*,  
the housefather, **Meṇḍaka**,  
coming to perfection  
under the **That-that-got-that**  
has positioned himself  
as an eye-witness seer of  
the deathless."

AN 6.148

**"Having mastered six *Dhammas*, beggars,  
the housefather, Vāsetṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Vāsetṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.149

**"Having mastered six *Dhammas*, beggars,  
the housefather, Aritṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith**

**in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,  
the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Aritṭha,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.150

**"Having mastered six *Dhammas*, beggars,  
the housefather, Sāraṅga,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer  
of the deathless.**

**What six?**

**Undoubting faith  
in the Buddha,  
undoubting faith  
in the *Dhamma*,  
undoubting faith  
in the *Saṅgha*,  
the ethical culture  
of the Aristocrat,  
the knowledge of  
the Aristocrat,**

**the freedom of  
the Aristocrat.**

**Indeed, beggars,  
having mastered six *Dhammas*,  
the housefather, Sārangga,  
coming to perfection  
under the That-that-got-that  
has positioned himself  
as an eye-witness seer of  
the deathless."**

AN 6.151



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