

# Yarn-Basket for a Buddhist

## Volume 3

Selected Suttas from  
The Aṅguttara Nikāya

Translated from the Pāli  
by  
Michael M. Olds



**BuddhaDust Publications**

Los Altos

2021



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June 18, 2021

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## **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!**



**May all beings be well and happy  
May I act with friendliness in thought, word, and deed  
towards all living beings  
in whatsoever of the ten directions they may abide  
whether far or near  
May I sympathize with their pains and sorrows  
Empathize with their situations  
and be at all times objectively detached.**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

To My Teachers  
in the order encountered  
H.C. Warren, Buddhism in Translations,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little sung heros  
that came before  
and laid the foundations of today's Dhamma resources.  
Ven. Jinamurti  
Ven. Mew Fung Chen  
Ven. M. Puṇṇaji  
Carlos Castaneda

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# THE BOOK OF THE ONES

**I HEAR TELL:**

**Once Upon a Time, The Potter, Sāvattthī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.**

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

**"Beggars!"**

**And "Broke Tooth!" was their response.**

**"Beggars! I see no other single form  
by which a man's heart is more overpowered  
than it is by that of a woman.**

**A woman's form, beggars,  
overpowers a man's heart."**

**"Beggars! I see no other single sound  
by which a man's heart is more overpowered  
than it is by that of a woman.**

**The sound of a woman, beggars,  
overpowers a man's heart."**

**"Beggars! I see no other single scent  
by which a man's heart is more overpowered  
than it is by that of a woman.**

**The scent of a woman, beggars,  
overpowers a man's heart."**

**"Beggars! I see no other single taste  
by which a man's heart is more overpowered  
than it is by that of a woman.**

**The taste of a woman, beggars,  
overpowers a man's heart."**

**"Beggars! I see no other single touch  
by which a man's heart is more overpowered  
than it is by that of a woman.**

**The touch of a woman, beggars,  
overpowers a man's heart."**

**"Beggars! I see no other single form  
by which a woman's heart is more overpowered  
than it is by that of a man.**

**A man's form, beggars,  
overpowers a woman's heart."**

**"Beggars! I see no other single sound  
by which a woman's heart is more overpowered  
than it is by that of a man.**

**The sound of a man, beggars,  
overpowers a woman's heart."**

**"Beggars! I see no other single scent  
by which a woman's heart is more overpowered  
than it is by that of a man.**

**The scent of a man, beggars,  
overpowers a woman's heart."**

**"Beggars! I see no other single taste  
by which a woman's heart is more overpowered  
than it is by that of a man.**

**The taste of a man, beggars,  
overpowers a woman's heart."**

**"Beggars! I see no other single touch  
by which a woman's heart is more overpowered  
than it is by that of a man.**

**The touch of a man, beggars,  
overpowers a woman's heart."**

**"Beggars! I see no other single thing  
of more power to bring about the appearance of wanting  
if not present or, if present,  
to bring about it's growth and increase  
as the beautiful feature in a thing.**

**The mark of beauty, beggars,  
if not traced back to its origins  
brings about the appearance of wanting  
if not present or, if present,  
brings about it's growth and increase."**

**"Beggars! I see no other single thing  
of more power to bring about the appearance of anger  
if not present or, if present,  
to bring about it's growth and increase  
as the mark of the repellant in a thing.**

**The mark of the repellant, beggars,**

if not traced back to it's origins,  
brings about the appearance of anger  
if not present or, if present,  
brings about it's growth and increase."

"Beggars! I see no other single thing  
of more power to bring about the appearance of lazy ways and inertia  
if not present or, if present,  
to bring about it's growth and increase  
as dislike of activity,  
indulging in feeling tired and sleepy,  
allowing one's self to become drowsy after a meal,  
and inactivity of mind.

Dislike of activity,  
indulging in feeling tired and sleepy,  
allowing one's self to become drowsy after a meal,  
and inactivity of mind, beggars,  
brings about the appearance of lazy ways and inertia  
if not present or, if present,  
brings about it's growth and increase."

"Beggars! I see no other single thing  
of more power to bring about the appearance of fear and trembling  
if not present or, if present,  
to bring about it's growth and increase  
as the turbulent mind.

The turbulent mind, beggars,  
brings about the appearance of fear and trembling  
if not present or, if present,  
brings about it's growth and increase."

"Beggars! I see no other single thing  
of more power to bring about the appearance of doubt  
if not present or, if present,  
to bring about it's growth and increase,  
as not tracing things back to their origins.

Not tracing things back to their origins, beggars,  
brings about the appearance of doubt  
if not present or, if present,  
brings about it's growth and increase."

"Beggars! I see no other single thing  
of more power to prevent the appearance of wanting  
if not present or, if present,



**to bring about it's disappearance  
as the mark of the repellant.**

**The mark of the repellant in a thing, beggars,  
if traced back to it's origins,  
prevents the appearance of wanting  
if not present, or, if present,  
brings about it's disappearance."**

**"Beggars! I see no other single thing  
of more power to prevent the appearance of anger  
if not present or, if present,  
to bring about it's disappearance  
as freeing the heart through friendly vibrations.**

**Freeing the heart through friendly vibrations, beggars,  
prevents the appearance of anger  
if not present or, if present,  
brings about it's disappearance."**

**"Beggars! I see no other single thing  
of more power to prevent the appearance of lazy ways and inertia  
if not present or, if present,  
to bring about it's disappearance  
as exerting energy.**

**Exerting energy, beggars,  
prevents the appearance of lazy ways and inertia  
if not present or, if present,  
brings about it's disappearance."**

**"Beggars! I see no other single thing  
of more power to prevent the appearance of fear and trembling  
if not present or, if present,  
to bring about it's disappearance  
as calming the mind.**

**Calming the mind, beggars,  
prevents the appearance of fear and trembling  
if not present or, if present,  
brings about it's disappearance."**

**"Beggars! I see no other single thing  
of more power to prevent the appearance of doubt  
if not present or, if present,  
to bring about it's disappearance  
as tracing things to their origin.**

**Tracing things to their origin, beggars,**

**prevents the appearance of doubt  
if not present or, if present,  
brings about its disappearance."**

**"Beggars! I see no other single thing  
more unworkable  
than the uncultivated mind.**

**The uncultivated mind, beggars,  
is indeed an unworkable thing."**

**"Beggars! I see no other single thing  
more workable  
than the cultivated mind.**

**The cultivated mind, beggars,  
is indeed a workable thing."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the uncultivated mind.**

**The uncultivated mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the cultivated mind.**

**The cultivated mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the dull, lifeless, uncultivated mind.**

**The uncultivated mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the sharp, lively, cultivated mind.**

**The cultivated mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the unexercised, uncultivated mind.**

**The uncultivated mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the exercised, cultivated mind.**

**The cultivated mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
piling on more pain  
than the unexercised, uncultivated mind.**

**The unexercised, uncultivated mind,  
indeed piles on pain."**

**"Beggars! I see no other single thing  
piling on more pleasure  
than the exercised, cultivated mind.**

**The exercised, cultivated mind,  
indeed piles on pleasure."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the untamed mind.**

**The untamed mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the tamed mind.**

**The tamed mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the unguarded mind.**

**The unguarded mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the guarded mind.**

**The guarded mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the unprotected mind.**

**The unprotected mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the protected mind.**

**The protected mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the uncontrolled mind.**

**The uncontrolled mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the controlled mind.**

**The controlled mind, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than the untamed, unguarded, unprotected, uncontrolled mind.**

**The untamed, unguarded, unprotected, uncontrolled mind, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than the tamed, guarded, protected, controlled mind.**

**The tamed, guarded, protected, controlled mind, beggars,  
is indeed conducive to great gain."**

**"Imagine, beggars, a booby trap  
made from a spike of barbed wheat or barley,  
is aimed contrary to the direction necessary —  
think you that hand or foot pressing upon it,  
it will penetrate hand or foot,  
or cause blood to appear?**

**This is hard to see.**

**How come?**

**Because the spike is aimed  
in the contrary direction,  
that's how come.**

**In the same way, beggars,  
that a beggar whose mind is aimed in the contrary way,  
to think him able to penetrate blindness,  
to cause vision to appear,  
to see Nibbāna for himself;  
this is hard to see.**

**How come?**

**Because his mind is aimed  
in the contrary direction,  
that's how come."**

**"Imagine, beggars, a booby trap  
made from a spike of barbed wheat or barley,  
is consummately aimed —  
Think you that hand or foot pressing upon it,  
will penetrate hand or foot,  
or cause blood to appear?**

**This is easy to see.**

**How come?**

**Because the spike  
is consummately aimed,  
that's how come.**

**In the same way, beggars,  
that a beggar whose mind is aimed toward the high,  
to think him able to penetrate blindness,  
to cause vision to appear,  
to see Nibbāna for himself;  
this is not hard to see.**

**How come?**

**Because his mind  
is aimed toward the high,  
that's how come."**

**"Now here, beggars,  
we have a certain one  
whose corrupt mind is known  
through mind encompassing mind.**

**If here and now this man  
were to make an end of his time here  
he would be cast into Niraya  
in accordance with the way he is living.**

**How come?**

**Because this beggar's mind is corrupt,  
that's how come.**

**That's the way it is, beggars;  
when the mind is corrupt,  
at the breakup of the body at death,  
a being finds consciousness again  
in a short lived, painful birth,  
in The Downfall,  
in The Ruin,  
in Hell,  
Where the Sun Don't Shine."**

**"Now here, beggars,  
we have a certain one  
whose calm, surpassingly pure mind  
is known through mind encompassing mind.**

**If here and now  
this man were to make an end of his time here  
he would be cast into a heavenly state  
in accordance with the way he is living.**

**How come?**

**Because this beggar's calm mind is surpassingly pure,  
that's how come.**

**That's the way it is, beggars;  
when the calm mind is surpassingly pure,  
at the breakup of the body at death,  
a being finds consciousness again  
in a long lived, happy birth,  
in a heavenly state."**

**"In the same way, beggars,  
as if high in some mountain crag,  
there were a pool of murky,  
roiled up, polluted, muddy water,  
and a man, standing at the edge,  
who had eyes in his head that could see.  
He could not see in that pool,  
small stones and larger stones,  
and small fish  
and now and again  
some large fish moving around.**

**How Come?**

**Because that pool is roiled up,  
that's how come.**

**In the same way, beggars,  
for that beggar there,  
living in darkness,  
with his roiled up, polluted mind,  
to be able to see his own gain,  
to be able to see another's gain,  
to be able to see what is mutually profitable to himself and others;  
to be able to attain  
the extraordinary aristocratic knowledge and vision  
of things the way they truly are  
that leads to satisfaction in Nibbāna;  
this is hard to imagine.**

**How come?**

**Because that beggar's mind is roiled up,  
that's how come."**

**"But in the same way, beggars,  
as if high in some mountain crag,  
there were a pool of deep,  
clear, calm, transparent water,  
and a man, standing at the edge,  
who had eyes in his head that could see.**

**He could see in this pool,  
small stones and larger stones,  
and small fish  
and now and again some large fish moving around.**

**How Come?**

**Because this pool is calm,  
that's how come.**

**In the same way, beggars,  
for this beggar here,  
with his calm mind surpassingly pure,  
to be able to see his own gain,  
to be able to see another's gain,  
to be able to see what is mutually profitable  
to himself and others;  
to be able to attain  
the extraordinary aristocratic knowledge and vision**

**of things the way they truly are  
that leads to satisfaction in Nibbāna;  
this is not hard to imagine.**

**How come?**

**Because this beggar's mind is calm,  
that's how come."**

**"In the same way, beggars,  
as of all the various types of trees  
the sandalwood is considered best,  
that is, in terms of it's softness and workability,  
I see no other single thing  
more conducive to malleability and workability  
than exercising and cultivating the mind.**

**The exercised and cultivated mind, beggars,  
is indeed conducive to malleability and workability."**

**"Beggars! I see no other single thing  
more susceptible to rapid change  
as the mind.**

**It is no easy thing, beggars  
to describe how quickly the mind can change."**

**"This here mind, beggars, is brilliant,  
and then goes on to be slimed up with the slimed up."**

**"This here mind, beggars, is brilliant,  
and then may go on to be freed of the slimed up."**

**"This here mind, beggars, is brilliant,  
and then goes on to be slimed up with the slimed up.**

**The significance of this  
is not understood by the ordinary common man.**

**That is the reason  
there is no cultivation of the mind  
by the ordinary common man.**

**So say I."**

**"This here mind, beggars, is brilliant,  
and then may go on to be freed of the slimed up.**

**The significance of this  
is understood by the well educated student of the aristocrats.**

**That is the reason  
there is cultivation of the mind**



by the well educated student of the aristocrats.

So say I."

"If a beggar, beggars, practices the heart of friendly vibrations,  
even if only for so short a time as it takes to [SNAP] the fingers,  
he is worthy to be called 'beggar.'

His is no useless meditation,  
he lives making himself like the Teacher,  
responding to intelligent advice,  
subsisting on the gifts of the realm.

What then can be said  
of one who makes much of such a thing?"

"If a beggar, beggars, develops the heart of friendly vibrations,  
even if only for so short a time as it takes to [SNAP] the fingers,  
he is worthy to be called 'beggar.'

His is no useless meditation,  
he lives making himself like the Teacher,  
responding to intelligent advice,  
subsisting on the gifts of the realm.

What then can be said  
of one who makes much of such a thing?"

"If a beggar, beggars, makes up his mind to have a heart of friendly  
vibrations,  
even if only for so short a time as it takes to [SNAP] the fingers,  
he is worthy to be called 'beggar.'

His is no useless meditation,  
he lives making himself like the Teacher,  
responding to intelligent advice,  
subsisting on the gifts of the realm.

What then can be said  
of one who makes much of such a thing?"

"Whatever it is, beggars,  
that is an unskillful thing,  
an unskillful part,  
an unskillful aspect,  
mind is the forerunner of them all.

First comes mind,  
then those unskillful things follow accordingly."

"Whatever it is, beggars,  
that is a skillful thing,

**a skillful part,  
a skillful aspect,  
mind is the forerunner of them all.**

**First comes mind,  
then those skillful things follow accordingly."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than carelessness.**

**In one who is careless,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than being careful.**

**In one who is careful,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than idleness.**

**In one who is idle,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about**

the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than energetic effort.

In one who makes energetic effort,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."

"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than much wishing.

In one of much wishing,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."

"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than little wishing.

In one of little wishing,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."

"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than discontent.

In one who is discontent,

**unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than contentment.**

**In one who is content,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than not tracing things to their origins.**

**In one who does not trace things to their origins,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than tracing things to their origins.**

**In one who traces things to their origins,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about**

**the disappearance of skillful conditions  
that are in this visible thing  
than not thinking things over.**

**In one who does not think things over,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than thinking things over**

**In one who thinks things over,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than keeping bad company.**

**In one who keeps bad company,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than keeping good company.**

**In one who keeps good company,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."**

**"Beggars, I see no other single thing**

more conducive to bringing about  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than devotion to unskillful things  
and lack of devotion to skillful things.

In one who devotes himself to unskillful things  
and has a lack of devotion to skillful things,  
unskillful conditions not yet in this visible thing appear,  
and skillful conditions in this visible thing disappear."

"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of skillful conditions  
if not yet in this visible thing,  
or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than devotion to skillful things  
and lack of devotion to unskillful things.

In one who devotes himself to skillful things  
and has a lack of devotion to unskillful things,  
skillful conditions not yet in this visible thing appear,  
and unskillful conditions in this visible thing disappear."

"Beggars, I see no other single thing  
more conducive to preventing  
the appearance of the seven dimensions of self-awakening  
if not yet in this visible thing,  
or if they are already in this visible thing  
to prevent their progression through cultivation  
than not tracing things to their origins.

In one who does not trace things to their origins,  
the seven dimensions of self-awakening  
if not yet in this visible thing,  
do not appear,  
or if present in this visible thing  
they do not progress through cultivation."

"Beggars, I see no other single thing  
more conducive to bringing about

**the appearance of the seven dimensions of self-awakening  
if not yet in this visible thing,  
or if they are already in this visible thing,  
to cause their progression through cultivation  
than tracing things to their origins.**

**In one who traces things to their origins,  
the seven dimensions of self-awakening  
if not yet in this visible thing,  
appear,  
or, if present in this visible thing,  
they progress through cultivation."**

**"Of small measure, beggars,  
is whatsoever loss  
is connected to the loss of relatives.**

**The worst loss beggars,  
is whatsoever loss  
is connected to the loss of wisdom."**

**"Of small measure, beggars,  
is whatsoever gain  
is connected to the gain of relatives.**

**Foremost among gains, beggars,  
is the gain of wisdom.**

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

**"Of small measure, beggars,  
is whatsoever loss  
is connected to the loss of possessions.**

**The worst loss beggars,  
is whatsoever loss  
is connected to the loss of wisdom."**

**"Of small measure, beggars,  
is whatsoever gain  
is connected to the gain of possessions.**

**Foremost among gains, beggars,  
is the gain of wisdom.**

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

**"Of small Measure, beggars,  
is whatsoever loss  
is connected to the loss of respect.**

**The worst loss, beggars,  
is whatsoever loss  
is connected to the loss of wisdom."**

**"Of small measure, beggars,  
is whatsoever gain  
is connected to the gain of respect.**

**Foremost among gains, beggars  
is the gain of wisdom.**

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than carelessness.**

**Carelessness, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than being careful.**

**Being careful, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than idleness.**

**Idleness, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than energetic effort.**

**Energetic effort, beggars,  
is indeed conducive to great gain."**



**"Beggars! I see no other single thing  
more conducive to great loss  
than much wishing.**

**Much wishing, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than having few wishes.**

**Having few wishes, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than discontent.**

**Discontent, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than contentment.**

**Contentment, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than not tracing things back to their origins.**

**Not tracing things back to their origins, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than tracing things back to their source.**

**Tracing things back to their source, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than not thinking things over.**

**Not thinking things over, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than thinking things over.**

**Thinking things over, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than keeping bad company.**

**Keeping bad company, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than keeping good company.**

**Keeping good company, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to great loss  
than devotion to unskillful things  
and lack of devotion to skillful things**

**Devotion to unskillful things  
and lack of devotion to skillful things, beggars,  
is indeed conducive to great loss."**

**"Beggars! I see no other single thing  
more conducive to great gain  
than devotion to skillful things  
and lack of devotion to unskillful things.**

**Devotion to skillful things  
and lack of devotion to unskillful things, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single matter  
more conducive to great loss  
than carelessness.**

**Carelessness, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single matter  
more conducive to great gain  
than being careful.**

**Being careful, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,**

**I see no other single matter  
more conducive to great loss  
than idleness.**

**Idleness, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than energetic effort**

**Energetic effort, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than much wishing.**

**Much wishing, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than being of few wishes.**

**Being of few wishes, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than discontent.**

**Discontent, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than contentment.**

**Contentment, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than not tracing things back to their origins.**

**Not tracing things back to their origins, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than tracing things back to their origins.**

**Tracing things back to their origins, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than not thinking things over.**

**Not thinking things over, beggars,  
is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than thinking things over.**

**Thinking things over, beggars,  
is indeed conducive to great gain."**

**"As a matter of external self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than keeping bad company.**

**Keeping bad company, beggars,  
is indeed conducive to great loss."**

**"As a matter of external self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than keeping good company.**

**Keeping good company, beggars,  
is indeed conducive to great gain."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great loss  
than devotion to unskillful things  
and lack of devotion to skillful things.**

**Devotion to unskillful things  
and lack of devotion to skillful things, beggars,**

**is indeed conducive to great loss."**

**"As a matter of self-interest, beggars,  
I see no other single thing  
more conducive to great gain  
than devotion to skillful things  
and lack of devotion to unskillful things.**

**Devotion to skillful things  
and lack of devotion to unskillful things, beggars,  
is indeed conducive to great gain."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than carelessness.**

**Carelessness, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word  
than being careful.**

**Being careful, beggars,  
is indeed conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than idleness.**

**Idleness, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word  
than energetic effort.**

**Energetic effort, beggars,  
is indeed conducive to the upkeep,**

**non-confusion and non-disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than much wishing.**

**Much wishing, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word  
than being of few wishes.**

**Being of few wishes, beggars,  
is indeed conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than discontent.**

**Discontent, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word  
than contentment.**

**Contentment, beggars,  
is indeed conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than not tracing things back to their origins.**

**Not tracing things back to their origins, beggars,**

**is indeed conducive to the confusion and disappearance of the good word."**

**"Beggars! I see no other single thing more conducive to the upkeep, non-confusion and non-disappearance of the good word than tracing things back to their origins.**

**Tracing things back to their origins, beggars, is indeed conducive to the upkeep, non-confusion and non-disappearance of the good word."**

**"Beggars! I see no other single thing more conducive to the confusion and disappearance of the good word than not thinking things over.**

**Not thinking things over, beggars, is indeed conducive to the confusion and disappearance of the good word."**

**"Beggars! I see no other single thing more conducive to the upkeep, non-confusion and non-disappearance of the good word than thinking things over.**

**Thinking things over, beggars, is indeed conducive to the upkeep, non-confusion and non-disappearance of the good word."**

**"Beggars! I see no other single thing more conducive to the confusion and disappearance of the good word than keeping bad company.**

**Keeping bad company, beggars, is indeed conducive to the confusion and disappearance of the good word."**

**"Beggars! I see no other single thing more conducive to the upkeep, non-confusion and non-disappearance of the good word than keeping good company.**

**Keeping good company, beggars,  
is indeed conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the confusion and disappearance  
of the good word  
than devotion to unskillful things  
and lack of devotion to skillful things.**

**Devotion to unskillful things  
and lack of devotion to skillful things, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

**"Beggars! I see no other single thing  
more conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word  
than devotion to skillful things  
and lack of devotion to unskillful things.**

**Devotion to skillful things  
and lack of devotion to unskillful things, beggars,  
is indeed conducive to the upkeep,  
non-confusion and non-disappearance  
of the good word."**

**"Those beggars, beggars,  
who explain not-Dhamma as Dhamma;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain Dhamma as not-Dhamma;  
following these beggars, beggars,  
a great many beings are lead astray**



**and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain not-discipline as discipline;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain discipline as not-discipline;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as not-said,  
not-spoken by the Tathāgata  
the said and spoken;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as said,  
spoken by the Tathāgata  
the not-said and not-spoken;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as not-habitually practiced by the Tathāgata  
the habitually practiced;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as habitually practiced by the Tathāgata  
the not-habitually practiced;  
following these beggars, beggars,  
a great many beings are lead astray**

**and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as not-made-known by the Tathāgata  
the made-known;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as made-known by the Tathāgata  
the not-made-known;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain not-Dhamma as not-Dhamma;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain Dhamma as Dhamma;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain not-Discipline as not-Discipline;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain Discipline as Discipline;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as not-said,  
not-spoken by the Tathāgata  
the not-said and not spoken;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as said,  
spoken by the Tathāgata  
the said and spoken;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as not-habitually practiced by the Tathāgata  
the not-habitually practiced;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as habitually practiced by the Tathāgata  
the habitually practiced;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as not-made-known by the Tathāgata  
the not-made known;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as made-known by the Tathāgata  
the made known;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as not an offence  
what is an offence;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as an offence  
what is not an offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as a light offence  
what is a heavy offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."  
"Those beggars, beggars,  
who explain as a heavy offence  
what is a light offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."  
"Those beggars, beggars,  
who explain as a bad offence  
what is not a bad offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."  
"Those beggars, beggars,  
who explain as not a bad offence  
what is a bad offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**



**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as a partial offence  
what is a complete offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as a complete offence  
what is a partial offence;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.  
And loss, disservice, and pain  
is brought to gods and men.  
Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as an offence capable of being undone,  
as an offence not capable of being undone;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as an offence not capable of being undone  
as an offence capable of being undone;  
following these beggars, beggars,  
a great many beings are lead astray  
and thrown off track.**

**Thrown off,  
a great many beings experience unhappiness.**

**And loss, disservice, and pain  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great bad kamma  
and lead to the disappearance of the good word."**

**"Those beggars, beggars,  
who explain as not an offense  
what is not an offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as an offense what is an offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,**

**a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as a light offense  
what is a light offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as a heavy offense  
what is a heavy offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as a bad offense  
what is a bad offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,**

**a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as not a bad offense  
what is not a bad offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as a partial offense  
what is a partial offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as a complete offense  
what is a complete offense;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,**

**a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as an offense capable of being undone  
what is an offense capable of being undone;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"Those beggars, beggars,  
who explain as an offense not capable of being undone  
what is an offense not capable of being undone;  
following these beggars, beggars,  
a great many beings are well lead  
and put on the right track.**

**Put on the right track,  
a great many beings experience happiness.**

**And gain, service, and pleasure  
is brought to gods and men.**

**Furthermore beggars,  
such beggars create great good kamma  
and lead to the preservation of the good word."**

**"One individual, beggars,  
is born into the world  
to guide a great many beings to their good,  
to bring a great many beings happiness,  
out of sympathy for the world,  
for the gain, service, and pleasure  
of gods and men.**

**Who is that one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**This one individual, beggars,  
is born to guide a great many beings to their good,  
to bring a great many beings happiness,  
out of sympathy for the world,  
for the gain, service, and pleasure  
of gods and men."**

**"The appearance of one individual being, beggars,  
is very rare in the world.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
the presence of whom  
is very rare in the world."**

**"One individual, beggars,  
is born into the world  
as a wonder-work'n-man.**

**Who is that one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**This one individual, beggars,  
is born into the world  
as a [snap fingers] wonder-work'n-man."**

**"The making an end in death  
of one individual being, beggars,  
is a source of burning sorrow  
for many beings.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
whose making an end in death  
is a source of burning sorrow  
for many beings."**

**"One individual, beggars,  
is born into the world second to none,  
companion of none,  
comparable to none,  
on a level with none,**

of a value with none,  
of those individuals walking round on two legs,  
he is bested by none.

Who is that one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

This one individual, beggars,  
is born into the world second to none,  
companion of none,  
comparable to none,  
on a level with none,  
of a value with none,  
of those individuals walking round on two legs,  
he is bested by none."

"The appearance of one individual being, beggars,  
is the appearance of a great eye.

What one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

He is that one individual being, beggars,  
that is the appearance of a great eye."

"The appearance of one individual being, beggars,  
is the appearance of a great illumination.

What one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

He is that one individual being, beggars,  
that is the appearance of a great illumination."

"The appearance of one individual being, beggars,  
is the appearance of a great radiance.

What one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

He is that one individual being, beggars,  
that is the appearance of a great radiance."

"The appearance of one individual being, beggars,  
is the appearance of The Six Supremes.

What one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

He is that one individual being, beggars,  
that is the appearance of The Six Supremes."

**"The appearance of one individual being, beggars,  
is the appearance of The Four Branches of Logical Analysis.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the Four Branches of Logical Analysis."**

**"The appearance of one individual being, beggars,  
is the appearance of penetrating knowledge  
of the non-oneness of the elements.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of penetrating knowledge  
of the non-oneness of the elements."**

**"The appearance of one individual being, beggars,  
is the appearance of penetrating knowledge  
of the diversity of the elements.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of penetrating knowledge  
of the diversity of the elements."**

**"The appearance of one individual being, beggars,  
is the appearance of the opportunity  
to see vision and freedom  
with one's own eyes.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the opportunity  
to see Vision and Freedom  
with one's own eyes."**

**"The appearance of one individual being, beggars,  
is the appearance of the opportunity  
to see the fruit of Streamwinning.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**



**He is that one individual being, beggars,  
that is the appearance of the opportunity  
to see the fruit of Streamwinning."**

**"The appearance of one individual being, beggars,  
is the appearance of the opportunity  
to see the fruit of Once-Returning.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the opportunity  
to see the fruit of Once-Returning."**

**"The appearance of one individual being, beggars,  
is the appearance of the opportunity  
to see the fruit of Non-Returning.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the opportunity  
to see the fruit of Non-Returning."**

**"The appearance of one individual being, beggars,  
is the appearance of the opportunity  
to see the fruit of Arahantship.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the opportunity  
to see the fruit of Arahantship."**

**"Beggars! I see no other single individual  
who more consummately keeps rolling  
the Wheel of Dhamma  
first set rolling by the Tathāgata  
than does this Sāriputta.**

**Sāriputta, beggars,  
indeed consummately keeps rolling  
the Wheel of Dhamma  
first set rolling by the Tathāgata."**

**At the top, beggars, of those of my beggars  
who have been here a long time,**

**is Aññākondañña.**

**At the top, beggars, of those of my beggars  
who are of great wisdom  
is Sāriputta.**

**At the top, beggars, of those of my beggars  
who are of great Mental Power  
is Mahā Moggallāna.**

**At the top, beggars, of those of my beggars  
who observes and recommends  
strict adherence to the smallest details  
of proper behavior under the Dhamma  
is Mahā Kassapa.**

**At the top, beggars, of those of my beggars  
who has the power of the Dibba Cakkhu  
is Anuruddha.**

**At the top, beggars, of those of my beggars  
who are high-born  
is Bhaddiya Kaligodha's son.**

**At the top, beggars, of those of my beggars  
who speak with a sweetly-flowing voice  
is Lakuntaka-Bhaddiyo (Felix, Fortunatus) (Bhaddiya the Dwarf)**

**At the top, beggars, of those of my beggars  
who Roar the Lion's Roar  
is Pindola-Bharadvajo [Bharadvaja the Scrap-hunter].**

**At the top, beggars, of those of my beggars  
who Teach Dhamma  
is Punno Mantani-putto.**

**At the top, beggars, of those of my beggars  
who explain in full  
that which was said in brief  
is Mahā Kaccana.**

**At the top, beggars, of those of my beggars  
who are able to conjure up bodies  
by way of higher mental power  
is Cula-panthako.**

**At the top, beggars, of those of my beggars  
who are evolvers of mind  
is Cula-panthako.**

**At the top, beggars, of those of my beggars**

**who are evolvers of perception  
is Mahā-Panthaka.**

**At the top, beggars, of those of my beggars  
who's habitat is in the solitude of the forest  
is Subhuti.**

**At the top, beggars, of those of my beggars  
who is worthy to receive offerings  
is Subhuti.**

**At the top, beggars, of those of my beggars  
who has mastered living in the solitude of the forest  
is Revato Khadiravaniyo (Revata, the Acacia-woodlander).**

**At the top, beggars, of those of my beggars  
who has mastered The Burnings  
is Revata the Doubter.**

**At the top, beggars, of those of my beggars  
who firmly established energetic effort  
is Sono Koliviso.**

**At the top, beggars, of those of my beggars  
who speak with a lustrous voice  
is Sono Kutikanno [Sona-Million-Dollar-Ears].**

**At the top, beggars, of those of my beggars  
who gain offerings  
is Sivali.**

**At the top, beggars, of those of my beggars  
who are freed through faith  
is Vakkali.**

**At the top, beggars, of those of my beggars  
who want to study  
is Rāhula.**

**At the top, beggars, of those of my beggars  
who became homeless out of faith  
is Ratthapalo.**

**At the top, beggars, of those of my beggars  
who are first to garner lots  
is Kundadhano.**

**At the top, beggars, of those of my beggars  
who toss off witty repartee  
is Vangiso.**

**At the top, beggars, of those of my beggars**

**who's very sight is calming  
is Upaseno Vangantaputto.**

**At the top, beggars, of those of my beggars  
who assigns sleeping and sitting quarters  
is Dabbo Mallaputto.**

**At the top, beggars, of those of my beggars  
who is well regarded as a friend of the gods  
is Pilinda-vaccho.**

**At the top, beggars, of those of my beggars  
who has speedy intuitive powers  
is Bahiyo Daruciriyo — Bahiyo The Bark Dressed.**

**At the top, beggars, of those of my beggars  
who are brilliant speakers  
is Kumara-kassapo, Kassapa The Boy.**

**At the top, beggars, of those of my beggars  
who has mastered logical analysis  
is Mahākotthito, Kotthita the Great.**

**At the top, beggars, of those of my beggars  
who has heard much  
is Ānanda.**

**At the top, beggars, of those of my beggars  
with total recall  
is Ānanda.**

**At the top, beggars, of those of my beggars  
who acts in accordance with mind is Ānanda.**

**At the top, beggars, of those of my beggars  
who is mentally courageous  
is Ānanda.**

**At the top, beggars, of those of my beggars  
who is one who watches over is Ānanda.**

**At the top, beggars, of those of my beggars  
who has a great retinue is Uruvela-kassapo.**

**At the top, beggars, of those of my beggars  
who inspires the clans to faith is Kaludayi.**

**At the top, beggars, of those of my beggars  
who has little suffering  
is Bakkulo.**

**At the top, beggars, of those of my beggars**

**who is able to recall prior habitations  
is Sobhito.**

**At the top, beggars, of those of my beggars  
who carries on the Rules  
is Upali.**

**At the top, beggars, of those of my beggars  
who advises the female beggars  
is Nandako.**

**At the top, beggars, of those of my beggars  
who guards the doors of the senses  
is Nando.**

**At the top, beggars, of those of my beggars  
who advises the beggars  
is Mahā-kappino.**

**At the top, beggars, of those of my beggars  
who is skilled in the use of the Element of Fire  
is Sagato.**

**At the top, beggars, of those of my beggars  
who is skilled in eliciting sutta recitation  
is Radho.**

**At the top, beggars, of those of my beggars  
who is a Rag-Robe-man  
is Mogharaja.**

**At the top, beggars, of those of my female beggars  
who have been here a long time  
is Mahāpajapati Gotami.**

**At the top, beggars, of those of my female beggars  
who is of great wisdom  
is Khema.**

**At the top, beggars, of those of my female beggars  
who are of great Mental Power  
is Uppalavanna.**

**At the top, beggars, of those of my female beggars  
who carries on the rules  
is Patacara.**

**At the top, beggars, of those of my female beggars  
who Teach Dhamma  
is Dhammadinna.**

**At the top, beggars, of those of my female beggars**

**who has mastered The Burnings  
is Nanda.**

**At the top, beggars, of those of my female beggars  
who has firmly established energetic effort  
is Sona.**

**At the top, beggars, of those of my female beggars  
who has the power of the Divine Eye  
is Sakula.**

**At the top, beggars, of those of my female beggars  
who has speedy intuitive powers  
is Bhadda Kundalakesa.**

**At the top, beggars, of those of my female beggars  
who is able to recall prior habitations  
is Bhadda-kapilani.**

**At the top, beggars, of those of my female beggars  
who have attained Great Intuitive Powers  
is Bhadda Kaccana.**

**At the top, beggars, of those of my female beggars  
who is a Rag-Robe wearer  
is KisaGotami.**

**At the top, beggars, of those of my female beggars  
who are freed through faith  
is Sigalamata.**

**At the top, beggars, of those of my Upasakas  
who first took Refuge  
are Tapassu and Bhallika, the tradesmen.**

**At the top, beggars, of those of my Upasakas  
who is a giver  
is Sudatto Anāthapiṇḍiko.**

**At the top, beggars, of those of my Upasakas  
who teach Dhamma  
is Citto gahapati (The Housefather) Macchikasandiko.**

**At the top, beggars, of those of my Upasakas  
who has gathered-round a group  
by using the Four Basics for Making Friends  
is Hatthako Alavako.**

**At the top, beggars, of those of my Upasakas  
who gives plentiful food  
is Mahānamo Sakko.**

**At the top, beggars, of those of my Upasakas  
who gives pleasing gifts  
is Uggo gahapati Vesaliko.**

**At the top, beggars, of those of my Upasakas  
who serves the Order  
is Uggato gahapati.**

**At the top, beggars, of those of my Upasakas  
who is of uninterrupted faith  
is Suro Ambattho.**

**At the top, beggars, of those of my Upasakas  
who is respected by the people  
is Jivako Komarabhacco.**

**At the top, beggars, of those of my Upasakas  
who uses the intimate mode  
is Nakulapita gahapati.**

**At the top, beggars, of those of my female upasakas  
who first took Refuge  
is Sujata Senanidhita.**

**At the top, beggars, of those of my female upasakas  
who is a giver  
is Visakha Migaramata (Migara's Mother).**

**At the top, beggars, of those of my female upasakas  
who has heard much is Khujjuttara.**

**At the top, beggars, of those of my female upasakas  
who lives in friendly vibrations  
is Samavati.**

**At the top, beggars, of those of my female upasakas  
who has mastered the Burnings  
is Uttara Nandamata.**

**At the top, beggars, of those of my female upasakas  
who gives plentiful food  
is Suppavasa Koliyadhita.**

**At the top, beggars, of those of my female upasakas  
who looks after the sick  
is Suppiya the Upasika.**

**At the top, beggars, of those of my female upasakas  
who is of uninterrupted faith  
is Katiyani.**

**At the top, beggars, of those of my female upasakas  
who uses the intimate mode  
is Nakulamata the Gahapatani.**

**At the top, beggars, of those of my female upasakas  
who realized faith  
as a consequence of overhearing the word being passed along  
is Kali upasika Kurara-gharika.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should hold that some own-made thing is stable;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for it to be seen  
that the common man  
holds some own-made thing as stable;  
in the common man this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should hold that some own-made thing  
is the attainment of bliss;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for it to be seen  
that the common man  
holds some own-made thing  
as the attainment of bliss;  
in the common man this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should hold that some phenomena  
is the true self;  
such a thing is not possible  
and is not to be seen.**



**It is possible, however, beggars,  
for it to be seen  
that the common man  
holds some phenomena as the true self;  
in the common man this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should deprive his mother of life;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man  
to deprive his mother of life;  
in the common man this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should deprive his father of life;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man  
to deprive his father of life;  
in the common man  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should deprive an Arahant of life;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man  
to deprive an Arahant of life;  
in the common man  
this is both possible**

**and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should, with anger in his heart,  
draw the blood of the Tathāgata;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man,  
with anger in his heart,  
to draw the blood of the Tathāgata;  
in the common man  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should rend the Saṅgha;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man  
to rend the Saṅgha;  
in the common man this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should take another master;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for the common man  
to take another master;  
in the common man  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be**

**that in one single world system,  
there should simultaneously arise  
two Arahant Number One Wide Awakened Ones;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a single Arahant Number One Wide Awakened One to arise;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that in one single world system,  
there should simultaneously arise  
two Really Rolling Dhamma Taking Wheeling Dealing Kings;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a single Wheel-turning King to arise;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a woman is  
an Arahant Number One Wide Awakened One;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a man to become  
an Arahant Number One Wide Awakened One;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a woman is made a Wheel Turning King;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a man to be made a Wheel Turning King;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a woman is made Sakka, King of the Gods,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a man to be made Sakka,  
King of the Gods,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a woman is made Māra, the Evil One,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a man to be made Māra, the Evil One,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that a woman is made Brahmā,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for a man to be made Brahmā,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that bodily bad conduct,  
should ripen to a welcome, pleasurable, pleasing outcome;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for bodily bad conduct  
to ripen to an unwelcome, unpleasurable, unpleasing outcome;  
this is both possible  
and to be seen.**

**It is impossible, beggars,**

it cannot come to be  
that bad conduct in word-thought-and-speech,  
should ripen to a welcome, pleasurable, pleasing outcome;  
such a thing is not possible  
and is not to be seen.

It is possible, however, beggars,  
for bad conduct in word-thought-and-speech  
to ripen to an unwelcome, unpleasurable, unpleasing outcome;  
this is both possible  
and to be seen.

It is impossible, beggars,  
it cannot come to be  
that mental bad conduct,  
should ripen to a welcome, pleasurable, pleasing outcome;  
such a thing is not possible  
and is not to be seen.

It is possible, however, beggars,  
for mental bad conduct  
to ripen to an unwelcome, unpleasurable, unpleasing outcome;  
this is both possible  
and to be seen.

It is impossible, beggars,  
it cannot come to be  
that bodily good conduct,  
should ripen to an unwelcome, unpleasurable, unpleasing outcome;  
such a thing is not possible  
and is not to be seen.

It is possible, however, beggars,  
for bodily good conduct  
to ripen to a welcome, pleasurable, pleasing outcome;  
this is both possible  
and to be seen.

It is impossible, beggars,  
it cannot come to be  
that good conduct in word-thought-and-speech,  
should ripen to an unwelcome, unpleasurable, unpleasing outcome;  
such a thing is not possible  
and is not to be seen.

It is possible, however, beggars,  
for good conduct in word-thought-and-speech

**to ripen to an welcome, pleasurable, pleasing outcome;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that mental good conduct,  
should ripen to an unwelcome, unpleasurable, unpleasing outcome;  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for mental good conduct  
to ripen to an welcome, pleasurable, pleasing outcome;  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to bodily bad conduct should,  
at the breakup of the elements at death,  
be the cause  
of rebirth in a pleasant location,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to bodily bad conduct  
to be the cause,  
at the breakup of the elements at death,  
of rebirth in an unpleasant location,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to bad conduct in word-thought-and-speech should,  
at the breakup of the elements at death,  
be the cause  
of rebirth in a pleasant location,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to bad conduct in word-thought-and-speech  
to be the cause,  
at the breakup of the elements at death,  
of rebirth in an unpleasant location,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to mental bad conduct should,  
at the breakup of the elements at death,  
be the cause  
of rebirth in a pleasant location,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to mental bad conduct  
to be the cause,  
at the breakup of the elements at death,  
of rebirth in an unpleasant location,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to bodily good conduct should,  
at the breakup of the elements at death,  
be the cause of rebirth down the drain,  
in the way of woe,  
the second fall,  
or where the sun don't shine,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to bodily good conduct  
to be the cause,  
at the breakup of the elements at death,**

**of rebirth in a pleasant location,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to good conduct in word-thought-and-speech should,  
at the breakup of the elements at death,  
be the cause  
of rebirth down the drain,  
in the way of woe,  
the second fall,  
or where the sun don't shine,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to good conduct in word-thought-and-speech  
to be the cause,  
at the breakup of the elements at death,  
of rebirth in a pleasant location,  
this is both possible  
and to be seen.**

**It is impossible, beggars,  
it cannot come to be  
that one's downbound burning devotion  
to mental good conduct should,  
at the breakup of the elements at death,  
be the cause of rebirth down the drain,  
in the way of woe,  
the second fall,  
or where the sun don't shine,  
such a thing is not possible  
and is not to be seen.**

**It is possible, however, beggars,  
for one's downbound burning devotion  
to mental good conduct  
to be the cause,  
at the breakup of the elements at death,  
of rebirth in a pleasant location,  
this is both possible and to be seen.**



**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What one thing?**

**Remembering the Buddha.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering the Dhamma.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering the Saṅgha.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering ethical culture.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering generosity.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering the gods.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering the in- and out-breaths.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering death.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering the fate of the body.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**One thing, beggars,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**What One thing?**

**Remembering calming down.**

**This, beggars, is that one thing which,  
if developed and made much of  
is useful for disengagement,  
revulsion,  
ending,  
calming down,  
developing higher powers,  
enlightenment,  
Nibbāna.**

**Beggars! I see no other single thing  
more conducive to causing  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or, if unskillful conditions are already apparent,  
to cause them to increase and multiply,  
than contrary view.**

**Contrary view, beggars,  
is indeed conducive to causing  
the appearance of unskillful conditions  
if not yet in this visible thing,  
or, if unskillful conditions are already apparent,  
to cause them to increase and multiply.**

**Beggars! I see no other single thing  
more conducive to causing  
the appearance of skillful conditions  
if not yet in this visible thing,  
or, if skillful conditions are already apparent,  
to cause them to increase and multiply,  
than high view.**

**High view, beggars,  
is indeed conducive to causing  
the appearance of skillful conditions  
if not yet in this visible thing,  
or, if skillful conditions are already apparent,  
to cause them to increase and multiply.**

**Beggars! I see no other single thing  
more conducive to causing  
the non-appearance  
of skillful conditions  
if not yet in this visible thing,  
or, if skillful conditions are already apparent,  
to cause them to waste away,  
than contrary view.**

**Contrary view, beggars,  
is indeed conducive to causing  
the non-appearance of skillful conditions  
if not yet in this visible thing,  
or, if skillful conditions are already apparent,  
to cause them to waste away.**

**Beggars! I see no other single thing  
more conducive to causing  
the non-appearance of unskillful conditions  
if not yet in this visible thing,  
or, if unskillful conditions are already apparent,  
to cause them to waste away,  
than high view.**

**High view, beggars,  
is indeed conducive to causing  
the non-appearance of unskillful conditions  
if not yet in this visible thing,  
or, if unskillful conditions are already apparent,  
to cause them to waste away.**

**Beggars! I see no other single thing  
more conducive to causing  
the appearance of contrary view  
if not yet in this visible thing,  
or, if contrary view is already apparent,  
to cause it to increase and multiply,  
than not tracing back the origins of things.**

**Not tracing back the origins of things, beggars,  
is indeed conducive to causing  
the appearance of contrary view  
if not yet in this visible thing,  
or, if contrary view is already apparent,  
to cause it to increase and multiply.**

**Beggars! I see no other single thing  
more conducive to causing  
the appearance of high view  
if not yet in this visible thing,  
or, if high view is already apparent,  
to cause it to increase and multiply,  
than tracing back the origins of things.**

**Tracing back the origins of things, beggars,  
is indeed conducive to causing  
the appearance of high view  
if not yet in this visible thing,  
or, if high view is already apparent,  
to cause it to increase and multiply.**

**Beggars! I see no other single thing**

at the breakup of the elements at death  
more conducive to causing  
rebirth to go down the drain,  
to the way of woe,  
the second fall,  
or where the sun don't shine,  
than contrary view.

Contrary view, beggars,  
at the breakup of the elements at death  
is indeed conducive to causing  
rebirth to go down the drain,  
to the way of woe,  
the second fall,  
or where the sun don't shine.

Beggars! I see no other single thing  
at the breakup of the elements at death  
more conducive to causing  
rebirth to go to a pleasant location,  
than high view.

High view, beggars,  
at the breakup of the elements at death  
is indeed conducive to causing  
rebirth to go to a pleasant location.

Beggars! In a being of contrary views,  
whatsoever deed of body  
is done in accordance with such views;  
whatsoever deed of word-thought-and-speech  
is done in accordance with such views;  
whatsoever deed of mind  
is done in accordance with such views;  
whatsoever intentions,  
whatsoever thirst,  
whatsoever calling up,  
whatsoever own-making,  
all such things  
just conduce to the laying low,  
the unharmonious,  
the disheartening,  
the useless,  
to the painful.

How come?



**Because of bad views, beggars,  
that's how come.**

**In the same way  
as when a nimb seed  
or creeper seed  
or bitter-pumpkin seed  
is implanted in moist earth,  
whatsoever nourishment it extracts  
from earth or water,  
all such just conduce to making it bitter,  
making it acrid and unsavory.**

**How come?**

**Because of the bad seed, beggars,  
that's how come**

**Beggars! In a being of high views,  
whatsoever deed of body  
is done in accordance with such views;  
whatsoever deed of word-thought-and-speech  
is done in accordance with such views;  
whatsoever deed of mind  
is done in accordance with such views;  
whatsoever intentions,  
whatsoever thirst,  
whatsoever calling up,  
whatsoever own-making,  
all such things  
just conduce to the uplifting,  
the harmonious,  
the heartening,  
the useful,  
to the pleasant.**

**How come?**

**Because of high views, beggars,  
that's how come.**

**In the same way  
as when a sugar cane seed  
or rice seed  
or grape seed  
is implanted in moist earth,  
whatsoever nourishment it extracts**

from earth or water,  
all such just conduce to making it sweet,  
making it agreeable and savory.

How come?

Because of the good seed, beggars,  
that's how come.

One individual, beggars,  
is born into the world  
to guide a great many beings to their loss,  
to bring a great many beings to unhappiness,  
for the loss, disservice, and pain  
of gods and men.

Who is that one individual?

He who has contrary view;  
such a one improperly leads a great many beings,  
turning them away from the good word  
and setting them up  
in what is not the good word.

This is the one individual, beggars,  
that is born into the world  
to guide a great many beings to their loss,  
to bring a great many beings to unhappiness,  
for the loss, disservice, and pain  
of gods and men.

One individual, beggars,  
is born into the world  
to guide a great many beings to their gain,  
to bring a great many beings to happiness,  
for the gain, service, and pleasure  
of gods and men.

Who is that one individual?

He who has high view;  
such a one properly leads a great many beings,  
turning them away from what is not the good word  
and setting them up in the good word.

This is the one individual, beggars,  
that is born into the world  
to guide a great many beings to their gain,  
to bring a great many beings to happiness,

for the gain, service, and pleasure  
of gods and men.

Beggars! I see no other single thing  
more greatly-blamable  
than contrary views.

At their best, beggars,  
contrary views  
are greatly blamable.

Beggars! I see no other single man  
born into the world  
to guide so many beings to their loss,  
to bring so many beings to unhappiness,  
for the loss, disservice, and pain  
of gods and men,  
than that dullard of a man Makkhali.

In the same way as a fish-net  
is thrown across the face of a stream  
to ensnare many fish  
to their distress and misfortune,  
harm, pain and death;  
in the same way, beggars,  
that dullard of a man Makkhali,  
surely arose in the world  
for the distress and misfortune,  
harm and pain  
of many beings.

Badly taught doctrine and practice, beggars,  
and whoever advocates such,  
and whoever takes up such as is advocated,  
and whoever takes up such as is advocated  
and puts it into practice,  
all such beings  
bring down much punishment  
upon themselves.

How Come?

Because of the badly taught nature  
of that doctrine and practice, beggars,  
that's how come.

Well taught doctrine and practice, beggars,  
and whoever advocates such,

**and whoever takes up such as is advocated,  
and whoever takes up such as is advocated  
and puts it into practice,  
all such beings bring forth much reward  
upon themselves.**

**How Come?**

**Because of the well taught nature  
of this doctrine and practice, beggars,  
that's how come.**

**When, beggars, a gift is given  
to a teacher who teaches  
a badly taught doctrine and practice,  
the measure of the kamma  
is based primarily on the intent of the giver,  
not the power of the receiver.**

**How come?**

**Because of the badly taught nature  
of that doctrine and practice, beggars,  
that's how come.**

**When, beggars, a gift is given  
to a teacher who teaches  
a well taught doctrine and practice,  
the measure of the kamma  
is primarily based on the power of the receiver,  
not the intent of the giver.**

**How come?**

**Because of the well taught nature  
of this doctrine and practice, beggars,  
that's how come.**

**Badly taught doctrine and practice, beggars  
— whoso takes such up  
and practices it energetically,  
resides in pain.**

**How come?**

**Because of the badly taught nature  
of that doctrine and practice, beggars,  
that's how come.**

**Well taught doctrine and practice, beggars  
— whoso takes such up**

**and practices it negligently,  
resides in pain.**

**How come?**

**Because of the well taught nature  
of this doctrine and practice, beggars,  
that's how come.**

**Badly taught doctrine and practice, beggars  
— whoso takes such up  
and practices it negligently,  
resides in pleasure.**

**How come?**

**Because of the badly taught nature  
of that doctrine and practice, beggars,  
that's how come.**

**Well taught doctrine and practice, beggars  
— whoso takes such up  
and practices it energetically,  
resides in pleasure.**

**How come?**

**Because of the well taught nature  
of this doctrine and practice, beggars,  
that's how come.**

**In the same way, beggars,  
as even a small measure of dung  
comes to smell bad,  
I do not recommend living,  
even if for only so short a time  
as it takes to SNAP the fingers.**

**In the same way, beggars,  
as even a small measure of urine  
comes to smell bad,  
I do not recommend living,  
even if for only so short a time  
as it takes to SNAP the fingers.**

**In the same way, beggars,  
as even a small measure of phlegm  
comes to smell bad,  
I do not recommend living,  
even if for only so short a time**

**as it takes to SNAP the fingers.**

**In the same way, beggars,  
as even a small measure of pus  
comes to smell bad,**

**I do not recommend living,  
even if for only so short a time  
as it takes to SNAP the fingers.**

**In the same way, beggars,  
as even a small measure of blood  
comes to smell bad,**

**I do not recommend living,  
even if for only so short a time  
as it takes to SNAP the fingers.**

**In the same way, beggars,  
as there are here in RoseAppleLand,  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings born on high ground;  
far more are those born in water;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn as Man;**

**far more are those reborn otherwise;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn  
in the center of population;  
far more are those reborn  
in the outskirts of the population  
among the ignorant barbarians;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn wise,  
mentally agile, and clear,  
able to differentiate  
between what is well said  
and what is not well said  
and to learn therefrom;  
far more are those reborn dull-witted,  
plodders, and drivellers,  
unable to differentiate  
between what is well said  
and what is not well said**

**and to learn therefrom;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn  
who go after attaining  
the aristocratic eye of wisdom  
for themselves;**

**far more are those reborn  
who chase down some blind alley  
that engulfs them  
right up to the hilt;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn  
who gain the sight of the Tathāgata;  
far more are those reborn  
who do not gain the sight of the Tathāgata;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,**



enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
who gain a little experience  
of that Tathāgata's DhammaVinaya,  
so good to hear;  
far more are those reborn  
who do not gain a little experience  
of that Tathāgata's DhammaVinaya,  
so good to hear;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
who, hearing Dhamma,  
bear it in mind;  
far more are those  
who hearing Dhamma,  
do not bear it in mind;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number

are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
who having attained  
to bearing Dhamma in mind,  
test it's meaning;  
far more are those  
who having attained  
to bearing Dhamma in mind,  
do not test it's meaning;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
who, understanding Dhamma,  
understanding the Dhamma within the Dhamma  
walk it like they talk it;  
far more are those who,  
understanding Dhamma,  
understanding the Dhamma within the Dhamma,  
do not walk it like they talk it;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,

treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
whose anxiousness gets aroused  
by that which ought to rouse anxiety;  
far more are those  
whose fear is not aroused  
by that which ought to rouse fear;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings reborn  
whose anxiousness being roused,  
struggle to get  
to the origin of the matter;  
far more are those  
whose anxiousness being roused,  
do not struggle to get  
to the origin of the matter;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

**In the same way, beggars,  
few are the beings reborn  
who, creating the enjoyment  
of throwing themselves into the task,  
gain serenity,  
gain whole-hearted single mindedness;  
far more are those  
who creating the enjoyment  
of throwing themselves into the task,  
do not gain serenity,  
do not gain whole-hearted single mindedness;**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings  
that gain the best of foods,  
the best of tastes;  
far more are those  
who, not gaining the best of foods,  
the best of tastes,  
keep going on scraps  
collected in the begging bowl.**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,**

**and mountainous regions —**

**In the same way, beggars,  
few are the beings  
that gain the taste of the goal,  
the taste of Dhamma,  
the taste of freedom;  
far more are those  
who do not gain the taste of the goal,  
the taste of the Dhamma,  
the taste of freedom;**

**Wherefore, beggars,  
train yourselves this way:  
"We will seek to become gainers  
of the taste of the goal,  
the taste of Dhamma,  
the taste of freedom!"**

**This is the way to train yourselves, beggars.**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings that  
having passed on from being gods  
are reborn as gods;  
far more are those  
that having passed on from being gods  
are reborn as humans.**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,**

enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being gods  
are reborn as humans;  
far more are those  
that having passed on from being gods  
are reborn in the wombs of animals.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being gods  
are reborn in the wombs of animals;  
far more are those  
that having passed on from being gods  
are reborn as ghosts.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,

**and mountainous regions —**

**In the same way, beggars,  
few are the beings that  
having passed on from being gods  
are reborn as ghosts;  
far more are those  
that having passed on from being gods  
are reborn in Niraya Hell.**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings that  
having passed on from being human  
are reborn as gods;  
far more are those  
that having passed on from being human  
are reborn as human.**

**In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —**

**In the same way, beggars,  
few are the beings that  
having passed on from being human  
are reborn as humans;**

far more are those  
that having passed on from being human  
are reborn in the wombs of animals.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being human  
are reborn in the wombs of animals;  
far more are those  
that having passed on from being human  
are reborn as ghosts;

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being human  
are reborn as ghosts;  
far more are those  
that having passed on from being human  
are reborn in Niraya Hell.

In the same way, beggars,  
as there are here in RoseAppleLand



comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being animals  
are reborn as gods;  
far more are those  
that having passed on from being animals  
are reborn as humans.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being animals  
are reborn as humans;  
far more are those  
that having passed on from being animals  
are reborn in the wombs of animals.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number

are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being animals  
are reborn in the wombs of animals;  
far more are those  
that having passed on from being animals  
are reborn in as ghosts.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being animals  
are reborn as ghosts;  
far more are those  
that having passed on from being animals  
are reborn in Niraya Hell.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,

few are the beings that  
having passed on from being ghosts  
are reborn as gods;  
far more are those  
that having passed on from being ghosts  
are reborn as humans.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being ghosts  
are reborn as humans;  
far more are those  
that having passed on from being ghosts  
are reborn in the wombs of animals.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being ghosts  
are reborn in the wombs of animals;  
far more are those  
that having passed on from being ghosts

are reborn as ghosts.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being ghosts  
are reborn as ghosts;  
far more are those  
that having passed on from being ghosts  
are reborn in Niraya Hell.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being in Niraya Hell  
are reborn as gods;  
far more are those  
that having passed on from being in Niraya Hell  
are reborn as humans.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,

enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being in Niraya Hell  
are reborn as humans;  
far more are those  
that having passed on from being in Niraya Hell  
are reborn in the wombs of animals.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,  
and mountainous regions —

In the same way, beggars,  
few are the beings that  
having passed on from being in Niraya Hell  
are reborn in the wombs of animals;  
far more are those that having passed on from being in Niraya Hell  
that are reborn as ghosts.

In the same way, beggars,  
as there are here in RoseAppleLand  
comparatively few enjoyable parks,  
enjoyable forests,  
enjoyable places to live,  
enjoyable lotus ponds;  
far more in number  
are the steep hills and sharp drops,  
treacherous rapids,  
stump-ridden-thorny-areas,

**and mountainous regions —**

**In the same way, beggars,  
few are the beings that  
having passed on from being in Niraya Hell  
are reborn as ghosts;  
far more are those  
that having passed on from being in Niraya Hell  
are reborn in Niraya Hell.**

**Truly, beggars, this is gain,  
that is to say:  
making do with forest life.**

**Truly, beggars, this is gain,  
that is to say:  
making do with handouts.**

**Truly, beggars, this is gain,  
that is to say:  
making do with robes of rags from the trash.**

**Truly, beggars, this is gain,  
that is to say:  
making do with three garments.**

**Truly, beggars, this is gain,  
that is to say:  
making do with Dhammatalk.**

**Truly, beggars, this is gain,  
that is to say:  
making do with bearing the Discipline.**

**Truly, beggars, this is gain,  
that is to say:  
reaching old age.**

**Truly, beggars, this is gain,  
that is to say:  
possessing much truth.**

**Truly, beggars, this is gain,  
that is to say:  
possessing propriety.**

**Truly, beggars, this is gain,  
that is to say:  
possessing a following.**

**Truly, beggars, this is gain,**

**that is to say:  
possessing a great following.**

**Truly, beggars, this is gain,  
that is to say:**

**possessing a great following  
of the sons of good families.**

**Truly, beggars, this is gain,  
that is to say:**

**being of high cast.**

**Truly, beggars, this is gain,  
that is to say:**

**speaking with clearly enunciated speech.**

**Truly, beggars, this is gain,  
that is to say:**

**being of few wishes.**

**Truly, beggars, this is gain,  
that is to say:**

**being of few illnesses.**

**Beggars, if a beggar produce  
the first burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the second burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the third burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the fourth burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the heart's release  
through friendly vibrations,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the heart's release**



through sympathetic vibrations,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar produce  
the heart's release  
through happiness at the happiness's of others,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar produce  
the heart's release  
through objective detachment,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar live  
in a body overseeing body  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar live  
in the senses overseeing the senses  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar live  
in the heart overseeing the heart  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar live  
in the Dhamma overseeing the Dhamma  
with such energy, thoughtfulness and recollection**

that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to passion-fraught, unskillful phenomena  
that are not present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives that they not arise,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to passion-fraught, unskillful phenomena  
that are present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives to let them go,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar,  
with regard to skillful phenomena  
that are not present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives that they arise,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar,  
with regard to skillful phenomena  
that are present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives for their non-befuddling,  
more and more becoming abundant,  
and all round perfecting,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied intent,  
if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied remembrance,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the guiding-force of faith come to be  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the guiding-force of energy come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the guiding-force of mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one

**who makes much of such a thing?**

**If, beggars, a beggar makes  
the guiding-force of serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the guiding-force of wisdom come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the power of faith come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the power of energy come to be,  
if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of wisdom come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose



**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is dhamma-research come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is energy-building come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is enthusiasm come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is impassivity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
the dimension of self-awakening  
that is serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes**

**the dimension of self-awakening  
that is objective detachment come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
High View come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
High Principles come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
High Talk come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;**

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
High Works come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
High Lifestyle come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
High Self Control come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
High Recollection come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar makes  
High Serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar,  
perceiving inner materiality,  
seeing external materiality as finite,  
beautiful or ugly,  
rises above such, thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If, beggars, a beggar,  
perceiving inner materiality,  
seeing external materiality as immeasurable,  
beautiful or ugly,  
rises above such thinking:**

**"I know, I see,"**

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If, beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality as finite,  
beautiful or ugly,  
rises above such thinking:**

**"I know, I see,"**

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality as immeasurable,  
beautiful or ugly,  
rises above such thinking:**

**"I know, I see,"**

**if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as deep-dark-blue colored,  
deep-dark-blue to the eye,  
a shining deep-dark-blue,  
rises above such thinking:

"I know, I see,"

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as golden colored,  
golden to the eye,  
a shining goldenness,  
rises above such thinking:

"I know, I see,"

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as blood-red colored,  
blood-red to the eye,  
a shining blood-redness,  
rises above such thinking:**

**"I know, I see,"**

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as pure-white colored,  
pure-white to the eye,  
a shining pure-whiteness,  
rises above such thinking:**

**"I know, I see,"**

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar,  
being material**



sees materiality,  
if even for only so short a time as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said  
of one who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
sees external materiality,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
thinking "It shines!"  
is drawn in,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
completely transcending perceptions of materiality,  
allowing perceptions of repulsion to subside,  
by inattention to perceptions of diversity,  
thinking "Space is unending!",

attains the realm of unending space  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
completely transcending the realm of unending space  
attains the realm of unending consciousness  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
completely transcending the realm of unending consciousness  
attains the realm of unending no thing there  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,

completely transcending the realm of unending no thing there  
attains the realm of neither-perception-nor-non-perception  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
completely transcending the realm of neither-perception-nor-non-  
perception  
attains to the ending-of-perception-and-sense-experience  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the earth device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar

**makes become the water device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the firelight device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the motion device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the deep-dark-blue device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;**

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the yellow device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the blood-red device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the white device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one

**who makes much of such a thing?**

**If beggars, a beggar  
makes become the space device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the consciousness device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of the unpleasant,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of death,  
if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the repellant in food,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of nothing to delight at in all the world,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of the pain of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of the not-selfness of that which is painful,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of letting go,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one



**who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of un-lust,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of ending,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of not-self,  
if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of death,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of the repellant in food,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of nothing to delight at in all the world,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;

he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the skeleton  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the maggot infested corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the black-and-blue corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

**If beggars, a beggar  
makes become the perception of the corpse that is breaking apart,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of the swollen and bloated corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about the Buddha,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about the Dhamma,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;**

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about the Saṅgha,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about ethical culture,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about liberality,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about The Gods,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about in- and out-breathing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about death,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become thinking about  
that which is related to the body,**

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about calming down,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of faith  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;



he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the first burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the first burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the second burning  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If beggars, a beggar  
attains the second burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the second burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the second burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar**

attains the second burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of mind,

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.



**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning**

while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of wisdom,  
if even for only so short a time

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;

he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

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does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains friendly vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
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while making become the guiding force of serenity,  
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that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
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**What then can be said of one  
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**What then can be said of one  
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What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
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What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of serenity,

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
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that beggar may be called a bhikkhu;  
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not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
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he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment  
while making become the guiding force of serenity,  
if even for only so short a time  
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that beggar may be called a bhikkhu;  
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he follows advice;  
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**What then can be said of one  
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not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment**

while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
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What then can be said of one  
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If beggars, a beggar  
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that beggar may be called a bhikkhu;  
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What then can be said of one  
who makes much of such a thing?

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attains objective detachment  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,



that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose**

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose**

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose**

**does he enjoy the handouts of the realm.**

**What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of mind,**

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

In the same way, beggars,  
as one whose heart suffuses  
a great body of water  
includes the small streams  
flowing into and becoming part of  
that body of water;

In the Same Way, beggars,

one who makes become,  
makes a big thing  
of minding by way of body,  
includes those skillful things  
that conduce to vision.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into something thrilling.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into something thrilling.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into great attainment.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into great attainment.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into the ease  
that comes from a sense of accomplishment.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,

made much of,  
made a big thing,  
evolves into the ease  
that comes from a sense of accomplishment.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into awareness of mind.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into awareness of mind.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into obtaining knowledge and vision.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into obtaining knowledge and vision.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into living pleasantly  
in this visible thing.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,

**made a big thing,  
evolves into living pleasantly  
in this visible thing.**

**One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into enjoying  
the vision of freedom  
of one who has served his time.**

**What is that one thing?**

**It is minding by way of body.**

**This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into enjoying  
the vision of freedom  
of one who has served his time.**

**One thing, beggars,  
if made to become,  
made much of  
tranquillizes the body.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed tranquillizes the body.**

**One thing, beggars,  
if made to become,  
made much of  
tranquillizes the heart.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed tranquillizes the heart.**

**One thing, beggars,  
if made to become,  
made much of  
settles down the inner dialogue  
and meandering thoughts.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed settles down the inner dialogue  
and meandering thoughts.**

**One thing, beggars,  
if made to become,  
made much of  
leads to the completion  
of that which conduces to vision.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed leads to the completion  
of that which conduces to vision.**

**One thing, beggars,  
if made to become,  
made much of  
conduces to the non-arising  
of unskillful things  
not present in this visible thing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the non-arising  
of unskillful things  
not present in this visible thing.**

**One thing, beggars,**

**if made to become,  
made much of  
conduces to the disappearance  
of unskillful things  
that are present in this visible thing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the disappearance  
of unskillful things  
that are present in this visible thing.**

**One thing, beggars,  
if made to become,  
made much of  
conduces to the arising  
of skillful things  
not yet present in this visible thing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the arising  
of skillful things  
not yet present in this visible thing.**

**One thing, beggars,  
if made to become,  
made much of  
conduces to the maturation  
of skillful things  
that are present in this visible thing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the maturation**



**of skillful things  
that are present in this visible thing.**

**If one thing, beggars,  
is made to become,  
made much of  
blindness passes off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
blindness passes off.**

**If one thing, beggars,  
is made to become,  
made much of  
vision is acquired.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
vision is acquired.**

**If one thing, beggars,  
is made to become,  
made much of  
the 'I am'-pride passes off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
the 'I am'-pride passes off.**

**If one thing, beggars,  
is made to become,  
made much of  
bias gets uprooted.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
bias gets uprooted.**

**If one thing, beggars,  
is made to become,  
made much of  
the attachments pass off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
the attachments pass off.**

**If one thing, beggars,  
is made to become,  
made much of,  
it develops into wisdom.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
it develops into wisdom.**

**If one thing, beggars,  
is made to become,  
made much of,  
it develops into the complete mastery of awakening.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
it develops into the complete mastery of awakening.**

**If one thing, beggars,  
is made to become,  
made much of,  
not only just one data is penetrated.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
not only just one data is penetrated.**

**If one thing, beggars,  
is made to become,  
made much of,  
a diversity of data is penetrated.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
a diversity of data is penetrated.**

**If one thing, beggars,  
is made to become,  
made much of,  
not only just one data is synthesized.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
not only just one data is synthesized.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Streamwinning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Streamwinning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Once-Returning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Once-Returning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Non-Returning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Non-Returning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Arahantship  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Arahantship  
may be seen with one's own eyes.**

**One thing, beggars,  
made to become,  
made much of,**

**develops the gaining of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops the gaining of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops the empowerment of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops the empowerment of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops the fullness of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops the fullness of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops great scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops great scope of wisdom.**

**One thing, beggars,**

**made to become,  
made much of,  
develops broad scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops broad scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops full scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops full scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops deep scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops deep scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops scope of wisdom beyond knowing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,**

**develops scope of wisdom beyond knowing.**

**One thing, beggars,  
made to become,  
made much of,  
develops other-worldly scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops other-worldly scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops wisdom made much of.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops wisdom made much of.**

**One thing, beggars,  
made to become,  
made much of,  
develops swift scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops swift scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops quick scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,**

**if made to become,  
made much of,  
develops quick scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops ready scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops ready scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops speedy scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops speedy scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops sharp scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops sharp scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops penetrating scope of wisdom.**

**What is that one thing?**



**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops penetrating scope of wisdom.**

**Beggars, they do not savor immortality  
who do not savor minding by way of body.**

**Beggars, they indeed savor immortality  
who savor minding by way of body.**

**Beggars, they have not tasted immortality  
who have not tasted minding by way of body.**

**Beggars, they indeed have tasted immortality  
who have tasted minding by way of body.**

**Beggars, they have bypassed immortality  
who have bypassed minding by way of body.**

**Beggars, they indeed have not bypassed immortality  
who have not bypassed minding by way of body.**

**Beggars, they have restrained immortality  
who have restrained minding by way of body.**

**Beggars, they indeed have embarked on immortality  
who have embarked on minding by way of body.**

**Beggars, they have been careless with immortality  
who have been careless with minding by way of body.**

**Beggars, they indeed have not been careless with immortality  
who have not been careless with minding by way of body.**

**Beggars, they have forgotten immortality  
who have forgotten minding by way of body.**

**Beggars, they indeed have not forgotten immortality  
who have not forgotten minding by way of body.**

**Beggars, they have not visited immortality  
who have not visited minding by way of body.**

**Beggars, they indeed have visited immortality  
who have visited minding by way of body.**

**Beggars, they have not made immortality become  
who have not made minding by way of body become.**

**Beggars, they indeed have made immortality become  
who have made minding by way of body become.**

**Beggars, they have not made a big thing of immortality  
who have not made a big thing of minding by way of body.**

**Beggars, they indeed have made a big thing of immortality  
who have made a big thing of minding by way of body.**

**Beggars, they have no higher knowledge of immortality  
who have not got higher knowledge of minding by way of body.**

**Beggars, they indeed have higher knowledge of immortality  
who have higher knowledge of minding by way of body.**

**Beggars, they have no thorough knowledge of immortality  
who have no thorough knowledge of minding by way of body.**

**Beggars, they indeed have thorough knowledge of immortality  
who have thorough knowledge of minding by way of body.**

**Beggars, they have not realized the truth of immortality  
who have not realized the truth of minding by way of body.**

**Beggars, they indeed have realized the truth of immortality  
who have realized the truth of minding by way of body.**

**HERE ENDS THE BOOK OF THE ONES**

# THE BOOK OF THE TWOS

## Sutta 9

### Carrying On

"Two good things, beggars, protect the world.

What two?

Sense of shame and fear of blame.

If, beggars, these two good things  
did not protect the world,  
there would be no notion here  
of 'this is a mother',  
'this is a maternal aunt',  
'this is a maternal uncle's wife',  
'this is a teacher's wife',  
'these are the women of a powerful man'.

The world would become confusion  
giving us such as sheep-rams,  
pig-roosters,  
jackal-dogs.

But since, beggars, there are these two good things  
protecting the world  
there is the notion here  
of 'this is a mother',  
'this is a maternal aunt',  
'this is a maternal uncle's wife',  
'this is a teacher's wife',  
'these are the women of a powerful man'."

## Sutta 14

### Explanations

"The Tathāgata, beggars, explains things two ways.

What two?

Concisely and at length.

**These, beggars, are the two ways The Tathāgata explains things."**

## **Sutta 19**

# **Skillful**

**"The unskillful, beggars, let that go.**

**It is possible, beggars,  
to let go of the unskillful.**

**If it were not, beggars, possible  
to let go of,**

**to not do the unskillful,**

**I would not speak thus:**

**'The unskillful, beggars, let that go.'**

**Since, however, beggars, it is possible  
to let go of the unskillful  
therefore I speak thus:**

**'The unskillful, beggars, let that go.'**

**Now if, beggars, letting go of the unskillful  
conduced here to the useless, the painful,**

**I would not speak thus:**

**'The unskillful, beggars, let that go.'**

**Since, however, beggars, letting go of the unskillful  
conduces to the pleasant, the useful,  
therefore I speak thus:**

**'The unskillful, beggars, let that go.'"**

**"The skillful, beggars, beget that.**

**It is possible, beggars,  
to beget the skillful.**

**If it were not, beggars, possible  
to beget the skillful,**

**I would not speak thus:**

**'The skillful, beggars, beget that.'**

**Since, however, beggars, it is possible  
to beget the skillful  
therefore I speak thus:**

**'The skillful, beggars, beget that.'**

**Now if, beggars, begetting the skillful  
conduced to the useless, the painful,  
I would not speak thus:**

**'The skillful, beggars, beget that.'**

**Since, however, beggars, begetting the skillful  
conduces to the pleasant, the useful,  
therefore I speak thus:**

**'The skillful, beggars, beget that.'"**

## **Sutta 20**

# **The Good Word**

**"Two, beggars, conduce  
to the confusion of,  
the disappearance of  
the good Word.**

**What two?**

**Badly laid-down phrase and syllable  
and badly-derived spirit.**

**Badly laid-down phrase and syllable, beggars,  
drives poorly-practiced spirit.**

**Thus it is, beggars,  
that these two conduce  
to the confusion of,  
the disappearance of  
the good Word."**

**"Two, beggars, conduce  
to the non-confusion of,  
the non-disappearance of  
the good Word.**

**What two?**

**Well laid-down phrase and syllable  
and well-derived spirit.**

**Well laid-down phrase and syllable, beggars,  
drives well-practiced spirit.**

**Thus it is, beggars, that these two conduce  
to the non-confusion of,**

**the non-disappearance of  
the good Word."**

### **Sutta 21**

**Two, beggars, are fools.**

**What two?**

**He who does not see  
what is going too far  
as going too far  
and he who does not accept  
the pointing out  
of whatever thing is going too far.**

**These, beggars, are the two fools.**

**Two, beggars, are sages.**

**What two?**

**He who sees what is going too far  
as going too far  
and he who accepts  
the pointing out  
of whatever thing is going too far.**

### **Sutta 22**

**Two, beggars, distort the instruction  
of the Tathāgata.**

**What two?**

**The evil with evil ends,  
the faithful with poor grasp of the way.**

**These, beggars, are the two  
that distort the instruction  
of the Tathāgata.**

### **Sutta 23**

**Two, beggars, distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains as spoken or uttered**

**by the Tathāgata  
what was not spoken or uttered  
by the Tathāgata  
and he who explains as not spoken or uttered  
by the Tathāgata  
what was spoken or uttered  
by the Tathāgata.**

**These, beggars, are the two  
that distort the instruction  
of the Tathāgata.**

#### **Sutta 24**

**Two, beggars, do not distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains as not spoken or uttered  
by the Tathāgata  
what was not spoken or uttered  
by the Tathāgata  
and he who explains as spoken or uttered  
by the Tathāgata  
what was spoken or uttered  
by the Tathāgata**

**These, beggars, are the two  
that do not distort  
the instruction of the Tathāgata.**

#### **Sutta 25**

**Two, beggars, distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains  
as a sutta with inferred meaning  
as a sutta without inferred meaning  
and he who explains  
as a sutta without inferred meaning  
as a sutta with inferred meaning.**

**These, beggars, are the two that distort the instruction  
of the Tathāgata.**

### **Sutta 26**

**Two, beggars, do not distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains  
as a sutta with without inferred meaning  
as a sutta with inferred meaning  
and he who explains  
as a sutta with inferred meaning  
as a sutta without inferred meaning.**

**These, beggars, are the two that distort the instruction  
of the Tathāgata.**

### **Sutta 27**

**He who is of underhanded works, beggars,  
gets one or the other of two ends:  
Niraya or the womb of an animal.**

**He whose works are not underhanded, beggars,  
gets one or the other of two ends:  
as a deity or as a man.**

### **Sutta 28**

**One of contrary views, beggars,  
gets one or the other of two ends:  
Niraya or the womb of an animal.**

**One of high views, beggars,  
gets one or the other of two ends:  
as a deity or as a man.**

**There are two receptions  
for one of poor ethics, beggars:  
Niraya or the womb of an animal.**

**There are two receptions  
for the ethical, beggars:  
as a deity or as a man.**



## Sutta 29

**Two, beggars, are the reasons I see  
for the practice of sitting and sleeping  
in remote forest and jungle thicket.**

**What two?**

**Attainment of pleasant living for myself  
in the here and now,  
and empathy for the generations that follow.**

**It is because I see these two reasons, beggars,  
that I practice sitting and sleeping  
in remote forest and jungle thicket.**

## Sutta 30

**Two, beggars, are things partaking of vision.**

**What two?**

**Calm and review.**

**In developing calm, beggars,  
what result is attained?**

**The heart is developed.**

**In developing the heart,  
what result is attained?**

**Lust is let go.**

**In developing review, beggars,  
what result is attained?**

**Wisdom is developed.**

**In developing wisdom,  
what result is attained?**

**Blindness is let go.**

**Messed up by lust, beggars,  
the heart is not released;  
messed up by blindness  
wisdom does not develop.**

**It is the eradication of lust, beggars,  
that is the hearts release,  
the eradication of blindness  
is wisdom-release.**

## Mother and Father

**"Two beggars are not easy to repay, say I.**

**What two?**

**Mother and Father.**

**Carry around Mother on one shoulder, beggars,  
carry around father on one shoulder,  
for a period of a hundred rains,  
for a life of a hundred rains...**

**Add to that bathing, scrubbing, and giving massage with scented oils,  
them shi'n-n-pis'n as usual ...  
not even then, beggars, would one have made repayment to Mother and  
Father.**

**And this, beggars: Even establishing sovereignty of Mother and Father  
over the lords of the kingdoms of this great earth  
together with the seven treasures ...  
not even then, beggars, would one have made repayment to Mother and  
Father.**

**How come?**

**Mother and Father do much for their child: — protecting, nourishing,  
they raise him to sight of this world.**

**But, beggars, whoever, with regard to his Mother and Father,  
rouses, establishes, settles the faithless in faith,  
rouses, establishes, settles the unetical in the ethical,  
rouses, establishes, settles the stingy in generosity,  
rouses, establishes, settles the stupid in wisdom,  
with even just this then, beggars,  
would one have made repayment and payment to Mother and Father.**

## The Good Thing

**"Whatever beggar, beggars, deviates from  
a teaching that fits spirit and letter  
badly grasps that teaching.**

**Such a beggar, beggars, produces  
great unhappiness in many beings.**

**And loss, disservice, and pain  
is brought to dieties and men.**

**Furthermore beggars,  
such a beggar creates great bad kamma  
and leads to the disappearance  
of the good Teaching.**

**Whatever beggar, beggars, adheres to  
a Teaching that fits spirit and lettter  
grasps a teaching well.**

**Such a beggar, beggars, produces  
great happiness in many beings.**

**And profit, service, and happiness  
is brought to dieties and men.**

**Furthermore beggars,  
such a beggar creates great good kamma  
and leads to the preservation  
of the good Teaching.**

### **Sutta 63**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of home-owning  
and the pleasure of entering into homelessness.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of entering into homelessness."**

### **Sutta 64**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of the sensual  
and the pleasure of renunciation.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of renunciation."**

**Sutta 65**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of involvement  
and the pleasure of uninvolvedness.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of uninvolvedness."**

**Sutta 66**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure associated with the no-good  
and the pleasure disassociated from the no-good.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure disassociated from the no-good."**

**Sutta 67**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure associated with the carnal  
and the pleasure disassociated from the carnal.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure disassociated from the carnal."**

**Sutta 68**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure that is Aristocratic  
and the pleasure that is not Aristocratic.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure that is Aristocratic."**

#### **Sutta 69**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of the body  
and the pleasure of the mind.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of the mind."**

#### **Sutta 70**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasures accompanied by excitement  
and the pleasures disassociated from excitement.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure disassociated from excitement."**

#### **Sutta 71**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of enjoyment  
and the pleasure of detachment.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of detachment."**

### **Sutta 72**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of high-getting and the pleasure without high-getting.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of high-getting."**

### **Sutta 73**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of interest associated with excitement  
and the pleasure of interest disassociated from excitement.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of interest disassociated from excitement."**

### **Sutta 74**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of the interest which is enjoyed  
and the pleasure of the interest which is detached.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of the interest which is detached."**

### **Sutta 75**

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of interest in the material  
and the pleasure of interest in the immaterial.**

**These, beggars, are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure of interest in the immaterial."**

**Sutta 76**

## **With Indications**

**"With signs, beggars,  
are born bad, unskillful things,  
not without signs.**

**It is by letting go at these signs  
that bad, unskillful things are prevented."**

**Sutta 77**

## **With Dependancies**

**"With dependancies beggars,  
are born bad, unskillful things,  
not without dependancies.**

**It is by letting go of dependancies  
that bad, unskillful things are prevented."**

**Sutta 78**

## **With Driving**

**"It is with driving beggars,  
that bad bad, unskillful things are born,  
not without being driven.**

**It is by letting go of driving  
that bad, unskillful things are prevented."**

Sutta 79

## With Own-Making

**"With own-making beggars,  
are born bad, unskillful things,  
not without own-making.**

**It is by letting go of own-making  
that bad, unskillful things are prevented."**

Sutta 80

## With Percussing

**"With percussing beggars,  
are born bad, unskillful things,  
not without percussing.**

**It is by letting go of percussing  
that bad, unskillful things are prevented."**

Sutta 81

## With Substance

**"With substance beggars,  
are born bad, unskillful things,  
not without substance.**

**It is by letting go of substance  
that bad, unskillful things are prevented."**

Sutta 82

## With Sense Experience

**"With sense experience beggars,  
are born bad, unskillful things,  
not without sense experience.**

**It is by letting go of sense experience**



**that bad, unskillful things are prevented."**

**Sutta 83**

## **With Perception**

**"With perception beggars,  
are born bad, unskillful things,  
not without perception.**

**It is by letting go of perception  
that bad, unskillful things are prevented."**

**Sutta 84**

## **With Consciousness**

**"With consciousness beggars,  
are born bad, unskillful things,  
not without consciousness.**

**It is by letting go of consciousness  
that bad, unskillful things are prevented."**

**Sutta 85**

## **Interest in the Own-made**

**"Interest in the own-made, beggars,  
not no interest in the own-made,  
gives birth to bad, unskillful things.**

**It is by letting go of interest in the own-made  
that those bad, unskillful things are prevented."**

**Sutta 86**

**"Two, beggars, have a 'thing.'**

**What two?**

**The heart's release  
and release through wisdom.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 87**

**"Two, beggars, have a 'thing'.**

**What two?**

**Exertion and Equanimity.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 88**

**"Two, beggars, have a 'thing'.**

**What two?**

**Name and Form.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 89**

**"Two, beggars, have a 'thing'.**

**What two?**

**Vision and Freedom.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 90**

**"Two, beggars, have a 'thing'.**

**What two?**

**The becoming view  
and the ending view.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 91**

"Two, beggars, have a 'thing'.

What two?

No sense of shame  
and no fear of blame.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 92

"Two, beggars, have a 'thing'.

What two?

Sense of shame  
and fear of blame.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 93

"Two, beggars, have a 'thing'.

What two?

Harshness and bad friends.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 94

"Two, beggars, have a 'thing'.

What two?

Gentility and lovely friends.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 95

"Two, beggars, have a 'thing'.

What two?

Skill with the elements  
and skill in examining things mentally.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 96

"Two, beggars, have a 'thing'.

What two?

Skill concerning errors  
and skill at recouperating from errors.

Indeed, beggars, these two have a 'thing',  
I say."

Sutta 97

"Two, beggars, are fools.

What two?

He who carries a load that has not come to him,  
and he who does not carry a load that has come to him.

Indeed, beggars, these are two fools."

Sutta 98

"Two, beggars, are sages.

What two?

He who carries a load that has come to him,  
and he who does not carry a load that has not come to him.

Indeed, beggars, these are two sages."

Sutta 99

"Two, beggars, are fools.

What two?

He who perceives the improper as proper,  
and he who perceives the proper as improper.

Indeed, beggars, these are two fools."

Sutta 100

"Two, beggars, are sages.

What two?

He who perceives the improper as improper,  
and he who perceives the proper as proper.

Indeed, beggars, these are two sages."

#### Sutta 101

"Two, beggars, are fools.

What two?

He who perceives an error as not an error,  
and he who perceives what is not an error as an error.

Indeed, beggars, these are two fools."

#### Sutta 102

"Two, beggars, are sages.

What two?

He who perceives an error as an error,  
and he who perceives what is not an error as not an error.

Indeed, beggars, these are two sages."

#### Sutta 103

"Two, beggars, are fools.

What two?

He who perceives what is not Dhamma as Dhamma,  
and he who perceives what is Dhamma as not Dhamma.

Indeed, beggars, these are two fools."

#### Sutta 104

"Two, beggars, are sages.

What two?

He who perceives what is not Dhamma as not Dhamma,  
and he who perceives what is Dhamma as Dhamma.

Indeed, beggars, these are two sages."

### Sutta 105

"Two, beggars, are fools.

What two?

He who perceives what is not Discipline as Discipline,  
and he who perceives what is Discipline as not Discipline.

Indeed, beggars, these are two fools."

### Sutta 106

"Two, beggars, are sages.

What two?

He who perceives what is not Discipline as not Discipline,  
and he who perceives what is Discipline as Discipline.

Indeed, beggars, these are two sages."

### Sutta 107

"In two, beggars, the corrupting influences prosper.

In which two?

In he who is not disturbed  
by what should disturb,  
and in he who is disturbed  
by what should not disturb.

Indeed, beggars, in these two the corrupting influences prosper."

### Sutta 108

"In two, beggars, the corrupting influences do not prosper.

In which two?

In he who is not disturbed  
by what should not disturb,  
and in he who is disturbed  
by what should disturb.

Indeed, beggars, in these two the corrupting influences do not prosper."

### Sutta 109

**"In two, beggars, the corrupting influences prosper.**

**In which two?**

**In he who perceives the improper as proper,  
and in he who perceives the proper as improper.**

**Indeed, beggars, in these two the corrupting influences prosper."**

### **Sutta 110**

**"In two, beggars, the corrupting influences do not prosper.**

**In which two?**

**In he who perceives the improper as improper,  
and in he who perceives the proper as proper.**

**Indeed, beggars, in these two the corrupting influences do not prosper."**

### **Sutta 111**

**"In two, beggars, the corrupting influences prosper.**

**In which two?**

**In he who perceives an error as not an error,  
and in he who perceives what is not an error as an error.**

**Indeed, beggars, in these two the corrupting influences prosper."**

### **Sutta 112**

**"In two, beggars, the corrupting influences do not prosper.**

**In which two?**

**In he who perceives an error as an error,  
and in he who perceives what is not an error as not an error.**

**Indeed, beggars, in these two the corrupting influences do not prosper."**

### **Sutta 113**

**"In two, beggars, the corrupting influences prosper.**

**In which two?**

**In he who perceives what is not Dhamma as Dhamma,  
and in he who perceives what is Dhamma as not Dhamma.**

**Indeed, beggars, in these two the corrupting influences prosper."**

### Sutta 114

"In two, beggars, the corrupting influences do not prosper.

In which two?

In he who perceives what is not Dhamma as not Dhamma,  
and in he who perceives what is Dhamma as Dhamma.

Indeed, beggars, in these two the corrupting influences do not prosper."

### Sutta 115

"In two, beggars, the corrupting influences prosper.

In which two?

In he who perceives what is not Discipline as Discipline,  
and in he who perceives what is Discipline as not Discipline.

Indeed, beggars, in these two the corrupting influences prosper."

### Sutta 116

"In two, beggars, the corrupting influences do not prosper.

In which two?

In he who perceives what is not Discipline as not Discipline,  
and in he who perceives what is Discipline as Discipline.

Indeed, beggars, in these two the corrupting influences do not prosper."

### Sutta 117

"Two beggars are desires.

What two?

For gain  
and for life.

These beggars are the two desires."

### Sutta 118

"Two beggars are men  
hard to find in the world.

What two?

One who volunteers



and one who is grateful and appreciative.

These, beggars, are the two men  
hard to find in the world."

#### Sutta 119

"Two beggars are men  
hard to find in the world.

What two?

One who is content  
and one who is satisfied.

These, beggars, are the two men  
hard to find in the world."

#### Sutta 120

"Two beggars are men  
who are hard to satisfy.

What two?

One who hoards gain upon gain  
and one who dissipates gain after gain.

These two, beggars, are the two men  
who are hard to satisfy."

#### Sutta 121

"Two beggars are men who are easy to satisfy.

What two?

One who does not hoard gain upon gain  
and one who does not dissipate gain after gain.

These two, beggars, are the two men who are easily satisfied."

#### Sutta 122

"Two beggars give rise to lust.

What two?

Pleasing features  
and lack of studious examination.

These, beggars, are the two  
that give rise to lust."

Sutta 123

"Two beggars give rise to anger.

What two?

Disgusting features  
and lack of studious examination.

These, beggars, are the two  
that give rise to anger."

Sutta 124

"Two beggars give rise to contrary views.

What two?

The utterance of another  
and lack of studious examination.

These, beggars, are the two  
that give rise to contrary views."

Sutta 125

"Two beggars give rise to high views.

What two?

The utterance of another  
and studious examination.

These, beggars, are the two that give rise to high views."

Sutta 126

"Two, beggars, are breaches.

What two?

The slight breach  
and the significant breach.

These, beggars, are the two breaches."

Sutta 127

"Two, beggars, are breaches.

What two?

The corrupt breach  
and the uncorrupt breach.

These, beggars, are the two breaches."

Sutta 128

"Two, beggars, are breaches.

What two?

The complete breach  
and the incomplete breach.

These, beggars, are the two breaches."

Sutta 129

"The bhikkhu with faith, beggars,  
thus resolving,  
resolves in the best of ways:

'Let me be such as  
such as is like Sāriputta and Moggallānā.'

This, beggars, is a scale  
whereby to measure my students who are bhikkhus,  
that is to say, Sāriputta and Moggallānā."

Sutta 130

"The bhikkhunī with faith, beggars,  
thus resolving,  
resolves in the best of ways:

'Let me be such as  
such as is like bhikkhunīs Khemā and Uppalavaṇṇā.'

This, beggars, is a scale  
whereby to measure my students who are bhikkhunīs,  
that is to say, bhikkhunīs Khemā and Uppalavaṇṇā."

Sutta 131

"The lay follower with faith, beggars,

thus resolving,  
resolves in the best of ways:

'Let me be such as  
such as is like the lay followers Citto and Hatthako Ālavako.'

This, beggars, is a scale  
whereby to measure my students who are lay followers,  
that is to say, the lay followers Citto and Hatthako Ālavako."

### Sutta 132

"The female lay follower with faith, beggars,  
thus resolving,  
resolves in the best of ways:

'Let me be such as  
such as is like the female female lay followers Khujjuttarā and  
Velukaṇṭakiyā Nandamātā.'

This, beggars, is a scale  
whereby to measure my students who are bhikkhunīs,  
that is to say, the female female lay followers Khujjuttarā and  
Velukaṇṭakiyā Nandamātā."

### Sutta 133

"Possessed of two things, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.

What two?

Without test or investigation;  
without penetrating scrutiny;  
he speaks in praise of those unworthy of praise.

Without test or investigation;  
without penetrating scrutiny;

**he speaks in dispraise of those worthy of praise.**

**Possessed of these two things, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.**

**Possessed of two things, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma.**

**What two?**

**After test and investigation;  
with penetrating scrutiny;  
he speaks in praise of those worthy of praise.**

**After test and investigation;  
with penetrating scrutiny;  
he speaks in dispraise of those worthy of dispraise.**

**Possessed of these two things, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,**

**and engenders much good kamma."**

### **Sutta 134**

**"Possessed of two things, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.**

**What two?**

**Without test or investigation;  
without penetrating scrutiny;  
he places confidence in those unworthy of confidence.**

**Without test or investigation;  
without penetrating scrutiny;  
he has no confidence in those worthy of confidence.**

**Possessed of these two things, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.**

**Possessed of two things, beggars,  
the wise,  
experienced,  
good man  
does not go around like an uprooted,  
injured,  
unprotected  
blameworthy thing**

**and furthermore  
is held in high repute by the learned,  
and engenders much good kamma.**

**What two?**

**After test and investigation;  
with penetrating scrutiny;  
he places confidence in those worthy of confidence.**

**After test and investigation;  
with penetrating scrutiny;  
he places no confidence in those unworthy of confidence.**

**Possessed of these two things, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma."**

### **Sutta 135**

**"By taking up a misguided attitude towards two, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.**

**What two?**

**Mother and Father.**

**By taking up a misguided attitude towards these two, beggars,  
the foolish,  
inexperienced,**

**not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.**

**By taking up the consummate attitude towards two, beggars,,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma.**

**What two?**

**Mother and Father.**

**By taking up the consummate attitude towards these two, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma."**

### **Sutta 136**

**"By taking up a misguided attitude towards two, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,**



unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.

What two?

The Tathāgata and the Tathāgata's student.

By taking up a misguided attitude towards these two, beggars,  
the foolish,  
inexperienced,  
not-so-good man  
goes around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in great disrepute by the learned,  
and engenders much bad kamma.

By taking up the consummate attitude towards two, beggars,,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma.

What two?

The Tathāgata and the Tathāgata's student.

By taking up the consummate attitude towards these two, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore

**is held in high repute by the learned,  
and engenders much good kamma."**

**Sutta 137**

**"These two, beggars, are molds.**

**What two?**

**Having purity of heart and  
grasping after nothing at all in the world.**

**These two, beggars, are molds."**

**Sutta 138**

**"These two, beggars, are molds.**

**What two?**

**Anger and  
bearing grudges.**

**These two, beggars, are molds."**

**Sutta 139**

**"These two, beggars, are molds.**

**What two?**

**Disciplining anger and  
disciplining grudge-bearing.**

**These two, beggars, are molds."**

**Sutta 140**

**"Two, beggars, are gifts.**

**What two?**

**The carnal gift and the Dhamma gift.**

**These, beggars, are those two gifts.**

**Of these two gifts, beggars,  
this is the superior,  
that is, the Dhamma-gift."**

**Sutta 141**

**"Two, beggars, are offerings.**

**What two?**

**The carnal offering and the Dhamma offering.**

**These, beggars, are those two offerings.**

**Of these two offerings, beggars,  
this is the superior,  
that is, the Dhamma-offering."**

**Sutta 142**

**"Two, beggars, are generosities.**

**What two?**

**The carnal generosity and the Dhamma generosity.**

**These, beggars, are those two generosities.**

**Of these two generosities, beggars,  
this is the superior,  
that is, the Dhamma-generosity."**

**Sutta 143**

**"Two, beggars, are munificences.**

**What two?**

**The carnal munificence and the Dhamma munificence.**

**These, beggars, are those two munificences.**

**Of these two munificences, beggars,  
this is the superior,  
that is, the Dhamma-munificence."**

**Sutta 144**

**"Two, beggars, are wealths.**

**What two?**

**The carnal wealth and the Dhamma wealth.**

**These, beggars, are those two wealths.**

**Of these two wealths, beggars,  
this is the superior,  
that is, the Dhamma-wealth."**

### Sutta 145

**"Two, beggars, are wealth-sharings.**

**What two?**

**The carnal wealth-sharing and the Dhamma wealth-sharing.**

**These, beggars, are those two wealth-sharings.**

**Of these two wealth-sharings, beggars,  
this is the superior,  
that is, the Dhamma-wealth-sharing."**

### Sutta 146

**"Two, beggars, are portion-sharings.**

**What two?**

**The carnal portion-sharing and the Dhamma portion-sharing.**

**These, beggars, are those two portion-sharings.**

**Of these two portion-sharings, beggars,  
this is the superior,  
that is, the Dhamma-portion-sharing."**

### Sutta 147

**"Two, beggars, are taking-ins.**

**What two?**

**The carnal taking-in and the Dhamma taking-in.**

**These, beggars, are those two taking-ins.**

**Of these two taking-ins, beggars,  
this is the superior,  
that is, the Dhamma-taking-in."**

### Sutta 148

**"Two, beggars, are taking-ons.**

**What two?**

**The taking on of the carnal and the taking on of the Dhamma.**

**These, beggars, are those two taking-ons.**

**Of these two taking-ons, beggars,**

**this is the superior,  
that is, the Dhamma-taking-on."**

#### **Sutta 149**

**"Two, beggars, are compassions.**

**What two?**

**The compassion of the carnal  
and the compassion of the Dhamma.**

**These, beggars, are those two compassions.**

**Of these two compassions, beggars,  
this is the superior,  
that is, the Dhamma-compassion.**

#### **Sutta 150**

**"Two, beggars, are welcome mats.**

**What two?**

**The carnal welcome mat and the Dhamma welcome mat.**

**These, beggars, are those two welcome mats.**

**Of these two welcome mats, beggars,  
this is the superior,  
that is, the Dhamma-welcome mat."**

#### **Sutta 151**

**"Two, beggars, are rollings-out  
of the welcome mat.**

**What two?**

**The carnal rolling-out the welcome mat  
and the Dhamma rolling-out the welcome mat.**

**These, beggars, are those two rollings-out of the welcome mat.**

**Of these two rollings-out of the welcome mat, beggars,  
this is the superior,  
that is, the Dhamma-rolling-out the welcome mat."**

#### **Sutta 152**

**"Two, beggars, are carings.**

**What two?**

**The carnal caring and the Dhamma caring.**

**These, beggars, are those two carings.**

**Of these two carings, beggars,  
this is the superior,  
that is, the Dhamma-caring."**

### **Sutta 153**

**"Two, beggars, are curiosities.**

**What two?**

**The carnal curiosity and the Dhamma curiosity.**

**These, beggars, are those two curiosities.**

**Of these two curiosities, beggars,  
this is the superior,  
that is, the Dhamma-curiosity."**

### **Sutta 154**

**"Two, beggars, are searchings-around.**

**What two?**

**The carnal searching-around and the Dhamma searching-around.**

**These, beggars, are those two searchings-around.**

**Of these two searchings-around, beggars,  
this is the superior,  
that is, the Dhamma-searching-around."**

### **Sutta 155**

**"Two, beggars, are exaltings.**

**What two?**

**The carnal exalting and the Dhamma exalting.**

**These, beggars, are those two exaltings.**

**Of these two exaltings, beggars,  
this is the superior,  
that is, the Dhamma-exalting."**

## Sutta 156

**"Two, beggars, are high crimes.**

**What two?**

**The carnal high crime and the Dhamma high crime.**

**These, beggars, are those two high crimes.**

**Of these two high crimes, beggars,  
this is the more serious,  
that is, the high crime of Dhamma theft."**

## Sutta 157

**"Two, beggars, are powers.**

**What two?**

**The power of the carnal and the power of the Dhamma.**

**These, beggars, are those two powers.**

**Of these two powers, beggars,  
this is the superior,  
that is, the power of Dhamma."**

## Sutta 158

**"Two, beggars, are sowings.**

**What two?**

**The carnal sowing and the Dhamma sowing.**

**These, beggars, are those two sowings.**

**Of these two sowings, beggars,  
this is the superior,  
that is, the Dhamma-sowing according to Dhamma."**

## Sutta 159

**"Two, beggars, are jewels.**

**What two?**

**The carnal jewel and the Dhamma jewel.**

**These, beggars, are those two jewels.**

**Of these two jewels, beggars,**

**this is the superior,  
that is, the Dhamma jewel of Dhamma."**

### **Sutta 160**

**"Two, beggars, are accumulations.**

**What two?**

**The carnal accumulation and the Dhamma accumulation.**

**These, beggars, are those two accumulations.**

**Of these two accumulations, beggars,  
this is the superior,  
that is, the accumulation of Dhamma according to Dhamma."**

### **Sutta 161**

**"Two, beggars, are satisfactions.**

**What two?**

**The carnal satisfaction and the Dhamma satisfaction.**

**These, beggars, are those two satisfactions.**

**Of these two satisfactions, beggars,  
this is the superior,  
that is, the satisfaction of Dhamma according to Dhamma."**

### **Sutta 162**

**"Two, beggars have a 'thing'.**

**What two?**

**Skill at staying on course  
and skill at rising up from the course.**

**Indeed, beggars, these two have a 'thing',  
I say."**

### **Sutta 163**

**"Two, beggars have a 'thing'.**

**What two?**

**Uprightness and pliability.**

**Indeed, beggars, these two have a 'thing',**



**I say."**

**Sutta 164**

**"Two, beggars have a 'thing'.**

**What two?**

**Forebearance and being sweet-natured.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 165**

**"Two, beggars have a 'thing'.**

**What two?**

**Friendliness and welcome reception.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 166**

**"Two, beggars have a 'thing'.**

**What two?**

**Harmlessness and being washed clean.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 167**

**"Two, beggars have a 'thing'.**

**What two?**

**Not guarding the forces and eating without measure.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 168**

**"Two, beggars have a 'thing'.**

**What two?**

**Guarding the forces and eating with measure.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 169**

**"Two, beggars have a 'thing'.**

**What two?**

**The ability to reconsider and the ability to evolve.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 170**

**"Two, beggars have a 'thing'.**

**What two?**

**The ability to remember and the ability to focus.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 171**

**"Two, beggars have a 'thing'.**

**What two?**

**Calm and review.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 172**

**"Two, beggars have a 'thing'.**

**What two?**

**Deviant ethics and deviant point of view.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 173**

**"Two, beggars have a 'thing'.**

**What two?**

**Ethics that are on track and point of view that is on track.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 174**

**"Two, beggars have a 'thing'.**

**What two?**

**Purity of ethics and purity of point of view.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 175**

**"Two, beggars have a 'thing'.**

**What two?**

**Purity of view and exertion according to view.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 176**

**"Two, beggars have a 'thing'.**

**What two?**

**Discontent with skillful things and unwavering exertion.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 177**

**"Two, beggars have a 'thing'.**

**What two?**

**Misremembering reality and lack of self-knowledge.**

**Indeed, beggars, these two have a 'thing',  
I say."**

## **Sutta 178**

**"Two, beggars have a 'thing'.**

**What two?**

**Memory and self-knowledge.**

**Indeed, beggars, these two have a 'thing',  
I say."**

## **Sutta 179**

**"Two, beggars have a 'thing'.**

**What two?**

**Anger and  
grudge-bearing.**

**Indeed, beggars, these two have a 'thing'."**

## **Sutta 180**

**"Two, beggars have a 'thing'.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**Indeed, beggars, these two have a 'thing'."**

## **Sutta 181**

**"Two, beggars have a 'thing'.**

**What two?**

**Ire and  
selfishness.**

**Indeed, beggars, these two have a 'thing'."**

## **Sutta 182**

**"Two, beggars have a 'thing'.**

**What two?**

**Deception and  
craftiness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 183**

**"Two, beggars have a 'thing'.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 184**

**"Two, beggars have a 'thing'.**

**What two?**

**Non-anger and  
not holding grudges.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 185**

**"Two, beggars have a 'thing'.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 186**

**"Two, beggars have a 'thing'.**

**What two?**

**Non-ire and  
unselfishness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 187**

**"Two, beggars have a 'thing'.**

**What two?**

**Non-deception and  
non-craftiness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 188**

**"Two, beggars have a 'thing'.**

**What two?**

**Sense of shame and  
fear of blame.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 189**

**"Possessed of two things, beggars, one lives in pain.**

**What two?**

**Anger and  
grudge-bearing.**

**These are the two things possessed of which one lives in pain."**

**Sutta 190**

**"Possessed of two things, beggars, one lives in pain.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These are the two things possessed of which one lives in pain."**

**Sutta 191**

**"Possessed of two things, beggars, one lives in pain.**

**What two?**

**Ire and  
selfishness.**

**These are the two things possessed of which one lives in pain."**

**Sutta 192**

**"Possessed of two things, beggars, one lives in pain.**

**What two?**

**Deception and  
craftiness.**

**These are the two things possessed of which one lives in pain."**

#### **Sutta 193**

**"Possessed of two things, beggars, one lives in pain.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These are the two things possessed of which one lives in pain."**

#### **Sutta 194**

**"Possessed of two things, beggars, one lives pleasantly.**

**What two?**

**Non-anger and  
not holding grudges.**

**These are the two things possessed of which one lives pleasantly."**

#### **Sutta 195**

**"Possessed of two things, beggars, one lives pleasantly.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These are the two things possessed of which one lives pleasantly."**

#### **Sutta 196**

**"Possessed of two things, beggars, one lives pleasantly.**

**What two?**

**Non-ire and  
unselfishness.**

**These are the two things possessed of which one lives pleasantly."**

### **Sutta 197**

**Possessed of two things, beggars, one lives pleasantly.**

**What two?**

**Non-deception and  
non-craftiness.**

**These are the two things possessed of which one lives pleasantly."**

### **Sutta 198**

**"Possessed of two things, beggars, one lives pleasantly.**

**What two?**

**Sense of shame and  
fear of blame.**

**These are the two things possessed of which one lives pleasantly."**

### **Sutta 199**

**"In a beggar that is a seeker, beggars, these two things roll on to his  
ultimate grief.**

**What two?**

**Anger and  
grudge-bearing.**

**These two things, beggars, roll on to the ultimate grief of the beggar who is  
a seeker."**

### **Sutta 200**

**"In a beggar that is a seeker, beggars, these two things roll on to his  
ultimate grief.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These two things, beggars, roll on to the ultimate grief of the beggar who is  
a seeker."**

### **Sutta 201**



**"In a beggar that is a seeker, beggars, these two things roll on to his ultimate grief.**

**What two?**

**Ire and  
selfishness.**

**These two things, beggars, roll on to the ultimate grief of the beggar who is a seeker."**

### **Sutta 202**

**"In a beggar that is a seeker, beggars, these two things roll on to his ultimate grief.**

**What two?**

**Deception and  
craftiness.**

**These two things, beggars, roll on to the ultimate grief of the beggar who is a seeker."**

### **Sutta 203**

**"In a beggar that is a seeker, beggars, these two things roll on to his ultimate grief.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These two things, beggars, roll on to the ultimate grief of the beggar who is a seeker."**

### **Sutta 204**

**"In a beggar that is a seeker, beggars, these two things roll on to his grieflessness.**

**What two?**

**Non-anger and  
not holding grudges.**

**These two things, beggars, roll on to the grieflessness for the beggar who is a seeker."**

### **Sutta 205**

**"In a beggar that is a seeker, beggars, these two things roll on to his grieflessness.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These two things, beggars, roll on to the grieflessness for the beggar who is a seeker."**

### **Sutta 206**

**"In a beggar that is a seeker, beggars, these two things roll on to his grieflessness.**

**What two?**

**Non-ire and  
unselfishness.**

**These two things, beggars, roll on to the grieflessness for the beggar who is a seeker."**

### **Sutta 207**

**"In a beggar that is a seeker, beggars, these two things roll on to his grieflessness.**

**What two?**

**Non-deception and  
non-craftiness.**

**These two things, beggars, roll on to the grieflessness for the beggar who is a seeker."**

### **Sutta 208**

**"In a beggar that is a seeker, beggars, these two things roll on to his grieflessness.**

**What two?**

**Sense of shame and  
fear of blame.**

**These two things, beggars, roll on to the grieflessness for the beggar who is**

**a seeker."**

### **Sutta 209**

**"Possessed of these two things, beggars, one is delivered into Hell.**

**What two?**

**Anger and  
grudge-bearing.**

**Possessed of these two things, beggars, one is delivered into Hell."**

### **Sutta 210**

**"Possessed of these two things, beggars, one is delivered into Hell.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**Possessed of these two things, beggars, one is delivered into Hell."**

### **Sutta 211**

**"Possessed of these two things, beggars, one is delivered into Hell.**

**What two?**

**Ire and  
selfishness.**

**Possessed of these two things, beggars, one is delivered into Hell."**

### **Sutta 212**

**"Possessed of these two things, beggars, one is delivered into Hell.**

**What two?**

**Deception and  
craftiness.**

**Possessed of these two things, beggars, one is delivered into Hell."**

### **Sutta 213**

**"Possessed of these two things, beggars, one is delivered into Hell.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**Possessed of these two things, beggars, one is delivered into Hell."**

#### **Sutta 214**

**"Possessed of these two things, beggars, one is delivered into Heaven.**

**What two?**

**Non-anger and  
not holding grudges.**

**Possessed of these two things, beggars, one is delivered into Heaven."**

#### **Sutta 215**

**"Possessed of these two things, beggars, one is delivered into Heaven.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**Possessed of these two things, beggars, one is delivered into Heaven."**

#### **Sutta 216**

**"Possessed of these two things, beggars, one is delivered into Heaven.**

**What two?**

**Non-ire and  
unselfishness.**

**Possessed of these two things, beggars, one is delivered into Heaven."**

#### **Sutta 217**

**"Possessed of these two things, beggars, one is delivered into Heaven.**

**What two?**

**Non-deception and  
non-craftiness.**

**Possessed of these two things, beggars, one is delivered into Heaven."**

#### **Sutta 218**

**"Possessed of these two things, beggars, one is delivered into Heaven.**

**What two?**

**Sense of shame and  
fear of blame.**

**Possessed of these two things, beggars, one is delivered into Heaven."**

### **Sutta 219**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell.**

**What two?**

**Anger and  
grudge-bearing.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell."**

### **Sutta 220**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell."**

### **Sutta 221**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell.**

**What two?**

**Ire and  
selfishness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell."**

### **Sutta 222**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell.**

**What two?**

**Deception and  
craftiness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell."**

### **Sutta 223**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell.**

**What two?**

**Having no sense of shame and**

**having no fear of blame.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in the Abyss,  
the painful ruination,  
Hell."**

#### **Sutta 224**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world.**

**What two?**

**Non-anger and  
not holding grudges.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world."**

#### **Sutta 225**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world."**

#### **Sutta 226**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world.**

**What two?**

**Non-ire and  
unselfishness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world."**

**Sutta 227**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world.**

**What two?**

**Non-deception and  
non-craftiness.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world."**

**Sutta 228**

**"Possessed of two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world.**

**What two?**

**Katame dvīhi?**

**Sense of shame and  
fear of blame.**

**Possessed of these two things, beggars, one here  
at the break-up of the body at death,  
finds rebirth in a heavenly world."**

**Sutta 229**

**"These two, beggars, are unskillful things.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars, are two unskillful things" ti.**

**Sutta 230**



**"These two, beggars, are unskillful things.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars, are two unskillful things" ti.**

**Sutta 231**

**"These two, beggars, are unskillful things.**

**What two?**

**Ire and  
selfishness.**

**These, beggars, are two unskillful things" ti.**

**Sutta 232**

**"These two, beggars, are unskillful things.**

**What two?**

**Deception and  
craftiness.**

**These, beggars, are two unskillful things" ti.**

**Sutta 233**

**"These two, beggars, are unskillful things.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These, beggars, are two unskillful things" ti.**

**Sutta 234**

**"These two, beggars, are skillful things.**

**What two?**

**Non-anger and  
not holding grudges.**

**These, beggars, are two skillful things" ti.**

### **Sutta 235**

**"These two, beggars, are skillful things.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These, beggars, are two skillful things" ti.**

### **Sutta 236**

**"These two, beggars, are skillful things.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars, are two skillful things" ti.**

### **Sutta 237**

**"These two, beggars, are skillful things.**

**What two?**

**Non-deception and  
non-craftiness.**

**These, beggars, are two skillful things" ti.**

### **Sutta 238**

**"These two, beggars, are skillful things.**

**What two?**

**Sense of shame and  
fear of blame.**

**These, beggars, are two skillful things" ti.**

### **Sutta 239**

**"These two, beggars, are blameable.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars, are two blameable things."**

**Sutta 240**

**"These two, beggars, are blameable.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars, are two blameable things."**

**Sutta 241**

**"These two, beggars, are blameable.**

**What two?**

**Ire and  
selfishness.**

**These, beggars, are two blameable things."**

**Sutta 242**

**"These two, beggars, are blameable.**

**What two?**

**Deception and  
craftiness.**

**These, beggars, are two blameable things."**

**Sutta 243**

**"These two, beggars, are blameable.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These, beggars, are two blameable things."**

**Sutta 244**

**"These two, beggars, are blameless.**

**What two?**

**Non-anger and  
not holding grudges.**

**These, beggars, are two blameless things."**

**Sutta 245**

**"These two, beggars, are blameless.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These, beggars, are two blameless things."**

**Sutta 246**

**"These two, beggars, are blameless.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars, are two blameless things."**

**Sutta 247**

**"These two, beggars, are blameless.**

**What two?**

**Non-deception and  
non-craftiness.**

**These, beggars, are two blameless things."**

**Sutta 248**

**"These two, beggars, are blameless.**

**What two?**

**Sense of shame and  
fear of blame.**

**These, beggars, are two blameless things."**

**Sutta 249**

**"These two things, beggars, give rise to pain.**

**What two?**

**Anger and  
grudge-bearing.**

**These beggars, are two things that give rise to pain."**

#### **Sutta 250**

**"These two things, beggars, give rise to pain.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These beggars, are two things that give rise to pain."**

#### **Sutta 251**

**"These two things, beggars, give rise to pain.**

**What two?**

**Ire and  
selfishness.**

**These beggars, are two things that give rise to pain."**

#### **Sutta 252**

**"These two things, beggars, give rise to pain.**

**What two?**

**Deception and  
craftiness.**

**These beggars, are two things that give rise to pain."**

#### **Sutta 253**

**"These two things, beggars, give rise to pain.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These beggars, are two things that give rise to pain."**

### **Sutta 254**

**"These two things, beggars, give rise to pleasure.**

**What two?**

**Non-anger and  
not holding grudges.**

**These beggars, are two things that give rise to pleasure."**

### **Sutta 255**

**"These two things, beggars, give rise to pleasure.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These beggars, are two things that give rise to pleasure."**

### **Sutta 256**

**"These two things, beggars, give rise to pleasure.**

**What two?**

**Non-ire and  
unselfishness.**

**These beggars, are two things that give rise to pleasure."**

### **Sutta 257**

**"These two things, beggars, give rise to pleasure.**

**What two?**

**Non-deception and  
non-craftiness.**

**These beggars, are two things that give rise to pleasure."**

### **Sutta 258**

**"These two things, beggars, give rise to pleasure.**

**What two?**

**Sense of shame and  
fear of blame.**

**These beggars, are two things that give rise to pleasure."**

**Sutta 259**

**"These two things, beggars, result in pain.**

**What two?**

**Anger and  
grudge-bearing.**

**These beggars, are two things that result in pain."**

**Sutta 260**

**"These two things, beggars, result in pain.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These beggars, are two things that result in pain."**

**Sutta 261**

**"These two things, beggars, result in pain.**

**What two?**

**Ire and  
selfishness.**

**These beggars, are two things that result in pain."**

**Sutta 262**

**"These two things, beggars, result in pain.**

**What two?**

**Deception and  
craftiness.**

**These beggars, are two things that result in pain."**

**Sutta 263**

**"These two things, beggars, result in pain.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These beggars, are two things that result in pain."**

#### **Sutta 264**

**"These two things, beggars, result in pleasure.**

**What two?**

**Non-anger and  
not holding grudges.**

**These beggars, are two things that result in pleasure."**

#### **Sutta 265**

**"These two things, beggars, result in pleasure.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These beggars, are two things that result in pleasure."**

#### **Sutta 266**

**"These two things, beggars, result in pleasure.**

**What two?**

**Non-ire and  
unselfishness.**

**These beggars, are two things that result in pleasure."**

#### **Sutta 267**

**"These two things, beggars, result in pleasure.**

**What two?**

**Non-deception and  
non-craftiness.**

**These beggars, are two things that result in pleasure."**

#### **Sutta 268**



**"These two things, beggars, result in pleasure.**

**What two?**

**Sense of shame and  
fear of blame.**

**These beggars, are two things that result in pleasure."**

#### **Sutta 269**

**"These two things, beggars, are associated with trouble.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars, are two things associated with trouble."**

#### **Sutta 270**

**"These two things, beggars, are associated with trouble.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars, are two things associated with trouble."**

#### **Sutta 271**

**"These two things, beggars, are associated with trouble.**

**What two?**

**Ire and  
selfishness.**

**These, beggars, are two things associated with trouble."**

#### **Sutta 272**

**"These two things, beggars, are associated with trouble.**

**What two?**

**Deception and  
craftiness.**

**These, beggars, are two things associated with trouble."**

### **Sutta 273**

**"These two things, beggars, are associated with trouble.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These, beggars, are two things associated with trouble."**

### **Sutta 274**

**"These two things, beggars, are not associated with trouble.**

**What two?**

**Non-anger and  
not holding grudges.**

**These, beggars, are two things not associated with trouble."**

### **Sutta 275**

**"These two things, beggars, are not associated with trouble.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These, beggars, are two things not associated with trouble."**

### **Sutta 276**

**"These two things, beggars, are not associated with trouble.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars, are two things not associated with trouble."**

### **Sutta 277**

**"These two things, beggars, are not associated with trouble.**

**What two?**

**Non-deception and  
non-craftiness.**

**These, beggars, are two things not associated with trouble."**

**Sutta 278**

**"These two things, beggars, are not associated with trouble.**

**What two?**

**Sense of shame and  
fear of blame.**

**These, beggars, are two things not associated with trouble."**

**HERE ENDS THE BOOK OF THE TWOS**

# THE BOOK OF THE THREES

## Sutta 11

### Ñāta Suttaṃ

## Knowingly

### I HEAR TELL

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

There, to the beggars gathered round he said:

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

What three?

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

These are the three things characterized by which, beggars,  
a notorious beggar works the disadvantage of those who follow,  
the great discomfort of many  
the loss, discomfort and pain of many generations —  
gods and men.

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

What three?

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

These are the three things characterized by which, beggars,  
a famous beggar works the advantage of those who follow,

the great comfort of many  
the gain, comfort and pleasure of many generations —  
gods and men.

## Sutta 21

### Kāya-Sakkhī Suttaṃ

# The Body-Knower

**I HEAR TELL**

Once upon a time Bhagava, Sāvattthī-town residing,  
Anāthapiṇḍika's Jeta Grove.

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

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

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

Having taken seats to one side,  
Old Man Sāriputta said this:

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

What three?

Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.

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

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

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

What three?

Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.

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

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

**How come?**

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

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

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

**What three?**

**Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.**

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

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

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

**What three?**

**Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.**

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

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

**How come?**

**Of these men, friend,**

**in him the force of serenity is highly evolved."**

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

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

**What three?**

**Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.**

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

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

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

**What three?**

**Body-knowers,  
the Attained-to-Seeing,  
and the Faith-freed.**

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

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

**How come?**

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

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

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

**How about if we approach Bhagava  
and having approached  
we lay this matter before him?**

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

**"Even so, friend,  
said Old Man Savittha and Old Man Maha Kotthito  
to Old Man Sāriputta in response."**

**Then Old Man Sāriputta  
and Old Man Savittha  
and Old Man Maha Kotthita  
approached Bhagava.**

**Having approached and saluted Bhagava  
they took seats to one side.**

**Having taken seats to one side,  
Old Man Sāriputta faithfully repeated to Bhagava  
the conversation he had had  
with Old Man Savittha  
and Old Man Kotthita.**

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

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

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

**As it stands, Sāriputta,  
it might be found  
that that man who was a body-knower  
was on his way to attaining arahantship;**



that that man who was faith-freed  
was on his way to attaining once-returning  
or non-returning; that that man who was attained-to-seeing  
was on his way to once-returning  
or non returning.

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

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

### Sutta 23

#### Saṅkhāra Suttaṃ

## Made One's Own

### I HEAR TELL

Once upon a time the Sammā-saṃ-Buddha, Sāvathī-town residing,  
Anāthapiṇḍika's Jeta Grove.

There, to the beggars gathered round he said:

"There are these three sorts of persons to be seen in the world.

What three?

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

He, having conjured up an identified-with body associated with the  
injurious,  
having conjured up identified-with speech associated with the injurious;

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

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

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

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

He, having conjured up an identified-with body dis-associated from the injurious,

having conjured up identified-with speech dis-associated from the injurious;

having conjured up an identified-with mind dis-associated from the injurious,

rises up in a world dis-associated from the injurious.

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

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

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

He, having conjured up an identified-with body both associated with and dis-associated from the injurious,

having conjured up identified-with speech both associated with and dis-associated from the injurious;

having conjured up an identified-with mind both associated with and dis-associated from the injurious,

rises up in a world both associated with and dis-associated from the injurious.

He, having risen up in a world both associated with and dis-associated from the injurious,

is subsequently contacted by both injurious and non-injurious contacts.

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

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

## Sutta 28

### Gūtha-Bhāṇī Suttaṃ

# Dung-Tongue

I HEAR TELL

Once upon a time Bhagava, Sāvatti-town residing,  
Anāthapiṇḍika's Jeta Grove.

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

What three?

The dung-talker,  
the flower-talker,  
the honey-talker.

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

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

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

He, not knowing, says:

'I know.'

Knowing he says:

'I know not.'

Not having seen, he says:

'I have seen.'

Having seen, he says:

**'I have not seen.'**

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

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

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

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

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

**He, not knowing, says:**

**'I know not.'**

**Knowing he says:**

**'I know.'**

**Not having seen, he says:**

**'I have not seen.'**

**Having seen, he says:**

**'I have seen.'**

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

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

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

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

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

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

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

Sutta 32 (a)

Ānanda Suttaṃ

**(a) Ānanda**

**I HEAR TELL**

**Once upon a time Bhagava, Sāvatti-town residing,  
Anāthapiṇḍika's Jeta Grove.**

**There, then, Old-Man Ānanda came into the presence of the Lucky Man.**

**Having come into the presence of the Lucky Man,  
he took a seat to one side.**

**Having taken a seat to one side,  
Old-Man Ānanda said this to the Lucky Man:**

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

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

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

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

**"There is, Ānanda,  
the attainment of such focus that**

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

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

"But further, bhante, how is it that a beggar  
can attain such focus that  
with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
is not;  
that externally all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
is not;  
that an inhabiting of the heart's liberation,  
liberation-by-wisdom may arise where  
'I' making,  
'Mine' making,  
or the madness that follows,  
is not had?

How is there the arising of  
and abiding in  
such a heart's liberation,

liberation-by-wisdom?"

"Here Ānanda, a beggar has this thought:

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

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

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

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

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

Sutta 32 (b)

## (b) Sāriputta

There, then, Old-Man Sāriputta came into the presence of the Lucky Man. Having come into the presence of the Lucky Man, he took a seat to one side.

Having taken a seat to one side, the Lucky Man said this to Old-Man Sāriputta:

"In brief, do I, Sāriputta set forth Dhamma;  
In detail, do I, Sāriputta, set forth Dhamma;  
In brief and in detail, do I, Sāriputta, set forth Dhamma —  
Yet those who understand are hard to find."

"Now is the time, Bhagava!

Now is the time, Welcome One,  
for the Lucky Man to set forth Dhamma in brief,  
to set forth Dhamma in detail,  
to set forth Dhamma in brief and in detail —  
there will be those who understand Dhamma."

"In that case, Sāriputta train yourselves thus:

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

And there shall be the arising of  
and abiding in



such a heart's liberation,  
liberation-by-wisdom.'

This is how you must train yourselves, Sāriputta.

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

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

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

### Sutta 33

### Nidāna Suttaṃ

# Beginnings

**"These three, Beggars, begin kamma production.**

**What three?**

**Lust begins kamma production,  
hate begins kamma production,  
stupidity begins kamma production.**

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

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

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

**A deed, beggars, by nature hateful, born of hate, begun in hate, produced in hate —**

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

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

**A deed, beggars, by nature stupid, born of stupidity, begun in stupidity,  
produced in stupidity —**

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

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

**In the same way, beggars, as seeds,  
unbroken,  
not rotten,  
undamaged by wind and heat,  
viable,  
well sown,  
happily planted in well-prepared ground,  
and the high heavens bear their watery gift —**

those seeds, beggars, so sown,  
would then show growth  
and come to maturity.

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

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

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

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

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

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

These are the three Beggars, that begin kamma production.

These three Beggars, begin kamma production.

What three?

Non-lust begins kamma production,  
non-hate begins kamma production,  
non-stupidity begins kamma production.

A deed, beggars, without lust by nature, not born of lust, not begun in lust,  
not produced in lust —  
lust not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,

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

**A deed, beggars, without hate by nature, not born of hate, not begun in  
hate, not produced in hate —  
hate not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,  
made not to become,  
a thing not to appear in future.**

**A deed, beggars, without stupidity by nature, not born of stupidity, not  
begun in stupidity, not produced in stupidity —  
stupidity not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,  
made not to become,  
a thing not to appear in future.**

**In the same way, beggars, as seeds,  
unbroken,  
not rotten,  
undamaged by wind and heat,  
viable,  
well sown,  
happily planted in well-prepared ground,  
and then some man burns them by fire  
having burnt them by fire  
reduced them to ashes  
having reduced them to ashes  
winnows them in a great wind  
or swift stream or rapids  
thuswise and then, beggars, these seeds are uprooted,  
made an unearthed palm,  
made not to become,  
a thing not to appear in future.**

**In the same way, beggars, a deed without lust by nature, not born of lust,  
not begun in lust, not produced in lust —  
lust not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,**

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

A deed, beggars, without hate by nature, not born of hate, not begun in hate, not produced in hate —  
hate not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,  
made not to become,  
a thing not to appear in future.

A deed, beggars, without stupidity by nature, not born of stupidity, not begun in stupidity, not produced in stupidity —  
stupidity not being there,  
that deed is thuswise and then let go,  
uprooted,  
made an unearthed palm,  
made not to become,  
a thing not to appear in future.

These then Beggars, are the three that begin kamma production.

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

### Sutta 43

#### Attha-Vasa Suttaṃ

## Conveying the Objective

I HEAR TELL

Once upon a time the Lucky Man, Sāvattḥī-town residing.

It was there, then, that one time he said this to the beggars gathered round:

"Beggars!"

and the beggars responding "Bhante!",

**Bhagava said this:**

**"Ideally, beggars,  
there are these three objectives to bear in mind  
when giving a dissertation on Dhamma.**

**What three?**

**That he who gives the dissertation on Dhamma  
has the experience of the objective himself and  
the experience of Dhamma himself.**

**That he who hears the Dhamma  
has the experience of the objective himself and  
the experience of the Dhamma himself.**

**That both the one who gives the dissertation on Dhamma  
and the one who hears the Dhamma  
have the experience of the objective for themselves and  
the experience of the Dhamma for themselves.**

**These are the three objectives, beggars,  
which properly should be born in mind  
when giving a dissertation on Dhamma."**

#### **Sutta 44**

#### **Kathā-Pavatti Suttaṃ**

## **Standing for Profitable Talk**

**I HEAR TELL**

**Once upon a time the Lucky Man, Sāvattḥī-town residing.**

**It was there, then, that one time he said this to the beggars gathered round:**

**"Beggars!"**

**and "Bhante!" the beggars responded.**

**and Bhagava said this:**

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

**What three?**

**That he who gives the dissertation on Dhamma  
has the experience of the objective himself and  
the experience of Dhamma himself.**

**That he who hears the Dhamma**

has the experience of the objective himself and  
the experience of the Dhamma himself.

That both the one who gives the dissertation on Dhamma  
and the one who hears the Dhamma  
have the experience of the objective for themselves and  
the experience of the Dhamma for themselves.

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

## Sutta 47

### Asaṅkhata-Lakkhaṇa Suttam

# The Construction of the Characteristics of the Constructed

I HEAR TELL

Once upon a time the Lucky Man, Sāvattḥī-town residing.

It was there, then, that one time he said this to the beggars gathered round:  
"Beggars!"

and the beggars responding "Bhante!"  
the Bhagava said this:

"By that which is constructed, beggars, there are three characteristics  
constructed.

What three?

Arising, is by wisdom known,  
aging, is by wisdom known,  
difference while standing, is by wisdom known.

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

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

What three?

No arising, is by wisdom known,  
no aging, is by wisdom known,  
no difference while standing, is by wisdom known.

These, beggars, are the three characteristics not constructed by that which

is not constructed."

## Sutta 61

### Titth-ā-yatanādi Suttaṃ

# Three Philosophical Propositions

## I HEAR TELL

Once upon a time The Lucky Man, Sāvathī-town residing, Jeta-Woods, Anāthapiṇḍika's Park.

There he said words to this effect:

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

What are these three?

There are certain those shamans and brahmans that speak thus, are of this view:

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

There are certain those shamans and brahmans that speak thus, are of this view:

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

There are certain those shamans and brahmans that speak thus, are of this view:

'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is undriven, without precursor.'

In this case, beggars, as to the shaman or brahmin that speaks thus, are of



**this view:**

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

**I approach them and speak thus:**

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

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

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

**To them I say this:**

**'Then venerables, life-destroyers are predestined to become such,  
driven by the previously done,  
takers of the ungiven are predestined to become such,  
driven by the previously done,  
livers of ungodly lives are predestined to become such,  
driven by the previously done,  
false-speakers are predestined to become such,  
driven by the previously done,  
malicious speakers are predestined to become such,  
driven by the previously done,  
unkind speakers are predestined to become such,  
driven by the previously done,  
lip-flappers are predestined to become such,  
driven by the previously done,  
the covetous are predestined to become such,  
driven by the previously done,  
the corrupt in heart are predestined to become such,  
driven by the previously done,  
holders of contrary views are predestined to become such,  
driven by the previously done.**

**It follows then, beggars,  
that strong reliance on the "previously done"  
results in getting no desire  
or effort at self-control  
over what is to be done**

or what is not to be done.

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

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

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

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

I approach them and speak thus:

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

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

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

To them I say this:

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

**lip-flappers are predestined to become such,  
driven by the Master-Builder,  
the covetous are predestined to become such,  
driven by the Master-Builder,  
the corrupt in heart are predestined to become such,  
driven by the Master-Builder,  
holders of contrary views are predestined to become such,  
driven by the Master-Builder.**

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

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

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

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

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is undriven, without precursor.'**

**I appraoch them and speak thus:**

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

**"Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is undriven, without precursor?"**

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

**To them I say this:**

**'Then venerables, life-destroyers are predestined to become such,  
undriven, without precursor,  
takers of the ungiven are predestined to become such,  
undriven, without precursor,  
livers of ungodly lives are predestined to become such,  
undriven, without precursor,  
false-speakers are predestined to become such,  
undriven, without precursor,  
malicious speakers are predestined to become such,  
undriven, without precursor,  
unkind speakers are predestined to become such,  
undriven, without precursor,  
lip-flappers are predestined to become such,  
undriven, without precursor,  
the covetous are predestined to become such,  
undriven, without precursor,  
the corrupt in heart are predestined to become such,  
undriven, without precursor,  
holders of contrary views are predestined to become such,  
undriven, without precursor.**

**It follows then, beggars,  
that strong reliance on the 'undriven, without precursor'  
results in getting no desire  
or effort at self-control over  
what is to be done  
or what is not to be done.**

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

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

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

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

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

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

**Dhamma I teach those shamans and brahmans.**

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

**Dhamma I teach those shamans and brahmans.**

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

**Dhamma I teach those shamans and brahmans.**

**There are four Aristocratic Truths, beggars, in the  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent**

**Dhamma I teach those shamans and brahmans.**

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

**This then is what was said.**

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

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

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

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

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

**'There are six spheres of contact, beggars, in the  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
Dhamma I teach those shamans and brahmans.'**

**This then is what was said.**

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

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

**Eye contact-sphere,  
ear contact-sphere,  
nose contact-sphere,  
tongue contact-sphere,**

**body contact-sphere,  
mind contact-sphere.**

**'There are six spheres of contact, beggars, in the  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
Dhamma I teach those shamans and brahmans.'**

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

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

**This then is what was said.**

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

**Eye seeing forms ranges over the stand for mental-ease in forms,  
ranges over the stand for misery in forms,  
ranges over the stand for mental-detachment in forms.**

**Ear hearing sounds ranges over the stand for mental-ease in sounds,  
ranges over the stand for misery in sounds,  
ranges over the stand for mental-detachment in sounds.**

**Nose smelling scents ranges over the stand for mental-ease in scents,  
ranges over the stand for misery in scents,  
ranges over the stand for mental-detachment in scents.**

**Tongue tasting flavors ranges over the stand for mental-ease in flavors,  
ranges over the stand for misery in flavors,  
ranges over the stand for mental-detachment in flavors.**

**Body touching touchables ranges over the stand for mental-ease in  
touchables,  
ranges over the stand for misery in touchables,  
ranges over the stand for mental-detachment in touchables.**

**Mind conscious of things ranges over the stand for mental-ease in things,  
ranges over the stand for misery in things,  
ranges over the stand for mental-detachment in things.**

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

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

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

**This then is what was said.**

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

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

**I have then, for what is sensate  
revealed 'This is dukkha,'  
revealed 'This is the origin of dukkha,'  
revealed 'This is the end of dukkha,'  
revealed 'This is the walk to walk to go to the end of dukkha.'**

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

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

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



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

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

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

**Even thus does this whole stockpiled heap of dukkha originate.**

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

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

**With the remainderless-dispassionate ending of blindness, ownmaking ends,**

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

Even thus does this whole stockpiled heap of dukkha come to an end.  
This, beggars, is what is called the Aristocratic Truth about the ending of Dukkha.

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

It is even this Aristocratic Eight-dimensional Way, that is to say:

High View,  
High Principles,  
High Talk,  
High Works,  
High Lifestyle,  
High Self-control,  
High Mind,  
High Serenity.

This, beggars, is what is called the Aristocratic Truth about the walk to walk to go to the end of dukkha.

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

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

## Sutta 62

### Bhaya Suttaṃ

# Terrors

## I HEAR TELL

Once upon a time The Lucky Man, Sāvatti-town residing, Jeta-Woods, Anāthapiṇḍika's Park.

There he said words to this effect:

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

**What three?**

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

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

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

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

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

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

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

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

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

**But, beggars, the unread commoner  
speaks thus of these three mother/son-re-uniting terrors  
as mother/son-disuniting terrors.**

**What three?**

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

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

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

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

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

**This, beggars is the second**

**mother/son-re-uniting terror  
spoken of by the unread commoner  
as a mother/son-disuniting terror.**

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

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

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

**There are, beggars, these three  
mother/son-disuniting terrors.**

**What three?**

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

**"I am aging,  
let not my son age."**

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

**"I am aging,  
let not my mother age."**

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

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

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

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

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

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

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

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

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

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

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

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

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

**It is even this Aristocratic Eight-Dimensional High Way, that is to say:**

**High view,  
high principles,  
high talk,  
high works,  
high lifestyle,  
high self-control,  
high mind,  
high serenity.**

**This, beggars, is that way,  
this, beggars is that path-following,  
that leads on to letting go of, overcoming  
these three mother/son-uniting terrors,**

these three mother/son-disuniting terrors.

## Sutta 67

### Kathā-Vatthu Suttam

# Boundries of Debate

"Three, beggars, are the fields of debate.

What three?

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

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

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

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

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

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

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

If, beggars, a man,  
asked a direct question  
does not answer similarly  
with a direct answer;  
asked an analytical question  
does not answer analytically;  
asked a counter-question question,  
does not answer with a counter-question;  
and does not stand aside from a question  
that should be stood aside;  
in this case, beggars,  
it can be said that that man  
has just been talking.

If, beggars, a man,  
asked a direct question  
answers similarly  
with a direct answer;  
asked an analytical question  
answers analytically;  
asked a counter-question question,  
answers with a counter-question;

**and stands aside from a question  
that should be stood aside;  
in this case, beggars,  
it can be said that that man  
has been *say'n something*.**

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

**If beggars, a man  
asked a reasonable question,  
does not stick to set conditions,  
does not stick to conclusions,  
does not stick to known experience,  
does not stick to the point,  
in this case, beggars,  
it can be said that that man  
has just been talking.**

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

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

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

**If beggars, a man  
asked a reasonable question,  
does not retort with another on another  
does not turn the discussion to externals  
does not get upset, angry and unresponsive**



**in this case, beggars,  
it can be said that that man  
has been *say'n something*.**

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

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

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

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

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

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

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

**This is the point, beggars, of talk,**

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

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

### **Sutta 73**

#### **Mahānāma Sakka Suttaṃ**

## **Mahānāma the Sakkyan**

**I HEAR TELL**

**Once upon a time, The Lucky Man,  
Sakka-land, Kapilavatthu,  
Nigrodha's Woods, revisiting.**

**Now at this time The Lucky Man was just recovered from illness,  
not-long recovered from illness.**

**There then Mahānāma the Sakkyan approached The Lucky Man  
and drew near.**

**Having drawn near and exchanged greetings,  
he took a seat to one side.**

**Seated to one side then, Mahānāma the Sakkyan said this to The Lucky  
Man:**

**"For a long time, bhante, I have understood the Lucky Man to have taught Dhamma thus:**

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

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

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

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

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

**"The seeker's ethics has been specifically addressed by The Lucky Man, Mahānāma as has the ethics of the accomplished; the seeker's serenity has been specifically addressed by the Lucky Man, as has the serenity of the accomplished; the seeker's wisdom has been specifically addressed by the Lucky Man, as has the wisdom of the accomplished.**

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

**Here, Mahānāma, a bhikkhu lives by the ethical standards, conduct, restraints, and pasture delineated by the Pātimokkha, seeing danger in the slightest faults.**

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

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

**Here, Mahānāma, a beggar, isolating himself from sense pleasures, isolating himself from unskillful things, with thinking,**

with pondering isolation-born pleasurable excitement  
enters upon and abides in the First Gnosis;  
settling down thinking/pondering  
internally self-composed  
whole-heartedly single-minded,  
without thinking,  
without pondering serenity-born pleasurable enthusiasm,  
enters upon and abides in the Second Gnosis;  
living detached from enthusiasm and disgust  
mindful and self-composed  
experiencing in body  
that pleasure described by the Aristocrats as:  
'Detached, mindful — a sweet abiding!'  
enters upon and abides in the Third Gnosis;  
by letting go of pleasure,  
by letting go of pain,  
by first settling down mental pleasures/mental pains,  
without pain,  
without pleasure,  
detached-mindful-throughly pure  
enters upon and abides in the Fourth Gnosis.

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

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

Here, Mahānāma, a beggar knows as it is:

'this is pain';

here, Mahānāma, a beggar knows as it is:

'this is the arising to self of pain';

here, Mahānāma, a beggar knows as it is:

'this is the ending of pain';

here, Mahānāma, a beggar knows as it is:

'this is the walk to walk to the ending of pain.'

This is called, Mahānāma, 'the wisdom of the seeker'.

Then, Mahānāma, the student of the Aristocrat

thus accomplished in ethics,

thus accomplished in serenity,

thus accomplished in wisdom,

by destroying the corrupting influences,

in this seen thing experiences for himself

through higher knowledge

corruption-free freedom of heart,

freedom of perception,  
entering upon and abiding therein.

Thus then Mahānāma has the seeker's ethics  
been specifically addressed by The Lucky Man  
as has the ethics of the accomplished;  
the seeker's serenity  
has been specifically addressed by the Lucky Man,  
as has the serenity of the accomplished;  
the seeker's wisdom  
has been specifically addressed by the Lucky Man,  
as has the wisdom of the accomplished."

## Sutta 76

### Paṭhama Bhava Suttaṃ

# Existence 1

I HEAR TELL

Once upon a time the Ancient, Ānanda, Vesali-town revisiting, Great  
Woods,

The Chamber of the Pinicaled Ceiling.

There then, he drew near to The Lucky Man.

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

Seated to one side the Ancient, Ānanda, said this to the Lucky Man:

"'Existence! Existence!' bhante, it is said.

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

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

"Not in this case, bhante."

"Thus it is then, Ānanda, with  
intentional action the site,  
consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings yoked to thirst  
become established in consciousness characterized as 'low'.  
Thus there is further existence-production going forward.

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

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

**"Not in this case, bhante."**

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

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

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

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

**"Not in this case, bhante."**

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

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

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

## **Sutta 77**

### **Dutiya Bhava Suttaṃ**

## **Existence 2**

**I HEAR TELL**

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

**There then, he drew near to The Lucky Man.**

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

**Seated to one side the Ancient, Ānanda, said this to the Lucky Man:**

**''Existence! Existence!'' bhante, it is said.**

**How far, bhante, can it be said that there is existence?''**

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

**''Not in this case, bhante.''**

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

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

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

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

**''Not in this case, bhante.''**

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

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

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

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

**''Not in this case, bhante.''**

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

blindness-obstructed beings yoked to thirst  
become established in a heart,  
become established in a wish  
characterized as 'high'.

Thus there is further existence-production going forward.  
This then, Ānanda, is how existence is had."

## Sutta 78

### Sīla-b-Bata Suttaṃ

# Ethical Practices

## I HEAR TELL

Once upon a time Old Man, Ānanda, Vesali-town revisiting,  
Great Woods,  
The Chamber of the Pinnacle Ceiling.

There then, he drew near to The Lucky Man.

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

Seated to one side then  
the Lucky Man said this  
to Old Man, Ānanda:

"Are then, Ānanda,  
all ethical practices,  
lifestyles,  
holy pursuits  
practiced with diligence  
fruitful?"

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

"Well then Ānanda, divide this into parts."

"When there is, bhante,  
ethical practice,  
lifestyle,  
holy pursuit  
practiced with diligence  
where hollow things increase



solid things dwindle away  
then such ethical practice,  
lifestyle,  
holy pursuit  
practiced with dilligence  
is fruitless.

But when there is, bhante,  
ethical practice,  
lifestyle,  
holy pursuit  
practiced with dilligence  
where hollow things dwindle away  
solid things increase  
then such ethical practice,  
lifestyle,  
holy pursuit  
practiced with dilligence  
is fruitful."

The Master approved  
this saying of Old Man Ānanda.

There then Old Man Ānanda  
thinking: "the Master approves,"  
rose up  
and keeping the Lucky Man to his right  
took his leave,  
giving salutation.

There then, the Lucky Man,  
not long after Old Man Ānanda took leave,  
said this to the beggars there:

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

## Sutta 99

Loṇaka-Phala Suttaṃ

**Salt-Crystal**

I HEAR TELL

Once upon a time The Lucky Man,

around Sāvatti revisiting.

There then The Lucky Man addressed the beggars:

"Beggars!"

And the bhikkhus responding "Venerable!" The Lucky Man said:

"If, beggars, one were to say:

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

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

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

But for one speaking thus, beggars:

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

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

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

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

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

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

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

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

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

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

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

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

**What do you think about that beggars?**

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

**"Even so, bhante.**

**How come?**

**Indeed, bhante, it is because  
the water is in a small cup  
that the water in that small cup of water  
becomes salty  
from placing in it that salt-crystal."**

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

**What do you think about that beggars?**

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

**"Not so, bhante.**

**How come?**

**Indeed, bhante, it is because**

the river Ganges is a great body of water  
that it does not become salty  
from placing in it that salt-crystal."

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

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

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

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

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

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

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

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

Here, beggars, one, for just a half-penny  
is put into bondage;

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

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

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

Here, beggars one is impoverished  
owns little  
earns little.

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

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

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

Of this form, beggars, is the man

who, for just a half-penny  
is not put into bondage;  
for just a penny  
is not put into bondage;  
for just a hundred-pence  
is not put into bondage.

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

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

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

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

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

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

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

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

where just this is the extent of it.

Imagine, beggars,  
a sheep-butcher  
or one who slaughters rams  
who may seize,  
or strike,  
or bind,  
or confiscate the property of  
one who steals a goat,  
but may not seize,  
or strike,  
or bind,  
or confiscate the property of  
another who steals a goat.

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

Here, beggars one is impoverished  
owns little  
earns little.

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



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

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

or a king's minister.

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

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

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



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

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



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

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

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



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



where just this is the extent of it?

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

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

§

"If, beggars, one were to say:

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

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

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

But for one speaking thus, beggars:

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

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

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

Sutta 103

Ruṇṇa Suttaṃ

## Lamentation

I HEAR TELL

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

**There then, The Lucky Man addressed the bhikkhus:**

**"Bhikkhus!"**

**And the bhikkhus responding:**

**"Bhadante!"**

**the Lucky Man said this:**

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

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

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

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

**As to dancing, pull down the bridge.**

**It is enough if something delight the mind,  
to smile moderately.**

**Sutta 104**

**Atitti Suttaṃ**

## **No Satisfaction**

**I HEAR TELL**

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

**There then, The Lucky Man addressed the bhikkhus:**

**"Bhikkhus!"**

**And the bhikkhus responding:**

**"Bhadante!"**

**the Lucky Man said this:**

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

**What three?**

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

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

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

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

## The Peaked-roof Hut

**I HEAR TELL**

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

**There then, the householder Anāthapiṇḍika went to The Lucky Man,  
and having approached,  
having saluted,  
took a seat to one side.**

**Sitting to one side  
The Lucky Man said this  
to the householder Anāthapiṇḍika:**

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

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

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

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

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

**the peak is unprotected.**

**The rafters are unprotected.**

**The walls are unprotected.**

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

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

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

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

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

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

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

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

**work-of-voice does not get sodden,  
work-of-mind does not get sodden.**

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

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

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

**The rafters are protected.**

**The walls are protected.**

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

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

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

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

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

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

## Sutta 106

### Kuta (2) (Vyāpanna) Suttaṃ

## Not Warped

### I HEAR TELL

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

There then, the householder Anāthapiṇḍika went to The Lucky Man,  
and having approached,  
having saluted,  
took a seat to one side.

Sitting to one side  
The Lucky Man said this  
to the householder Anāthapiṇḍika:

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

Where work-of-body is warped,  
work-of-voice warped,  
work-of-mind warped,  
work of body gets warped,  
work of voice gets warped,  
work of mind gets warped.

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

In the same way, householder,

**when a peaked-roof hut is badly roofed  
the peak is warped.**

**The rafters are warped.**

**The walls are warped.**

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

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

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

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

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

**The rafters are unwarped.**

**The walls are unwarped.**

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

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

## **Sutta 114**

## The Difference

**I HEAR TELL**

**Once upon a time Bhagava, Sāvatti-town residing,  
Anāthapiṇḍika's Jeta Grove.**

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

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

**"What three?**

**"Here, beggars, one man,  
by entirely transcending perception of forms,  
retiring perception of reaction  
to diversity of perception  
forming in mind the thought:  
'Endless Space!'  
rises up into and abides in the Sphere of Space.**

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

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

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

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

**But the student of the Lucky Man stays there  
for a lifetime lasting as long as**



the life-span of those deities there  
and then, cast from there,  
all such become all-round-unbound.

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

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

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

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

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

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

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

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

**Again, beggars, one man here,  
by entirely transcending the Sphere of Consciousness,  
thinking:**

**'There is nothing to be had!'  
rises up into and abides in the Sphere of Unreality.**

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

**Taking that stand,  
obsessed with that,  
living making a big thing of that,  
not falling back,  
having done his time,  
he goes on to join those divinities  
come to rebirth having gained the Sphere of No Anything.**

**Of those divinities, beggars,  
that have gained the Sphere of Unreality  
60,000 kalpas is the span of life.**

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

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

**This, beggars is the distinction,  
the difference,  
the variance in this case**

between the well-read student of the Aristocrats  
and the unread common folk,  
that is to say,  
in the manner of their goings and rebirths.  
These, beggars, are the three men to be seen in the world."

### Sutta 123

#### Gotamaka-Cetiya Suttam

## Gotamaka Shrine

**I HEAR TELL**

Once Upon a Time,  
The Lucky Man, Vesali District, Gotama Shrine, came-a revisiting.

There he said  
to those same Beggars  
who had found no satisfaction  
in the Mulapariyaya Spell:

"Beggars!"

And "Broke-tooth" those Beggars responded.

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

I teach Dhamma precisely  
not imprecisely.

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

It is because I teach Dhamma knowing,  
not not knowing;

precisely,  
not imprecisely;

in a wondrously deep way,  
not in a way that is not wondrously deep

that it is as it ought to be  
that it is I that am instructing,  
that it is I that am advising.

In this case

it is the reasonable thing  
that one should be pleased  
and brought to higher consciousness,  
mentally at ease  
with the thought that  
'Well taught is the Dhamma  
by the #1 Wide-Awakened One;  
Properly managed is the Order.'"  
This is what the Buddha said,  
and it was at this time  
that those Beggars understood The Mulapariyaya Sutta  
and were pleased  
and were brought to higher consciousness,  
and furthermore  
the Thousandfold World System was shaken.

## Sutta 128

### Dutiya Anuruddha Suttaṃ

# Anuruddha

## I HEAR TELL

Once upon a time The Lucky Man, Baranasi-town revisiting, Isipatana,  
Deer Park.

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

Drawing near the Ancient Sāriputta he gave friendly greeting.

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

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

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

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

Passified in body

at peace  
composed  
at one with the heart;

**But still there is no absolute freedom of heart from the corrupting influences."**

**[Sāriputta:]**

**2. "This being as you say then friend Anuruddha:**

**'I with the divine eye purified beyond the ken of ordinary men: —  
overlook worlds a-thousand';  
this is 'pride';**

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

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

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

**'But still there is no absolute freedom of heart from the corrupting influences';  
this is 'worry'.**

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

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

**There then the Ancient Anuruddho  
alone by himself,  
careful,  
ardent,  
living persistent,  
not long thereafter attained and entered into  
that unsurpassed conclusion of the godly life  
even young sons of the best houses  
leave home venturing to find  
and he knew for himself  
in this seen thing  
as an eye-witness that:**

**"Left behind is birth,**

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

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

## **Sutta 134**

### **Uppādā Suttaṃ**

# **Settled**

#### **I HEAR TELL**

**Once upon a time The Lucky Man said words to this effect:**

**"Tathāgatas appearing, beggars,  
or Tathāgatas not appearing,  
this stands:**

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

**'Everything own-made is discontinuous.'**

**This the Tathāgata wakes up to  
and comprehends.**

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

**'Everything own-made is discontinuous.'**

**Tathāgatas appearing, beggars,  
or Tathāgatas not appearing,  
this stands:**

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

**'Everything own-made is pain.'**

**This the Tathāgata wakes up to and comprehends.**

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

**'Everything own-made is pain.'**

**Tathāgatas appearing, beggars,  
or Tathāgatas not appearing,  
this stands:**

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

**'All things are not-self.'**

**This the Tathāgata wakes up to and comprehends.**

**Waking up to this  
and comprehending it**

**he describes it, points to it, makes it known;  
establishes, uncovers, analyzes, and makes it plain:**

**'All things are not-self.'"**

## **Sutta 135**

### **Kesa-Kambalo Suttaṃ**

## **Hair-Blanket**

**I HEAR TELL**

**Once upon a time The Lucky Man said words to this effect:**

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

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

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

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

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

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

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

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

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

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

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

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



there is no energy.'

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

Sutta 163

Rāga Peyyālam

## Lust Repetition Series

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

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

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

For comprehensive knowledge,  
utter destruction,

letting go, and  
waining of hate;  
for hate's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

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

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

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

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

What three?

Empty high-getting

**signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waining of illusion;  
for illusion's putting down,  
eradication,**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

**For comprehensive knowledge,  
utter destruction,**

letting go, and  
waining of quarrellousness;  
for quarrellousness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

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

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

What three?

Empty high-getting  
signlessness high-getting  
purposelessness high-getting.

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

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

What three?

Empty high-getting  
signlessness high-getting

**purposelessness high-getting.**

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

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

**What three?**

**Empty high-getting  
signlessness high-getting  
purposelessness high-getting.**

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

# THE BOOK OF THE FOURS

## Sutta 10

### Yoga Suttaṃ

## Yokes

### I HEAR TELL

Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are yokes.

What four?

The sense-pleasure-yoke,  
the existence-yoke  
the opinions-yoke  
the blindness-yoke.

And what, beggars, is the sense-pleasure-yoke?

Here, beggars, one does not understand as it is  
the origination of sense-pleasure,  
the purpose of sense pleasure,  
the self-indulgence of sense-pleasure,  
the utter misery of sense-pleasure,  
the escape from sense-pleasure.

With such lack of understanding of  
the origination of sense-pleasure,  
the purpose of sense pleasure,  
the self-indulgence of sense-pleasure,  
the utter misery of sense-pleasure,  
the escape from sense-pleasure —  
lust for sense-pleasure,  
enjoyment of sense-pleasure,  
the lubriciousness of sense-pleasure,



the infatuation of sense-pleasure,  
the craving of sense-pleasure,  
the consuming passionate yearning of sense-pleasure,  
the frustration of sense-pleasure,  
— there is cohabitation with sense-pleasures.

**This, beggars, is what is called the sense-pleasure-yoke.**

**Such is the sense-pleasure-yoke.**

**And what, beggars, is the existence-yoke?**

**Here, beggars, one does not understand as it is  
the origination of existence,  
the purpose of existence,  
the self-indulgence of existence,  
the utter misery of existence,  
the escape from existence.**

**With such lack of understanding of  
the origination of existence,  
the purpose of existence,  
the self-indulgence of existence,  
the utter misery of existence,  
the escape from existence —  
lust for existence,  
enjoyment of existence,  
the lubriciousness of existence,  
the infatuation of existence,  
the craving of existence,  
the consuming passionate yearning of existence  
the frustration of existence  
— there is cohabitation with existence.**

**This, beggars, is what is called the existence-yoke.**

**Such is the sense-pleasure-yoke,  
the existence-yoke.**

**And what, beggars, is the opinion-yoke?**

**Here, beggars, one does not understand as it is  
the origination of opinion,  
the purpose of opinion,  
the self-indulgence of opinion,  
the utter misery of opinion,  
the escape from opinion.**

**With such lack of understanding of**

**the origination of opinion,  
the purpose of opinion,  
the self-indulgence of opinion,  
the utter misery of opinion,  
the escape from opinion —  
lust for opinion,  
enjoyment of opinion,  
the lubriciousness of opinion,  
the infatuation of opinion,  
the craving of opinion,  
the consuming passionate yearning of opinion  
the frustration of opinion,  
— there is cohabitation with opinion.**

**This, beggars, is what is called the opinion-yoke.**

**Such is the sense-pleasure-yoke,  
the existence-yoke,  
the opinion-yoke.**

**And what, beggars, is the blindness-yoke?**

**Here, beggars, one does not understand as it is  
the origination of the six spheres of touch,  
the purpose of the six spheres of touch,  
the self-indulgence of the six spheres of touch,  
the utter misery of the six spheres of touch,  
the escape from the six spheres of touch.**

**With such lack of understanding of  
the origination of the six spheres of touch,  
the purpose of the six spheres of touch,  
the self-indulgence of the six spheres of touch,  
the utter misery of the six spheres of touch,  
the escape from the six spheres of touch —  
lust for the six spheres of touch,  
enjoyment of the six spheres of touch,  
the lubriciousness of the six spheres of touch,  
the infatuation of the six spheres of touch,  
the craving of the six spheres of touch,  
the consuming passionate yearning of the six spheres of touch  
the frustration of the six spheres of touch,  
— there is cohabitation with the six spheres of touch.**

**This, beggars, is what is called the blindness-yoke.**

**Such is the sense-pleasure-yoke,**

**the existence-yoke,  
the opinion-yoke,  
the blindness-yoke.**

**Being connected to bad, unskillful things,  
self-soileur leading to anxiety-ridden existence  
in the sphere of birth, aging and death,  
with pain as the consequence —  
such is to be yoked, say I.**

**These then, beggars, are the four yokes.**

**Four, beggars, are yoke-unyokings.**

**What four?**

**The sense-pleasure-yoke-unyoking,  
the existence-yoke-unyoking  
the opinions-yoke-unyoking  
the blindness-yoke-unyoking.**

**And what, beggars, is the sense-pleasure-yoke-unyoking?**

**Here, beggars, one does understand as it is  
the origination of sense-pleasure,  
the purpose of sense pleasure,  
the self-indulgence of sense-pleasure,  
the utter misery of sense-pleasure,  
the escape from sense-pleasure.**

**With such understanding of  
the origination of sense-pleasure,  
the purpose of sense pleasure,  
the self-indulgence of sense-pleasure,  
the utter misery of sense-pleasure,  
the escape from sense-pleasure —  
lust for sense-pleasure,  
enjoyment of sense-pleasure,  
the lubriciousness of sense-pleasure,  
the infatuation of sense-pleasure,  
the craving of sense-pleasure,  
the consuming passionate yearning of sense-pleasure,  
the frustration of sense-pleasure,  
— there is no cohabitation with sense-pleasures.**

**This, beggars, is what is called the sense-pleasure-yoke-unyoking.**

**Such is the sense-pleasure-yoke-unyoking.**

**And what, beggars, is the existence-yoke-unyoking?**

**Here, beggars, one does understand as it is  
the origination of existence,  
the purpose of existence,  
the self-indulgence of existence,  
the utter misery of existence,  
the escape from existence.**

**With such understanding of  
the origination of existence,  
the purpose of existence,  
the self-indulgence of existence,  
the utter misery of existence,  
the escape from existence —  
lust for existence,  
enjoyment of existence,  
the lubriciousness of existence,  
the infatuation of existence,  
the craving of existence,  
the consuming passionate yearning of existence  
the frustration of existence,  
— there is no cohabitation with existence.**

**This, beggars, is what is called the existence-yoke-unyoking.**

**Such is the sense-pleasure-yoke-unyoking,  
the existence-yoke-unyoking.**

**And what, beggars, is the opinion-yoke-unyoking?**

**Here, beggars, one does understand as it is  
the origination of opinion,  
the purpose of opinion,  
the self-indulgence of opinion,  
the utter misery of opinion,  
the escape from opinion.**

**With such understanding of  
the origination of opinion,  
the purpose of opinion,  
the self-indulgence of opinion,  
the utter misery of opinion,  
the escape from opinion —  
lust for opinion,  
enjoyment of opinion,  
the lubriciousness of opinion,  
the infatuation of opinion,**

the craving of opinion,  
the consuming passionate yearning of opinion  
the frustration of opinion,  
— there is no cohabitation with opinion.

**This, beggars, is what is called the opinion-yoke-unyoking.**

Such is the sense-pleasure-yoke-unyoking,  
the existence-yoke-unyoking,  
the opinion-yoke-unyoking.

**And what, beggars, is the blindness-yoke-unyoking?**

Here, beggars, one does understand as it is  
the origination of the six spheres of touch,  
the purpose of the six spheres of touch,  
the self-indulgence of the six spheres of touch,  
the utter misery of the six spheres of touch,  
the escape from the six spheres of touch.

With such understanding of  
the origination of the six spheres of touch,  
the purpose of the six spheres of touch,  
the self-indulgence of the six spheres of touch,  
the utter misery of the six spheres of touch,  
the escape from the six spheres of touch —  
lust for the six spheres of touch,  
enjoyment of the six spheres of touch,  
the lubriciousness of the six spheres of touch,  
the infatuation of the six spheres of touch,  
the craving of the six spheres of touch,  
the consuming passionate yearning of the six spheres of touch  
the frustration of the six spheres of touch,  
— there is no cohabitation with the six spheres of touch.

**This, beggars, is what is called the blindness-yoke-unyoking.**

Such is the sense-pleasure-yoke-unyoking,  
the existence-yoke-unyoking,  
the opinion-yoke-unyoking,  
the blindness-yoke-unyoking.

Being disconnected from bad, unskillful things,  
self-soileur leading to anxiety-ridden existence  
in the sphere of birth, aging and death,  
with pain as the consequence —  
such is to be unyoked, say I.

**These then, beggars, are the four yoke-unyokings.**

**To sense-pleasure-yoke connected  
to fearful becomings-yoked  
to view-yoke connected  
blindness honoring  
beings get themselves the round-and-round  
to birth and death returning.**

**While they — sense-pleasure comprehending  
existence-yoke and all  
View-yoke and blindness removing, dispassionate,  
all-yokes disconnected — these indeed are yoke-transcendent.**

### **Sutta 13**

#### **Padhāna Suttaṃ**

## **Commendable Effort**

**I HEAR TELL:**

**Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.**

**There Bhagava said:**

**There are, beggars, these four commendable efforts.**

**What four?**

**Here beggars, a beggar  
generates desire,  
exerts his heart,  
seeks out the energy and self-control  
to prevent the arising  
of bad, unskillful things  
not yet arisen;**

**generates desire,  
exerts his heart,  
seeks out the energy and self-control  
to let go of  
bad, unskillful things  
that have arisen;**

**generates desire,  
exerts his heart,  
seeks out the energy and self-control**

to give rise to  
skillful things  
not yet arisen;  
generates desire,  
exerts his heart,  
seeks out the energy and self-control  
for the non-confusion,  
increased standing,  
and completely fulfilled development of  
skillful things  
that have arisen.

These then beggars, are the four commendable efforts.

From the Realm of Mara, Destroyer of Beings  
by commendable effort freed,  
thrown off the fear of birth and death,  
Mara and his weaponry.

From the Captor's power escaped  
well, happy, undisturbed is he.

## Sutta 16

### Sokhumma Suttaṃ

# Exquisites

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There Bhagava said:

There are, beggars, these four exquisites.

What four?

Here, beggars, a beggar has beheld a most exquisite shape,  
and he cannot conceive of an exquisite shape higher or greater than that  
exquisite shape  
and he does not aspire to an exquisite shape higher or greater than that  
exquisite shape.

Here, beggars, a beggar has beheld a most exquisite experience,  
and he cannot conceive of an exquisite experience higher or greater than  
that exquisite experience  
and he does not aspire to an exquisite experience higher or greater than

that exquisite experience.

Here, beggars, a beggar has beheld a most exquisite perception,  
and he cannot conceive of an exquisite perception higher or greater than  
that exquisite perception  
and he does not aspire to an exquisite perception higher or greater than  
that exquisite perception.

Here, beggars, a beggar has beheld a most exquisite own-making,  
and he cannot conceive of an exquisite own-making higher or greater than  
that exquisite own-making  
and he does not aspire to an exquisite own-making higher or greater than  
that exquisite own-making.

These, beggars, are the four exquisites.

Knowing exquisite shape  
and the co-becoming of experience  
the coming and going of  
whatever perception is attained  
he knows that whatever is own-made  
is pain and not-self —

Such consummately seeing  
a beggar aspires to the peace of a peaceful-way  
the carrying of his last pile  
to be conqueror of Mara with his hoard.

## Sutta 19

### Agati-Nāgati Suttaṃ

# A-going and Not A-Going

I HEAR TELL

Once upon a time the Lucky man, Sāvathī-town revisiting.

There Bhagava said:

2. There are, beggars, these four not-to-go-goings.

What four?

Wanting-going going,  
hatred-going going,  
stupidity-going going,  
fear-going going.



**These are, beggars, the four not-to-go-goings.**

**3. There are, beggars, these four not-not-to-go-goings.**

**What four?**

**Not wanting-going going  
not hatred-going going,  
not stupidity-going going,  
not fear-going going.**

**These are, beggars, the four not-not-to-go-goings.**

**Going beyond good form through  
wanting, hatred, fear, stupidity  
his honor comes to ruin  
like the dark half of the month**

**Not going beyond good form through  
wanting, hatred, fear, stupidity  
his honor increases  
like the bright half of the month**

**Sutta 41**

**Samādhi-Bhāvanā**

## **Becoming Highs**

**I HEAR TELL**

**Once upon a time the Lucky man, Savatṭhi-town revisiting,  
Anāthapiṇḍika's Park.**

**There Bhagava said:**

**Four, beggars, are becoming highs.**

**What four?**

**There is, beggars, the becoming high which become,  
made a big thing,  
evolves into pleasant living in this visible thing.**

**There is, beggars, the becoming high which become,  
made a big thing,  
evolves into receipt of knowledge and vision.**

**There is, beggars, the becoming high which become,  
made a big thing,  
evolves into clear comprehending recollection.**

**There is, beggars, the becoming high which become,  
made a big thing,  
evolves into the passing of the influences.**

**And what, beggars, is becoming high which become,  
made a big thing,  
evolves into pleasant living in this visible thing?**

**Here beggars, a beggar  
separating from sense pleasures,  
separating from unskillful things,  
with thinking, imagining,  
enthusiasm and pleasure born of separation,  
arrives at the first ken'n  
and makes a habitat of that.**

**Setting down thinking and imagining,  
subjectively tranquillized,  
become single-minded  
— not thinking, not imagining —  
with enthusiasm and pleasure born of becoming high,  
arrives at the second knowing and makes a habitat of that.**

**Detached and disgusted with enthusiasm,  
living with clear comprehending recollection,  
experiencing for himself that bodily ease  
of which the Aristocrats say:  
"Detached, recollected, he lives in peace,"  
arrives at the third burning and makes a habitat of that.**

**Letting go of ease,  
letting go of pain,  
letting earlier extacies and depressions  
'find their own way home',  
— not pained, not pleased —  
utterly pure detached mind all-round,  
arrives at the fourth brilliance and makes a habitat of that.**

**Such, beggars, is becoming high which become,  
made a big thing,  
evolves into pleasant living in this visible thing**

**And what, beggars, is becoming high which become,  
made a big thing,  
evolves into receipt of knowledge and vision?**

**Here beggars, a beggar meditates on perception of light  
set upon perception of sunlight —**

**as by day so by night,  
as by night so by day.**

**Thus unobscured by thought,  
the unbound mind becomes beautifully brilliant.**

**Such, beggars, is becoming high which become,  
made a big thing,  
evolves into receipt of knowledge and vision.**

**And what, beggars, is becoming high which become,  
made a big thing,  
evolves into clear comprehending recollection?**

**Here beggars, a beggar sees the germination of sense experience,  
sees it's support,  
sees it's getting gone;**

**sees the germination of perception,  
sees it's support,  
sees it's getting gone;**

**sees the germination of thinking,  
sees it's support,  
sees it's getting gone.**

**Such, beggars, is becoming high which become,  
made a big thing,  
evolves into clear comprehending recollection.**

**And what, beggars, is becoming high which become,  
made a big thing,  
evolves into the passing of the influences?**

**Here beggars, a beggar lives observing the comings and goings of the five  
stockpiled shitpiles:**

**This is entity.**

**This is the coming up of entity.**

**This is the going away of entity.**

**This is sense experience.**

**This is the coming up of sense experience.**

**This is the going away of sense experience.**

**This is perception.**

**This is the coming up of perception.**

**This is the going away of perception.**

**This is own-making.**

**This is the coming up of own-making.**

**This is the going away of own-making.**

**This is consciousness.**

**This is the coming up of consciousness.**

**This is the going away of consciousness.**

**Such, beggars, is becoming high which become,  
made a big thing,**

**evolves into the passing of the influences.**

**These, beggars, are the four becoming highs.**

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

## **Sutta 55**

### **Samajīvī Suttaṃ**

# **Matched Lives**

**I HEAR TELL**

**Once upon a time, Bhagava, Bhagga-land residing, Crock-hill, Dark-Terror-woods, Deer-Park.**

**There then, The Lucky Man, having set out at an earlier time taking bowl and robes, came to the home of the housefather, Nakula's Father.**

**Having arrived, he sat on the seat made ready.**

**There then the housefather, Nakula's Father and the housemother, Nakula's Mother came into the presence of The Lucky Man.**

**Having approached Bhagava and given salutation, they took seats to one side.**

**Seated to one side then, Nakula's father said this to Bhagava:**

**"Ever since I, Bhante, when young,  
brought the young housemother, Nakula's Mother,  
into my family,**

**I have not come upon knowledge of the housemother Nakula's Mother  
having transgressed even in mind,  
how then in body?**

**May we hope, Bhante,**

that as in this visible thing we see one another,  
in the future state also  
we will see one another?"

At this point then, the housemother Nakula's Mother said this to The  
Lucky Man:

"Ever since I, Bhante, when young,  
was brought by the young housefather, Nakula's Father,  
into his family,  
I have not come upon knowledge of the housefather Nakula's Father  
having transgressed even in mind,  
how then in body?

May we hope, Bhante,  
that as in this visible thing we see one another,  
in the future state also  
we will see one another?"

"Housefathers who would form the intent  
that as in this visible thing  
both husband and wife see one another,  
in the future state also they will see one another,  
should both be matched in faith,  
matched in ethical culture,  
matched in generosity,  
matched in wisdom.

Then, as in this visible thing  
both husband and wife see one another,  
in the future state also they will see one another."

Both of a faith, well-spoken,  
and of a perception of the Dhamma life,  
then lovingly do wife and husband to one-another speak.

Abundant the domestic bliss arising  
Unhappy are made their enemies,  
when both are in ethics matched.

Here progressing matched in ethical development,  
together they delight in godly-realms,  
rejoicing in pleasures in due course.

## Sutta 56

### Dutiya Samajivī Suttaṃ

## Matched Lives (2)

**I HEAR TELL**

Once upon a time, Bhagava addressed the beggars:

"Beggars!"

"Bhagava!" The beggars responded and The Lucky Man said this:

"Housefathers who would form the intent  
that as in this visible thing  
both husband and wife see one another,  
in the future state also they will see one another,  
should both be matched in faith,  
matched in ethical culture,  
matched in generosity,  
matched in wisdom.

Then, as in this visible thing  
both husband and wife see one another,  
in the future state also they will see one another."

Both of a faith, well-spoken,  
and of a perception of the Dhamma life,  
then lovingly do wife and husband to one-another speak.

Abundant the domestic bliss arising  
Unhappy are made their enemies,  
when both are in ethics matched.

Here progressing matched in ethical development,  
together they delight in godly-realms,  
rejoicing in pleasures in due course.

Sutta 70

Adhammikā

## In the Days of Unrighteous Kings

**I HEAR TELL:**

On a certain occasion the Lucky Man addressed the beggars, saying:

"Beggars!"

'Bhadante!' replied those beggars to the Lucky Man.

Bhagava said:

**In the days of unrighteous kings, beggars,  
the ministers of kings also are unrighteous.**

**The ministers of kings being unrighteous,  
spiritual leaders and powerful individuals also are unrighteous.**

**Spiritual leaders and powerful individuals being unrighteous.**

**The people of the country also are unrighteous.**

**The people of the country being unrighteous.**

**The moon and sun deviate from their courses.**

**The moon and sun deviating from their courses,  
the night sky and sparkling stars deviate from their courses.**

**The night sky and sparkling stars deviating from their courses,  
night and day deviate from their courses.**

**Night and day deviating from their courses,  
the moon's phases deviate from their courses.**

**The moon's phases deviating from their courses  
the seasonal cycles deviate from their courses.**

**The seasonal cycles deviating from their courses,  
the winds deviate from their usual order in their weaving to and fro.**

**The winds deviating from their usual order in their weaving to and fro,  
the gods become agitated.**

**The gods becoming agitated  
the rain-god is insufficiently generous.**

**The rain-god being insufficiently generous  
the corn ripens abnormally.**

**When the corn ripens abnormally, beggars,  
men sustained by such  
are short lived,  
ugly,  
powerless  
and suffer much illness.**

**But, beggars, in the days of righteous kings,  
the ministers of kings also are righteous.**

**The ministers of kings being righteous,  
spiritual leaders and powerful individuals also are righteous.**

**Spiritual leaders and powerful individuals being righteous,  
the people of the country also are righteous.**

**The people of the country being righteous,**

**the moon and sun are steady in their courses.**

**The moon and sun being steady in their courses,  
the night sky and sparkling stars are steady in their courses.**

**The night sky and sparkling stars being steady in their courses,  
night and day are steady in their courses.**

**Night and day being steady in their courses,  
the moon's phases are steady in their courses.**

**The moon's phases being steady in their courses  
the seasonal cycles are steady in their courses.**

**The seasonal cycles being steady in their courses,  
the winds are steady, weaving to and fro in their usual order.**

**The winds being steady, weaving to and fro in their usual order,  
the gods do not become agitated.**

**The gods not becoming agitated  
the rain-god is sufficiently generous.**

**The rain-god being sufficiently generous  
the corn ripens normally.**

**When the corn ripens normally, beggars,  
men sustained by such  
are long lived,  
handsome,  
powerful  
and suffer little illness.**

**As cattle when the lead bull swerves,  
All of a mind to follow, swerve as well,  
So with men, if he who is the leader be corrupt,  
so much the more will those who follow be.**

**Th'unrighteous king to all the realm brings pain.**

**As cattle when the lead bull's course is straight  
All of a mind to follow, go straight as well,  
So with men, if he who is the leader be upright,  
so much the more will those who follow be.**

**The righteous king to all the realm brings peace.**

## **Sutta 80**

### **Kamboja Suttaṃ**



## Off to Kamboja

**I HEAR TELL:**

Once upon a time the Lucky Man Kosambī revisiting,  
Ghosita Park.

There then Old Man Ānanda approached Bhagava  
and giving salutation  
took a seat to one side.

Seated to one side then,  
Old Man Ānanda said this to The Lucky Man:

What then, bhante, might be the driving force,  
what the result whereof  
women-folk neither sit in the assembly,  
nor undertake commerce  
nor go to Kamboja?

Wrathfulness Ānanda in women,  
enviousness Ānanda in women,  
selfishness Ānanda in women,  
poor wisdom Ānanda in women.

These then, Ānanda, are the driving forces,  
these the result whereof  
women-folk neither sit in the assembly,  
nor undertake commerce  
nor go to Kamboja.

Sutta 94

Tatiya Samādhī Suttam

## The Third Serenity

**I HEAR TELL:**

Once upon a time the Lucky man, Sāvattī-town revisiting.

There Bhagava said:

"There are, beggars, four persons discovered in this world.

What four?

Here, beggars, there is one who has gained

centered internal calm,  
but not gained insight into things of higher wisdom.

Here, beggars, there is one who has gained  
insight into things of higher wisdom  
but not gained centered internal calm.

Here, beggars, there is one who has gained  
neither centered internal calm  
nor insight into things of higher wisdom.

Here, beggars, there is one who has gained  
both centered internal calm  
and insight into things of higher wisdom

These, beggars are four persons discovered in this world.

As to this, beggars, that person who has gained  
centered internal calm  
but not gained insight into things of higher wisdom —  
he, approaching a person who has gained  
insight into things of higher wisdom,  
should ask:

'How should there be, friend, the seeing of own-making?

How should there be mastery of own-making?

How should there be insight into own-making?'

He, responding to such —  
as he has seen,  
as he has discovered —  
says:

'Thus, then, friend, own-making is to be seen;  
thus should there be mastery of own-making,  
thus should there be insight into own-making.'

He, some time later, gains centered internal calm  
and gains insight into things of higher wisdom.

As to this, beggars, that person who has gained  
insight into things of higher wisdom  
but not centered internal calm —  
he, approaching a person who has gained  
centered internal calm,  
should ask:

'How now then friend, should the heart be steadied?

How should the heart be settled down?

**How should the heart be focused?**

**How should the heart be made serene?'**

**He, responding to such —  
as he has seen,  
as he has discovered —  
says:**

**'Thus, then, friend, should the heart be steadied,  
thus should the heart be settled down,  
thus should the heart be focused,  
thus should the heart be made serene.'**

**He, some time later, gains centered internal calm  
and gains insight into things of higher wisdom.**

**As to this, beggars, that person who has gained  
neither centered internal calm  
nor gained insight into things of higher wisdom —  
he, approaching a person who has gained  
both the centered internal calm  
and insight into things of higher wisdom,  
should ask:**

**'How now then friend, should the heart be steadied?**

**How should the heart be settled down?**

**How should the heart be focused?**

**How should the heart be made serene?**

**How should there be the seeing of own-making?**

**How should there be mastery of own-making?**

**How should there be insight into own-making?'**

**He, responding to such —  
as he has seen,  
as he has discovered —  
says:**

**'Thus, then, friend, should the heart be steadied,  
thus should the heart be settled down,  
thus should the heart be focused,  
thus should the heart be made serene  
thus own-making is to be seen;  
thus should there be mastery of own-making,  
thus should there be insight into own-making.'**

**He, some time later, gains centered internal calm**

and gains insight into things of higher wisdom.  
As to this, beggars, that person who has gained  
both centered internal calm  
and gained insight into things of higher wisdom —  
such a one, beggars, reinforcing these skillful things  
going higher should dedicate himself  
to the destruction of the corrupting influences."

## Sutta 116

### Appamāda Sutta

# Non-Carelessness

#### I HEAR TELL

Once upon a time the Lucky man, Vajji-land revisiting, Bhaṇḍagāma village.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are stands to be taken against carelessness.

What four?

Painful bodily conduct, beggars, should be ejected,  
pleasant bodily conduct should be developed —  
in this be not careless!

Painful conduct of speech, beggars should be ejected,  
pleasant conduct of speech should be developed —  
in this be not careless!

Painful conduct of mind, beggars, should be ejected,  
pleasant conduct of mind should be developed —  
in this be not careless!

Low view, beggars, should be ejected,  
high view should be developed —  
in this be not careless!

Now when, beggars, a bhikkhu has ejected painful bodily conduct,  
has developed pleasant bodily conduct,  
has ejected painful conduct of speech,

has developed pleasant conduct of speech,  
has ejected painful conduct of mind,  
has developed pleasant conduct of mind,  
has ejected low views, and  
has developed high views,  
he has no fear of death or his next go-round.

## Sutta 132

### Saṅyojana Puggala Suttaṃ

# Man's Self-Yokings

**I HEAR TELL**

Once upon a time the Lucky man, Sāvattihī-town revisiting.

There then Bhagava said this to the beggars:

**Beggars!**

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are persons found in this world.

What four?

Here, beggars, in one person

those self-yokings of the lower sort have not been let go,

those self-yokings resulting in the gain of re-appearance have not been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have not been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have been let go,

those self-yokings resulting in the gain of existence have not been let go.

Here again, beggars, in one person

those self-yokings of the lower sort have been let go,

those self-yokings resulting in the gain of re-appearance have been let go,

**those self-yokings resulting in the gain of existence have been let go.**

**What person, beggars, is one in whom  
those self-yokings of the lower sort have not been let go,  
those self-yokings resulting in the gain of re-appearance have not been let  
go,**

**those self-yokings resulting in the gain of existence have not been let go?**

**The Once-Returner.**

**In such, beggars,  
those self-yokings of the lower sort have not been let go,  
those self-yokings resulting in the gain of re-appearance have not been let  
go,**

**those self-yokings resulting in the gain of existence have not been let go.**

**What person, beggars, is one in whom  
those self-yokings of the lower sort have been let go,  
those self-yokings resulting in the gain of re-appearance have not been let  
go,**

**those self-yokings resulting in the gain of existence have not been let go?**

**The Going Up-Stream to the Akaniṭṭha.**

**In such, beggars,  
those self-yokings of the lower sort have been let go,  
those self-yokings resulting in the gain of re-appearance have not been let  
go,**

**those self-yokings resulting in the gain of existence have not been let go.**

**What person, beggars, is one in whom  
those self-yokings of the lower sort have been let go,  
those self-yokings resulting in the gain of re-appearance have been let go,  
those self-yokings resulting in the gain of existence have not been let go?**

**The Between-Thorough-Nibbāna.**

**In such, beggars,  
those self-yokings of the lower sort have been let go,  
those self-yokings resulting in the gain of re-appearance have been let go,  
those self-yokings resulting in the gain of existence have not been let go.**

**What person, beggars, is one in whom  
those self-yokings of the lower sort have been let go,  
those self-yokings resulting in the gain of re-appearance have been let go,  
those self-yokings resulting in the gain of existence have been let go?**

**The Arahant.**

**In such, beggars,  
those self-yokings of the lower sort have been let go,**

those self-yokings resulting in the gain of re-appearance have been let go,  
those self-yokings resulting in the gain of existence have been let go.

## Sutta 132

### Paṭibhāno Puggala Suttaṃ

## Orators

**I HEAR TELL**

Once upon a time the Lucky man, Sāvathī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responded.

The Lucky Man said this:

Four, beggars, are persons found in this world.

What four?

The on-point-orator not at-ease-orator

The at-ease-orator not on-point-orator.

The on-point-orator and at-ease-orator.

The neither on-point-orator nor at-ease-orator.

These are the four persons found in this world.

## Sutta 133

### Neyya Puggala Suttaṃ

## Led to Comprehension

**I HEAR TELL**

Once upon a time the Lucky man, Sāvathī-town revisiting.

There then Bhagava said this to the beggars:

Beggars!

And 'Elder!' those beggars responding, the Lucky Man said this:

"Four, Beggars, are the persons to be seen in this world.

What four?

**One who comprehends intuitively;  
one who comprehends upon analysis;  
one who comprehends after being instructed;  
one who comprehends only the letter.**

**These, beggars, are the four persons to be seen in this world.**

**Sutta 140**

**Vādī Suttaṃ**

## **Professors**

**I HEAR TELL**

**Once upon a time the Lucky man, Sāvattihī-town revisiting.**

**There then Bhagava said this to the beggars:**

**Beggars!**

**And 'Elder!' those beggars responding,  
the Lucky Man said this:**

**"Four, beggars, are professors.**

**What four?**

**There is, beggars, the professor  
who is baffled by the sense,  
not the letter.**

**There is, beggars, the professor  
baffled by the letter,  
not the sense.**

**There is, beggars, the professor  
baffled by both the sense  
and the letter.**

**There is, beggars, the professor  
baffled by neither the sense  
nor the letter.**

**These, beggars, are the four professors.**

**It is, however, impossible, beggars,  
there is no probability,  
that one possessed of the four analytical powers  
could be baffled by both the sense and the letter."**



## The Wellcome One's System

Adapted from the translation from the Pali Text Society edition of the Pali by F.L.  
Woodward  
by Michael M. Olds

**I HEAR TELL:**

'Beggars, when a Welcome One  
or a Welcome One's system is found in the world,  
that happens for the profit of many,  
the happiness of many;  
out of compassion for the world,  
for the good,  
for the profit,  
for the happiness of dieties and man.

And of what sort, beggars, is a Welcome One?

Herein, beggars, a Getter-of-the-Getting arises in the world,  
an Aristocrat,  
a Fully Enlightened One,  
perfect in knowledge and conduct,  
a Welcome One,  
a world-knower,  
unsurpassed driver of men to be driven,  
Teacher of dieties and mankind,  
a Buddha,  
an Exalted One.

This, beggars, is a Welcome One.

And of what sort, beggars, is a Welcome One's system?

It is a system taught  
in such a way as to be  
helpful in the beginning,  
helpful in the middle and  
helpful at the end,  
making plain the holy life,  
entirely complete and purified.

This, beggars, is the system of a Welcome One.

Beggars, when a Welcome One

or a Welcome One's system  
is found in the world,  
that happens for the profit of many,  
the happiness of many;  
out of compassion for the world,  
for the good,  
for the profit,  
for the happiness of dieties and man.

Beggars, these four things  
conduce to the undermining,  
confusion,  
and vanishing away  
of the good word.

What four?

In the first case, beggars,  
is the case where beggars  
commit to memory a sutta  
in the wrong way,  
with the words and their implications stated incorrectly.

Now beggars,  
if the words and their implications  
are stated incorrectly,  
the intended meaning  
will subsequently be understood incorrectly.

This is the first case  
which conduces to the undermining,  
confusion,  
and vanishing away  
of the good word.

Again, beggars,  
the beggars become difficult to speak to,  
having qualities which make them difficult to speak to;  
they are intractable and incapable of being instructed.

This, beggars, is the second case  
which conduces to the undermining,  
confusion,  
and vanishing away  
of the good word.

Again, beggars,  
those beggars who are widely read,

who have got the Dhamma by heart,  
who have got the Vinaya by heart,  
who know the outlines,  
these, not doing their duty,  
do not pass along the suttas to others  
and when they die  
the suttas are cut down at the roots  
and cannot be propagated.

This, beggars, is the third case  
which conduces to the undermining,  
confusion,  
and vanishing away  
of the good word.

Again, beggars,  
the elder beggars live in luxury,  
are slackers and backsliders,  
they do not carry on the tradition of solitary living  
and do not set going effort to reach the goal,  
to gain what can be gained,  
to know what can be known.

Then the generation that follows  
takes their example and lives in luxury,  
are slackers and backsliders,  
they do not carry on the tradition of solitary living  
and do not set going effort to reach the goal,  
to gain what can be gained,  
to know what can be known.

This, beggars, is the fourth case  
which conduces to the undermining,  
confusion,  
and vanishing away  
of the good word.

But, beggars,  
these four things  
conduce to the maintenance,  
clarification,  
and propagation  
of the good word.

In the first case, beggars,  
is the case where beggars

**commit to memory a sutta in the correct way,  
with the words and their implications stated correctly.**

**Now beggars, if the words and their implications are stated correctly,  
the intended meaning will subsequently be understood correctly.**

**This is the first case  
which conduces to the maintenance,  
clarification,  
and propagation  
of the good word.**

**Again, beggars,  
the beggars are easy to speak to,  
having qualities which make them easy to speak to;  
they are tractable  
and capable of being instructed.**

**This, beggars, is the second case  
which conduces to the maintenance,  
clarification,  
and propagation  
of the good word.**

**Again, beggars,  
those beggars who are widely read,  
who have got the Dhamma by heart,  
who have got the Vinaya by heart,  
who know the outlines,  
these, doing their duty,  
pass along the suttas to others  
and when they die  
the suttas are not cut down at the roots  
and can be propagated.**

**This, beggars, is the third case  
which conduces to the maintenance,  
clarification,  
and propagation of the good word.**

**Again, beggars,  
the elder beggars do not live in luxury,  
are not slackers and backsliders,  
they do carry on the tradition of solitary living  
and do set going effort to reach the goal,  
to gain what can be gained,  
to know what can be known.**

**Then the generation that follows  
takes their example and does not live in luxury,  
are not slackers and backsliders,  
they do carry on the tradition of solitary living  
and do set going effort to reach the goal,  
to gain what can be gained,  
to know what can be known.**

**This, beggars, is the fourth case  
which conduces to the maintenance,  
clarification,  
and propagation  
of the good word.**

**So, beggars,  
these are the four things  
that conduce to the undermining,  
confusion,  
and vanishing away  
of the good word,  
and these are the four things  
that conduce to the maintenance,  
clarification,  
and propagation  
of the good word.**

## **Sutta 169**

### **Kilesa-Parinibbāna Suttaṃ**

# **Afflicted Extinguishment**

**I HEAR TELL:**

**On a certain occasion the Lucky Man addressed the beggars, saying:**

**"Beggars!"**

**'Bhadante!' replied those beggars to the Lucky Man.**

**Bhagava said:**

**Four, beggars, are those persons to be discovered in this world.**

**What four?**

**Here, beggars, one person  
in this seen thing**

**has with-own-making-thorough-extinguishment.**

**Here, again, beggars, one person  
upon the breakup of the body  
has with-own-making-thorough-extinguishment.**

**Here, again, beggars, one person  
in this seen thing  
has without-own-making-thorough-extinguishment.**

**Here, again, beggars, one person  
upon the breakup of the body  
has without-own-making-thorough-extinguishment.**

**And what person, beggars,  
has, in this seen thing,  
with-own-making-thorough-extinguishment?**

**Here, beggars, a beggar lives  
viewing bodily-ugliness,  
perceiving food contra-inclination,  
perceiving whole-world-non-delight,  
viewing transience in everything own-made.**

**Then furthermore his perception of death is internally well-established.**

**He sets up and lives by these five seeker's powers:**

**The power of faith  
the power of shame  
the power of fear of blame  
the power of energy  
the power of wisdom.**

**Also in him, five forces are manifest in great measure:**

**The force of faith,  
the force of energy,  
the force of serenity,  
the force of wisdom.**

**He, in him five forces being manifest in great measure,  
in this seen thing  
gets with-own-making-thorough-extinguishment.**

**This is then, beggars, the person  
who in this seen thing  
has with-own-making-thorough-extinguishment.**

**And what person, beggars,  
upon the breakup of the body  
has with-own-making-thorough-extinguishment?**

Here, beggars, a beggar lives  
viewing bodily-ugliness,  
perceiving food contra-inclination,  
perceiving whole-world-non-delight,  
viewing transience in everything own-made.

Then furthermore his perception of death is internally well-established.

He sets up and lives by these five seeker's powers:

The power of faith  
the power of shame  
the power of fear of blame  
the power of energy  
the power of wisdom.

Also in him, five forces are manifest mildly:

The force of faith,  
the force of energy,  
the force of serenity,  
the force of wisdom.

He, in him five forces being manifest mildly,  
in this seen thing  
gets with-own-making-thorough-extinguishment.

This is then, beggars, the person  
who in this seen thing  
has with-own-making-thorough-extinguishment.

And what person, beggars,  
in this seen thing  
has without-own-making-thorough-extinguishment?

Here, beggars, a beggar,  
separated from sense-pleasures,  
separated from unskilled things,  
with thinking,  
with pondering,  
lives the pleasureable enthusiasm born of separation  
arising in the first *jhāna*.

Desolving thinking and pondering,  
internally impassive  
become whole-heartedly single-minded  
without thinking,  
without pondering,  
he lives the pleasureable enthusiasm born of serenity

arising in the second *jhāna*.

Detached from enthusiasm and dispassionate  
and living mindful and pleasantly self-aware  
he lives bodily experiencing  
that which the Aristocrats call:

"The detached, mindful, pleasant living," || ||

arising in the third *jhāna*.

Letting go of pleasure,  
letting go of pain,  
with the preceding mental ease and misery in retreat,  
without pain, without pleasure,  
he lives in the surpassing purity of mental detachment  
arising in the fourth *jhāna*.

He sets up and lives by these five seeker's powers:

The power of faith  
the power of shame  
the power of fear of blame  
the power of energy  
the power of wisdom.

Also in him, five forces are in great measure:

The force of faith,  
the force of energy,  
the force of serenity,  
the force of wisdom.

He, in him five forces being manifest in great measure,  
in this seen thing  
gets without-own-making-thorough-extinguishment.

This is then, beggars, the person  
who in this seen thing  
has without-own-making-thorough-extinguishment.

And what person, beggars,  
upon the breakup of the body  
has without-own-making-thorough-extinguishment?

Here, beggars, a beggar,  
separated from sense-pleasures,  
separated from unskilled things,  
with thinking,  
with pondering,  
lives the pleasureable enthusiasm born of separation



arising in the first *jhāna*.

Desolving thinking and pondering,  
internally impassive  
become whole-heartedly single-minded  
without thinking,  
without pondering,  
he lives the pleasureable enthusiasm born of serenity  
arising in the second *jhāna*.

Detached from enthusiasm and dispassionate  
and living mindful and pleasantly self-aware  
he lives bodily experiencing  
that which the Aristocrats call:

"The detached, mindful, pleasant living,"

arising in the third *jhāna*.

Letting go of pleasure,  
letting go of pain,  
with the preceding mental ease and misery in retreat,  
without pain, without pleasure,  
he lives in the surpassing purity of mental detachment  
arising in the fourth *jhāna*.

He sets up and lives by these five seeker's powers:

The power of faith  
the power of shame  
the power of fear of blame  
the power of energy  
the power of wisdom.

Also in him, five forces are manifest mildly:

The force of faith,  
the force of energy,  
the force of serenity,  
the force of wisdom.

He, in him five forces being manifest mildly,  
upon the breakup of the body  
has without-own-making-thorough-extinguishment?

This is then, beggars, the person  
upon the breakup of the body  
has without-own-making-thorough-extinguishment?

These are the four persons, beggars, to be discovered in this world.

## Intentions (a)

**I HEAR TELL:**

**On a certain occasion the Lucky Man addressed the beggars, saying:**

**"Beggars!"**

**"Bhadante!" replied those beggars to the Lucky Man.**

**Bhagava said:**

**"Beggars, either there being body,  
the driving force of intent of body,  
personal pleasure and pain arises,  
or there being speech,  
the driving force of intent of speech,  
personal pleasure and pain arises,  
or there being mind,  
the driving force of intent of mind,  
personal pleasure and pain arises,  
or it is a result of blindness.**

**Either by one's self, beggars,  
is managed the preparation  
for bodily-own-making  
which results in the arising  
of personal pleasure and pain;**

**or by another, beggars,  
is managed the preparation  
for bodily-own-making  
which results in the arising  
of personal pleasure and pain.**

**Either comprehending, beggars,  
is managed the preparation  
for bodily-own-making  
which results in the arising  
of personal pleasure and pain;**

**or not comprehending, beggars,  
is managed preparation  
for bodily-own-making**

**which results in the arising  
of personal pleasure and pain.**

**Either by one's self, beggars,  
is managed the preparation  
for speech-own-making  
which results in the arising  
of personal pleasure and pain;**

**or by another, beggars,  
is managed the preparation  
for speech-own-making  
which results in the arising  
of personal pleasure and pain.**

**Either comprehending, beggars,  
is managed the preparation  
for speech-own-making  
which results in the arising  
of personal pleasure and pain;**

**or not comprehending, beggars,  
is managed preparation  
for speech-own-making  
which results in the arising  
of personal pleasure and pain.**

**Either by one's self, beggars,  
is managed the preparation  
for mental-own-making  
which results in the arising  
of personal pleasure and pain;**

**or by another, beggars,  
is managed the preparation  
for mental-own-making  
which results in the arising  
of personal pleasure and pain.**

**Either comprehending, beggars,  
is managed the preparation  
for mental-own-making  
which results in the arising  
of personal pleasure and pain;**

**or not comprehending, beggars,  
is managed preparation  
for mental-own-making**

**which results in the arising  
of personal pleasure and pain.**

**These things, beggars, are the afflictions of blindness.**

**But with the utterly dispassionate ending of blindness,  
he has not got that body**

**which results in the arising  
of personal pleasure and pain;**

**he has not got that speech  
which results in the arising  
of personal pleasure and pain;**

**he has not got that mind  
which results in the arising  
of personal pleasure and pain;**

**he has not got that situation  
which results in the arising  
of personal pleasure and pain;**

**he has not got that ground  
which results in the arising  
of personal pleasure and pain;**

**he has not got that sphere  
which results in the arising  
of personal pleasure and pain;**

**he has not got that managed preparation  
which results in the arising  
of personal pleasure and pain."**

**Sutta 172**

**Sañcetanā Suttaṃ**

## **Intentions (b)**

**I HEAR TELL:**

**On a certain occasion the Lucky Man addressed the beggars, saying:**

**"Beggars!"**

**"Bhadante!" replied those beggars to the Lucky Man.**

**Bhagava said:**

**"There are these four regainings of self-life.**

**What four?**

**There is, beggars, the regaining of self-life  
which regaining of self-life  
is self-intentionally walked to,  
not another-intentionally.**

**There is, beggars, the regaining of self-life  
which regaining of self-life  
is another-intentionally walked to,  
not self-intentionally.**

**There is, beggars, the regaining of self-life  
which regaining of self-life  
is self-intentionally walked to,  
and another-intentionally.**

**There is, beggars, the regaining of self-life  
which regaining of self-life  
is neither self-intentionally walked to,  
nor another-intentionally.**

**These are the four regainings of self-life."**

**This said, the Elder Sāriputta said this to The Lucky Man:**

**"I, bhante, of this of which the Lucky Man has concisely spoken,  
understand the expansion thus:**

**Where, bhante, the regaining of self-life  
which regaining of self-life  
is self-intentionally walked to,  
not another-intentionally,  
it is self-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life  
which regaining of self-life  
is another-intentionally walked to,  
not self-intentionally  
it is another-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life  
which regaining of self-life  
is self-intentionally walked to,  
and another-intentionally  
it is self-intentionally,  
and another-intentionally that those beings quit body.**

**Where, bhante, the regaining of self-life  
which regaining of self-life**

is neither self-intentionally walked to,  
nor another-intentionally —  
of this, what deva is to be understood?"

"Those devas, Sāriputta, are to be understood  
as those uprisen in the sphere of neither-perception-nor-non-perception."

"What then, bhante, drives,  
what results  
in this sort of being,  
upon quitting body,  
to returning,  
coming to it'n-n-at'n?"

Again, bhante, what drives  
what results  
in this sort of being,  
upon quitting body,  
to non-returning,  
not coming to it'n-n-at'n?"

"Here Sāriputta this sort of person,  
not having put down and let go  
the yokes to lower rebirth  
he, in this seen thing,  
arises and abides  
in the sphere of neither-perception-nor-non-perception.

He savours it,  
is in love with it  
and is enriched therein.

Taking a stand in that,  
to that adhering,  
the bulk of his abiding being there,  
not falling back,  
having served his time  
having arisen among the devas of the sphere of neither-perception-nor-  
non-perception,  
he, having quit there,  
is returned, coming to it'n-n-at'n.

Here again, Sāriputta this sort of person,  
having put down and let go  
the yokes to lower rebirth,  
he, in this seen thing,  
arises and abides

**in the sphere of neither-perception-nor-non-perception.**

**He savours it,  
is in love with it  
and is enriched therein.**

**Taking a stand in that,  
to that adhering,  
the bulk of his abiding being there,  
not falling back,  
having served his time  
having arisen among the devas of the sphere of neither-perception-nor-  
non-perception,  
he, having quit there,  
is a non-returner, does not come to it'n-n-at'n.**

**This then, Sāriputta, drives,  
this results  
in this sort of being,  
upon quitting body,  
to returning,  
coming to it'n-n-at'n.**

**Again, Sāriputta, this drives  
this results  
in this sort of being,  
upon qiting body,  
to non-returning,  
not coming to it'n-n-at'n."**

**Sutta 174**

**Mahā Koṭṭhita Sutta**

## **Kotthita the Great or Unconfusing the Unconfusing**

**I HEAR TELL**

**Once then Old Man Mahā Koṭṭhita approached Old Man Sāriputta.  
Having approached Old Man Sāriputta,  
given salutation,**

**and having exchanged polite talk and courtesies,  
he took a seat to one side.**

**Seated to one side  
Old Man Mahā Koṭṭhita said this  
to Old Man Sāriputta:**

**"Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is another something?"**

**"No, indeed, friend!"**

**"Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is not another something?"**

**"No, indeed, friend!"**

**"Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is both another something  
and no other something?"**

**"No, indeed, friend!"**

**"Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is neither another something  
nor no other something?"**

**"No, indeed, friend!"**

**"Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is another something?'  
thus asked in this connection,  
the response is  
'No, indeed, friend'.**

**'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is not another something?'  
thus asked in this connection,**



the response is  
'No, indeed, friend'.

'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is both another something  
and no other something?'  
thus asked in this connection,  
the response is  
'No, indeed, friend'.

'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is neither another something  
nor no other something?'  
thus asked in this connection,  
the response is  
'No, indeed, friend'.

How then, friend, is what was said to be seen?"

"To say:  
'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is another something?'  
— this is to confuse the unconfused.

To say:  
'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is not another something?'  
— this is to confuse the unconfused.

To say:  
'Is it, friend,  
the six spheres of contact  
having been eradicated without remainder,  
that there is both another something  
and no other something?'  
— this is to confuse the unconfused.

To say:  
'Is it, friend,

the six spheres of contact  
having been eradicated without remainder,  
that there is neither another something  
nor no other something?'  
— this is to confuse the unconfused.

Insofar, friend,  
as there is had the six spheres of contact,  
so far is there had confusion.

Insofar, friend,  
as there is had confusion  
so far is there had the six spheres of contact.

The six spheres of contact  
having been eradicated without remainder,  
confusion is eradicated,  
confusion is overcome.

Once then Old Man Ānanda approached Old Man Mahā Koṭṭhita  
Having approached Old Man Mahā Koṭṭhita, given salutation, and having  
exchanged polite talk and courtesies, took a seat to one side.

Seated to one side Old Man Ānanda said this to Old Man Mahā Koṭṭhita:

'Is it, friend,  
the six spheres of contact having been eradicated without remainder,  
that there is another something?'

'No, indeed, friend!'

'Is it, friend,  
the six spheres of contact having been eradicated without remainder,  
that there is not another something?'

'No, indeed, friend!'

'Is it, friend,  
the six spheres of contact having been eradicated without remainder,  
that there is both another something and no other something?'

'No, indeed, friend!'

'Is it, friend,  
the six spheres of contact having been eradicated without remainder,  
that there is neither another something nor no other something?'

'No, indeed, friend!'

""Is it, friend,  
the spheres of contact having been eradicated without remainder,  
that there is another something?"  
thus asked in this connection,

**the response is**

**"No, indeed, friend".**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is not another something?"**

**thus asked in this connection,**

**the response is**

**"No, indeed, friend".**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is both another something and no other something?"**

**thus asked in this connection,**

**the response is**

**"No, indeed, friend".**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is neither another something nor no other something?"**

**thus asked in this connection,**

**the response is**

**"No, indeed, friend".**

**How then, friend, is what was said to be seen?'**

**To say:**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is another something?"**

**— this is to confuse the unconfused.**

**To say:**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is not another something?"**

**— this is to confuse the unconfused.**

**To say:**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is both another something and no other something?"**

**— this is to confuse the unconfused.**

**To say:**

**"Is it, friend,**

**the spheres of contact having been eradicated without remainder,  
that there is neither another something nor no other something?"**

— this is to confuse the unconfused.

Insofar, friend, as there is had the six spheres of contact,  
so far is there had confusion.

Insofar, friend, as there is had confusion  
so far is there had the six spheres of contact.

The six spheres of contact having been eradicated without remainder,  
confusion is eradicated,  
confusion is overcome.'"

## Sutta 189

### Sacchi-Karaṇiya Suttaṃ

## Make it Real

**I HEAR TELL:**

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

There the Lucky Man addressed the beggars, saying:

"Beggars!"

"Bhadante!" replied those beggars to the Lucky Man.

Bhagava said:

"Four, beggars, are things to be made real.

What four?

There are things, beggars, to be made real through body.

There are things, beggars, to be made real through the memory.

There are things, beggars, to be made real through the eye.

There are things, beggars, to be made real through wisdom.

And what, beggars are the things to be made real through body?

The Eight Releases, beggars, are the things to be made real through body.

And what, beggars, are the things to be made real through the memory?

Past habitations, beggars, are the things to be made real through the  
memory.

And what, beggars, are the things to be made real through the eye?

The shifting-about of beings, beggars, are things to be made real through  
the eye.

And what, beggars, are the things to be made real through wisdom?

**The destruction of the corrupting influences, beggars, is to be made real through wisdom.**

**These, beggars, are the four things to be made real.**

**Sutta 199**

**Taṇhā-Jalini Suttaṃ**

## **Appetite's Net**

**"I will delineate for you, beggars,  
appetite's net, it's casting, spread and settling,  
a tangled web of reeds wrapped up in pestilence,  
a way to the downfall, woe and ruin  
that does not pass past this run'n-round.**

**Listen carefully and apply your minds!**

**I will speak."**

**"Even so bhante" the beggars said in response.**

**And the Lucky Man said:**

**"What, beggars, is appetite's net,  
it's casting, spread and settling,  
a tangled web of reeds wrapped up in pestilence,  
a way to the downfall, woe and ruin  
that does not pass past this run'n-round?**

**Eighteen, bhikkhus are the meandering thoughts  
arising from internal appetites;  
eighteen the meandering thoughts  
arising from external appetites.**

**What are the eighteen meandering thoughts  
arising from internal appetites?**

**There being, beggars, the thought: 'I am',  
there is had the thought: 'I am at',  
there is had the thought: 'I am thus',  
there is had the thought: 'I am otherwise',  
there is had the thought: 'I am not happy',  
there is had the thought: 'I am happy',  
there is had the thought: 'I could be',  
there is had the thought: 'I could be at',**

there is had the thought: 'I could be thus',  
there is had the thought: 'I could be otherwise',  
there is had the thought: 'If I could be',  
there is had the thought: 'If I could be at',  
there is had the thought: 'If I could be thus',  
there is had the thought: 'If I could be otherwise',  
there is had the thought: 'I could become',  
there is had the thought: 'I could become at',  
there is had the thought: 'I could become thus',  
there is had the thought: 'I could become otherwise',

These are the eighteen meandering thoughts  
arising from internal appetites.

What are the eighteen meandering thoughts  
arising from external appetites?

There being, beggars, the thought: 'I am because of such.'  
there is had the thought: 'I am at because of such',  
there is had the thought: 'I am thus because of such',  
there is had the thought: 'I am otherwise because of such',  
there is had the thought: 'I am not happy because of such',  
there is had the thought: 'I am happy because of such',  
there is had the thought: 'I could be because of such',  
there is had the thought: 'I could be at because of such',  
there is had the thought: 'I could be thus because of such',  
there is had the thought: 'I could be otherwise because of such',  
there is had the thought: 'If I could be because of such',  
there is had the thought: 'If I could be at because of such',  
there is had the thought: 'If I could be thus because of such',  
there is had the thought: 'If I could be otherwise because of such',  
there is had the thought: 'I could become because of such',  
there is had the thought: 'I could become at because of such',  
there is had the thought: 'I could become thus because of such',  
there is had the thought: 'I could become otherwise because of such',

These are the eighteen meandering thoughts  
arising from external appetites.

Thus there are eighteen meandering thoughts arising from internal  
appetites;

eighteen meandering thoughts arising from external appetites.

These are called the six-and-thirty meandering thoughts arising from  
appetites.

So there are six-and-thirty forms of appetite-meandering thoughts of the past,  
six-and-thirty appetite-meandering thoughts [213] of the future,  
six-and-thirty appetite-meandering thoughts of the present,  
thus are had eight-and-a-hundred appetite-meandering thoughts.

This then, beggars, is that appetite's net,  
it's casting, spread and settling,  
a tangled web of reeds wrapped up in pestilence,  
a way to the downfall, woe and ruin  
that does not pass past this run'n-round.

Sutta 206

Sappurisa Suttam (6)

## The Good Person (6)

"I will delineate for you, beggars,  
the not-good person  
and the not-good person of not-good persons  
and the good person  
and the good person of good persons.

Listen up!  
Pay attention!  
I will speak!"

"Even so Elder!" The Beggars responded.

The Lucky Man said this:

"And what, beggars, is the not-good person?"

Here beggars, someone  
has contrary view,  
has contrary principles,  
has contrary speech,  
has contrary works,  
has contrary lifestyle,  
has contrary self-control,  
has contrary mind,  
has contrary serenity,  
has contrary knowledge,  
has contrary freedom.

**This beggars is the not-good person.**

**And what, beggars is the not-good person of not-good persons?**

**Here beggars, someone  
himself has contrary view,  
and further extols contrary view;  
himself has contrary principles,  
and further extols contrary principles;  
himself has contrary speech,  
and further extols contrary speech;  
himself has contrary works,  
and further extols contrary works;  
himself has contrary lifestyle,  
and further extols contrary lifestyle;  
himself has contrary self-control,  
and further extols contrary self-control;  
himself has contrary mind,  
and further extols contrary mind;  
himself has contrary serenity,  
and further extols contrary serenity;  
himself has contrary knowledge,  
and further extols contrary knowledge;  
himself has contrary freedom,  
and further extols contrary freedom.**

**This beggars is the not-good person of not-good persons.**

**And what, beggars is the good person?**

**Here beggars, someone  
has high view,  
has high principles,  
has high speech,  
has high works,  
has high lifestyle,  
has high self-control,  
has high mind,  
has high serenity,  
has high knowledge,  
has high freedom.**

**This beggars is the good person.**

**And what, beggars is the good person of good persons?**

**Here beggars, a someone  
himself has high view,**



**and further extols high view;  
himself has high principles,  
and further extols high principles;  
himself has high speech,  
and further extols high speech;  
himself has high works,  
and further extols high works;  
himself has high lifestyle,  
and further extols high lifestyle;  
himself has high self-control,  
and further extols high self-control;  
himself has high mind,  
and further extols high mind;  
himself has high serenity,  
and further extols high serenity;  
himself has high knowledge,  
and further extols high knowledge;  
himself has high freedom,  
and further extols high freedom.**

**This beggars is the good person of good persons.**

**This beggars is the not-good person,  
the not-good person of not-good persons,  
the good person,  
and the good person of good persons.**

**Sutta 255**

**Kula Suttaṃ**

## **Clans of Long-Standing**

**Whatsoever are clans, beggars,  
having secured vast extent of wealth,  
are not long-lasting,  
all such stick to these four,  
or one or the other.**

**What four?**

**Not looking for the missing,  
not restoring the old,  
unmeasured use of food and drink,**

setting in authority  
some unethical man or woman.

Whatsoever are clans, beggars,  
having secured vast extent of wealth,  
are not long-lasting,  
all such stick to these four,  
or one or the other.

Whatsoever are clans, beggars,  
having secured vast extent of wealth,  
become of long-standing,  
all such stick to these four,  
or one or the other.

What four?

Finding the missing,  
restoring the old,  
measured use of food and drink,  
setting in authority  
some ethical man or woman.

Whatsoever clans, beggars,  
securing vast extent of wealth,  
become of long-standing,  
all such stick to these four,  
or one or the other.

## Sutta 259

### Arañña Senāsana Suttaṃ

# The Solitary Bed-Seat

I HEAR TELL

Once upon a time, The Lucky Man,  
Sāvattthī-town revisiting:

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

"Beggars!"

And the beggars responding "Bhagavā!"  
the Lucky Man said this:

Four, beggars, are things  
possessed of which

**a beggar is ill equipped  
to practice the forest-way,  
the solitary bed-seat.**

**What four?**

**Thoughts of sense pleasures,  
thoughts of deviance,  
thoughts of violence,  
being a slack-jawed dribble-mouth.**

**These then beggars, are the things  
possessed of which  
a beggar is ill equipped  
to practice the forest-way,  
the solitary bed-seat.**

**Four, beggars, are things  
possessed of which  
a beggar is well equipped  
to practice the forest-way,  
the solitary bed-seat.**

**What four?**

**Thoughts of homelessness,  
thoughts of non-deviance,  
thoughts of non-violence,  
being one who is wise,  
no slack-jawed dribble-mouth.**

**These then beggars, are the things  
possessed of which  
a beggar is well equipped  
to practice the forest-way,  
the solitary bed-seat.**

# THE BOOK OF THE FIVES

## Sutta 1

### The Seeker's Allies — In Sum

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"There are these five allies of the seeker; what are these five?"

The Trust-Ally,  
The Sense-of-Shame-Ally,  
The Fear-of-Blame-Ally,  
The Energy-Ally,  
The Wisdom-Ally.

These, then, Beggars, are five allies of the seeker.

Wherefore, Beggars, train yourselves this way:

"We shall make live within us 'The Trust-Ally,' ally of seekers;

"We shall make live within us 'The Sense-of-Shame-Ally,' ally of seekers;

"We shall make live within us 'The Fear-of-Blame-Ally,' ally of seekers;

"We shall make live within us 'The Energy-Ally,' ally of seekers;

"We shall make live within us 'The Wisdom-Ally,' ally of seekers.

This is how you should train yourselves!

## Sutta 2

### The Seeker's Allies Analyzed Separately

"There are these five allies of the seeker; what are these five?"

The Trust-Ally,  
The Sense-of-Shame-Ally,

**The Fear-of-Blame-Ally,  
The Energy-Ally,  
The Wisdom-Ally.**

**And what, Beggars, is the Trust-Ally?**

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

**He has trust in the awakening of the Tathāgata:**

**'Thus is the Bhagava, Arahant, Consummately-Self-Awakened, perfected in vision and conduct, The Wellcome One, World-Knower, unsurpassable Dhamma-coach for man, teacher of gods and men, A Buddha, The Lucky Man.'**

**This, Beggars, is the Trust Ally, so say I.**

**And what, Beggars, is the Sense-of-Shame-Ally?**

**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-Ally, so say I.**

**And what, Beggars, is the Fear-of-Blame-Ally?**

**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 Sense-of-Shame-Ally, so say I.**

**And what, Beggars, is the Energy-Ally?**

**Here, Beggars, the student of the Aristocrats is habitually energetic.**

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

**This, Beggars, is the Energy-Ally, so say I.**

**And what, Beggars, is the Wisdom-Ally?**

**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-Ally, so say I.**

**These, then, Beggars, are five allies of the seeker.**

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

**"We shall make live within us 'The Trust-Ally,' ally of seekers;**

**"We shall make live within us 'The Sense-of-Shame-Ally,' ally of seekers.**

**"We shall make live within us 'The Fear-of-Blame-Ally,' ally of seekers.**

**"We shall make live within us 'The Energy-Ally,' ally of seekers.**

**"We shall make live within us 'The Wisdom-Ally,' ally of seekers.**

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

### **Sutta 3**

#### **Dukkha Suttam**

## **Pain**

**"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 trust,  
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 trust,  
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."**

#### **Sutta 4**

## **To Suchas This State Brought**

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

**What are these five?**

**Here, Beggars, a beggar has no trust,  
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 Niraya.**

**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 trust,  
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."**

## **Sutta 5**

### **Sikkhā-Paccakkhāna Suttaṃ**

# **Rejecting the Seeking Out-of-Hand**

**"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, trust 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 his 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, trust 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."

Whatsoever bhikkhu or bhikkhuni beggars, enduring pain  
enduring misery  
tears flowing down his 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."

## Sutta 6

### Akusala-Samāpatti Suttaṃ

# Unskillful Acquirements

I Hear Tell:

Once upon a time Bhagava, Sāvattihī-town, Anāthapiṇḍika's Park, came-a-revisiting.

There, to the Beggars gathered round, he said:

Beggars!

And: "Broke Tooth!" the Beggars gathered round responding,  
The Lucky Man 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 dis-placed, 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 dis-placed, 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 dis-placed, 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 dis-placed, 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 dis-placed, beggars  
stupidity having set up possession,  
then there is penetration by that which is unskillful.

## Sutta 24

### Dussīla Suttaṃ

# Of Poverty in Ethics

**I HEAR TELL:**

Once Upon a Time, The Lucky Man, Sāvattihī-town  
came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"For one of poor ethics, beggars,  
for the ethically 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 just do not reach maturity.**

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

**Even so then, beggars, for one of poor ethics,  
for the ethically-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 ethically practiced, beggars,  
for one who is ethically 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 ethically practiced, beggars,  
for one who is ethically 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.

## Sutta 26

Vimutt'Āyatana Suttaṃ

# Access to Freedom

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattihī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava 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 disertation 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 disertation 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 disertation on Dhamma,  
but, explaining Dhamma in whatever way heard, in whatever way  
mastered,  
he himself gives a disertation 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 disertation 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 disertation on Dhamma,  
not himself giving a disertation 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 disertation on Dhamma,**

**not himself giving a disertation 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 whatever way heard, in whatever way**

**mastered by heart,**

**he thinks about it with a mind intent on detachment.**

**Whatever it may be ... whatever it is, beggars,**

**that pondering over Dhamma in whatever way heard, in whatever way**

**mastered by heart**

**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 disertation on Dhamma,**

**not himself giving a disertation 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 whatever way heard, in whatever way**

mastered by heart  
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.

## Sutta 27

# Serenity

**I HEAR TELL:**

Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"



**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava 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 mindfully conjoin**

**I thus mindfully rise up from,'**

**— even so is the knowledge that arises within oneself.**

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

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

**Sutta 28**

## **Five-Dimensional Serenity**

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattthī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Bhante!"**

**Bhagava 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 Lucky Man said:**

**"And what, beggars, is the development of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat?**

**Here beggars, a beggar,  
isolating himself from sense pleasures,  
isolating himself from unskillful things,  
with thinking,  
with pondering  
isolation-born pleasureable-enthusiasm  
rises up into and makes a habitat of  
The First Burning Knowledge.**

**He**

**soakes,**

**permeates,**

**suffuses and**

**saturates**

**his body**

**with this isolation-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.**

**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  
til 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,  
soakes,  
permeates,  
suffuses and  
saturates  
his body  
with this isolation-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.  
This, beggars, is the first developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.

Again, beggars, deeper than that,  
a beggar,  
desolving thought and pondering,  
internally self-pacified,  
become whole-heartedly single minded,  
without thinking,  
without pondering,  
rises up into and makes a habitat of  
The Second Burning Knowledge.

He  
soakes,  
permeates,  
suffuses and  
saturates  
his body  
with this serenity-born pleasureable-enthusiasm  
such that there is not any part of his body  
untouched by this isolation-born pleasureable-enthusiasm.  
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,  
soakes,  
permeates,  
suffuses and  
saturates  
his body with this serenity-born enthusiastic-pleasure,  
such that there is not anything which is of body  
untouched by this serenity-born enthusiastic-pleasure.**

**This, beggars, is the second developing of  
the Five-Dimensional Consummate Serenity  
of the Aristocrat.**

**Again, beggars, deeper than that,  
a beggar,  
with the vanishing of entheusiasm,  
and living detached,  
minding,  
self-aware,  
and pleased,  
experiencing in his own body  
that of which the Aristocrats speak  
when they say:**

*'Detached, minding, he lives pleasantly'*

**rises up into and makes a habitat of  
The Third Burning Knowledge.**

**He  
soakes,  
permeates,  
suffuses and  
saturates  
his body**

**with this enthusiasm-free pleasure,  
such that there is not any part of his body  
untouched by this enthusiasm-free-pleasure.**

**In the same way, beggars, as  
in a pond overgrown with blue and  
red and  
white water lillies  
or in a pond overgrown with blue and  
red water lillies  
or in a pond overgrown with white water lillies  
some red water lillies,  
or blue water lillies  
or white water lillies,  
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 lillies,  
or blue water lillies,  
or white water lillies,  
is not saturated thereby.**

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

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

**Again, beggars, deeper than that, to a beggar,**

letting go of pleasures,  
letting go of pains,  
settling down the antecedent mental ease and mental pain,  
without pain, but without pleasure,  
detached, recollected, surpassingly pure  
rises up into and makes a habitat of  
**The Fourth Burning Knowledge.**

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 bhikkhu 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 marks 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 marks 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,  
there being scope for the 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,  
there being scope for the 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,  
there being scope for the 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,  
there being scope for the mind.

If a beggar should wish:

'May I exercise various sorts of psychic power':

Being one  
becoming many,  
being many  
becoming 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,  
there being scope for the mind.**

**If a beggar should wish:**

**'May I, with The Devine 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,  
there being scope for the 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,**

**there being scope for the 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 it's makeup in detail,  
the recollecting of not just one arrangement  
of previous inhabitations.'**

**Then here and there  
he attains personal experience of such,  
there being scope for the 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,  
denegated 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,  
there being scope for the mind.**

**If a beggar should wish:**

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

**Then here and there  
he attains personal experience of such,  
there being scope for the mind."**

## **Sutta 29**

# **The Place to Pace**

**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.**

## Sutta 31

### Sumanā Suttaṃ

# Princess Sweetmind

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
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 Bhaggava  
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 Lucky Man,**

**"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!"**

### **Suttas 34**

#### **Sīha-Senāpati Suttaṃ**

## **General Lionheart**

**I HEAR TELL:**

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

**There, after greeting Bhaggava 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 Lucky Man.**

**"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 Lucky Man,  
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  
or royalty  
or religious leaders  
or sorcerers,  
I do so fearlessly,  
confidently.**

**But when the Bhaggava 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."**

## **Sutta 35**

### **Dānā-Nisaṃsa Suttaṃ**



# Advantage

**I HEAR TELL:**

**One time the Lucky man addressed the beggars, saying:**

**"Beggars!**

**And "Bhagava!" the beggars responded.**

**Then the Lucky Man 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."**

**Sutta 36**

**Kāladāna Suttaṃ**

## The Right Time to Give

**I HEAR TELL:**

**One time the Lucky man addressed the beggars, saying:**

**"Beggars!**

**And "Bhagava!" the beggars responded.**

**Then the Lucky Man 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."

### Sutta 37

#### Bhojana Suttam

## The Food Giver

**I HEAR TELL:**

One time the Lucky man addressed the beggars, saying:

"Beggars!

And "Bhagava!" the beggars responded.

Then the Lucky Man 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.

### Sutta 41

#### Pañca Bhoga Ādiya Suttam

## On Make'n Mula

**I HEAR TELL:**

**Once upon a time the Lucky Man, 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 Bhaggava 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.

## Sutta 48

Alabbha-Nīyaṭhāna Suttaṃ

# The Unattainable

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
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 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 going 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.

## Sutta 51

### Āvaraṇā-Nīvaraṇa Suttaṃ

## Diversions

**I HEAR TELL:**

**Once upon a time the Lucky Man,  
Sāvatti-town came a revisit'n  
Anāthapiṇḍika's Jeta Grove.**

**There then, the Lucky Man addressed the beggars:**

**"Beggars!"**

**And the beggars responding "Elder!" the Lucky Man said:**

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

**What five?**

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

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

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

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

**Scatterbrained second-thoughts, beggars are a distraction,  
a diversion overgrowing 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 overgrowing the heart,  
making for the debilitation of wisdom,  
— being powerless,  
wisdom-debilitated —  
should know his own attainments,  
or know another's attainments,  
or know his own/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 it's 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 his own/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 overgrowing the heart,  
making for the debilitation of wisdom,  
— being empowered,  
wise —  
should know his own attainments,  
or know another's attainments,



or know his own/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 it's 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 his own/another's attainments  
or, beyond things human,  
should witness a truly aristocratic excellence of knowing and seeing  
such a thing stands to reason.

## Sutta 52

### Akusala-Rāsi Suttaṃ

# A Constellation of Ineptitudes

**I HEAR TELL:**

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

There then, the Lucky Man addressed the beggars:

"Beggars!"

**And the beggars responding "Elder!" the Lucky Man said:**

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

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

**For indeed, beggars, these are  
a constillation 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 scatterbrained second thoughts.**

**Speaking thoughtfully, beggars,  
describing these five diversions as:  
"A constillation of ineptitudes",  
one would be speaking accurately.**

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

## **Sutta 61**

# **First Perceptions Sutta**

**I HEAR TELL:**

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

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

**"Beggars!"**

**And: "Broke Tooth!" the Beggars gathered round responded.**

**Then Bhagava 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.

Sutta 62

## Second Perceptions Sutta

I HEAR TELL:

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava 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 transience,

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.

## Sutta 69

### Nibbidā Suttaṃ

# Extreme Satisfaction

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti-town, Anāthapiṇḍika's Park, came-a revisiting.

There, to the Beggars gathered round, he said:

"Beggars!"

And: "Broke Tooth!" the Beggars gathered round responded.

Then Bhagava said:

"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.

## Sutta 73

### Paṭhama Dhamma-Viharin Suttaṃ

# Walk'n the Talk

**I HEAR TELL:**

Once upon a time Bhagava, 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, Bhaggava 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.**

## **Sutta 74**

### **Dutiya Dhamma-Viharin Suttaṃ**

# Walk'n the Talk, The Second

Retold by Michael M. Olds

**I HEAR TELL:**

Once upon a time Bhagava, 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, Bhaggava 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.**

## **Sutta 96**

### **Suta-Dhara Suttam**

## **Sutta-Bearer**

**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.**

**Sutta 122**

## **Sati-Sūpaṭṭhita Suttaṃ**

### **The Well Set-up Mind**

**I HEAR TELL**

**Once upon a time The Lucky Man Sāvattḥī-town revisiting.  
There then he addressed the beggars:**

**"Beggars!"**

**And the beggars responding: 'Bhante!,'  
the Bhagava said:**

**He, indeed, whoever — beggar or beggar-woman — five things brings into  
existence,  
five things make substantial,  
of such, one or another of two fruitions are to be anticipated:  
either knowing the answer in this seen thing,  
or, there being potentialities,  
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 make substantial,  
of such, one or another of two fruitions are to be anticipated:  
either knowing the answer in this seen thing,  
or, there being potentialities,**

the state of non-returning.

## Sutta 137

### Appam-Supati Suttaṃ

## Wakeful

**I HEAR TELL**

Once upon a time The Lucky Man Sāvattḥī-town revisiting.

There then he addressed the beggars:

"Beggars!"

"Bhante!," they responded.

And the Bhagava 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.

## Sutta 147

## Not a Goodman's Givings

"Beggars! These five are not the 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 trust in the fruit of good deeds.  
Indeed, Beggars, these five are not the good man's givings.  
"Beggars! These five are the 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 trust in the fruit of good deeds.  
Indeed, Beggars, these five are the good man's givings.**

### **Suttas 148**

#### **Sappurisa-Dāna Suttaṃ**

## **A Goodman's Gifts**

**"Beggars! These five are a goodman's gifts.  
What five?  
He gives trusting 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 trusting 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 goodman's gifts.**

## **Sutta 149**

# **Freedom from Things of Time (1)**

**I HEAR TELL:**

**Once upon a time, Sāvattihī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man 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."**

### **Sutta 150**

## **Freedom from Things of Time (2)**

**I HEAR TELL:**

**Once upon a time, Sāvattihī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man 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."**

## **Sutta 151**

### **Paṭhama Sammatta-Niyāma Suttaṃ**

# **The High Measure of Madness Method (1)**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man 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.**

**What five?**

**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."**

**Sutta 152**

**Dutiya Sammatta-Niyāma Suttaṃ**

## **The High Measure of Madness Method (2)**

**I HEAR TELL:**

**Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**"Bhante!" said the beggars in response,  
and The Lucky Man 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 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 having disrespect of speech,  
not having disrespect of speakers,  
not having disrespect of self,  
being wise, no dull drivler,  
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.

### Sutta 153

#### Tatiya Sammatta-Niyāma Suttam

## **The High Measure of Madness Method (3)**

**I HEAR TELL:**

Once upon a time, Sāvathī-town revisiting  
The Lucky Man addressed the beggars there:

"Beggars!"

"Bhante!" said the beggars in response,  
and The Lucky Man 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  
not overpowered by obstructions,  
being wise, no dull drivler,  
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.**

**Sutta 158**

**Sārajja Suttaṃ**

## **Overcome by the Fearful**

**I HEAR TELL:**

**Once upon a time, Sāvattihī-town revisiting  
The Lucky Man addressed the beggars there:**

**"Beggars!"**

**And the beggars responding "Bhante!"**

**The Lucky Man 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.**

## **Sutta 169**

### **Khippa-Nisanti Suttaṃ**

## **Quick-Witted**

**I HEAR TELL:**

**This occurred in Sāvathī**

**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.**

**Sutta 177**

**Vañijjā Suttaṃ**

**Trades**

**I HEAR TELL:**

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

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

**"Beggars!"**

**And: "Broke Tooth!" the Beggars gathered round responded.**

**Then Bhagava 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.**

## **Sutta 198**

**Subhā-Sita-Vācā Suttaṃ**

# **The Well-Said**

**I HEAR TELL:**

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

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

**"Beggars!"**

**And the Beggars gathered round responding:**

**"Broke Tooth!" Bhagava 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."**

**Sutta 208**

**Danta-Kaṭṭha Suttaṃ**

## **The Tooth Stick**

**I HEAR TELL:**

**Once upon a time Bhagava, 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.**

**Sensativity 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.  
Sensativity to the sublties of taste.  
One's food is not contaminated by phlegm and mucus.  
And the enjoyment of food is undiminished.  
Indeed, Beggars, these are five bad results from not brushing your teeth."**

## **Sutta 210**

### **Muṭṭha-s-Sati Suttaṃ**

# **Mindless Napping**

**I HEAR TELL:**

**Once upon a time Bhagava, 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."**

### **Sutta 223**

#### **Paṭhama Ati-Nivāsa Suttam**

## **Over-Staying (First)**

**I HEAR TELL:**

**Once upon a time, Bhagavā, Sāvatti-town residing.**

**There then the Lucky Man addressed the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Elder!"**

**the Lucky Man 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  
settling for householder-companionship.**

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

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

**Sutta 224**

**Dutiya Ati-Nivāsa Suttaṃ**

## **Over-Staying (Second)**

**I HEAR TELL:**

**Once upon a time, Bhagavā, Sāvatti-town residing.**

**There then the Lucky Man addressed the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Elder!"**

**the Lucky Man 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."**

## **Sutta 229**

### **Paṭhama Kaṇha Sappa Suttaṃ**

#### **The Black Snake 1**

**I HEAR TELL:**

**Once upon a time Bhagava, 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.**

## Sutta 230

### Dutiya Kaṇha Sappa Suttaṃ

#### The Black Snake 2

**I HEAR TELL:**

**Once upon a time Bhagava, 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?**

**It's anger is uncontrolled.**

**It carries a grudge.**

**It's 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."**

# THE BOOK OF THE SIXES

## Sutta 24

### Himavanta Suttaṃ

## Breaking up Mount Himalaya

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvathī Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And "Bhante!" the beggars responded.

Bhagava said this to them:

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

## Sutta 27

### Paṭhama Samaya Suttaṃ

## Visiting A Mind-Become One

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvattḥī Town revisiting.**

**There then a beggar approached The Lucky Man.**

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

**Seated at one side then, that beggar said this to the Lucky Man:**

**"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 riddence of such lust for sense-pleasure 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 lust for sense-pleasures,  
beset by lust for sense-pleasures,  
and the riddence of such lust for sense-pleasures as has 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 riddence 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 riddence 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 riddence 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 riddence 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 riddence 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 riddence 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 riddence of such second-thoughts 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 second-thoughts,  
beset by second-thoughts,  
and the riddence of such second-thoughts as has 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 mark,  
proceeding from which mark,  
when that mark 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 mark,  
proceeding from which mark,  
when that mark 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 mark,  
proceeding from which mark,  
when that mark 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 mark,  
proceeding from which mark,  
when that mark 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."**

### **Sutta 35**

#### **Vijjā-Bhāgiya Suttaṃ**

## **Constituents of Vision**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvattī Town revisiting.**

**There to the Beggars gathered round he said:**

**"Beggars!"**

**And "Bhante!" they responded.**

**The Lucky Man said this to them:**

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

**What six?**

**Instability-perception,  
instability based pain-perception,  
pain based not-self-perception,  
letting-go-perception,  
dispassion-perception,  
ending-perception.**

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

### **Sutta 38**

#### **Atta-Kāra Suttaṃ**

## **Self-Doer**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvattī Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**There then a certain Brahman came upon The Lucky Man and**



approached.

Having approached The Lucky Man 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 Bhagava:

"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 Lucky Man 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."

## Sutta 41

Dāru-k-Khandha Suttaṃ

**The Tree-trunk**

**I HEAR TELL:**

**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."**

## **Sutta 46**

### **Mahā Cunda Suttaṃ**

# **Mahā Cunda**

**I HEAR TELL:**

**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 gnostic beggars, saying:**

**'These, actually burning, inflamed, say:**

**"We are gnostics! We are gnostics!" —**

**What in fact is this gnosticism?**

**Why is this "gnosticism"?**

**How is this, in fact, gnosticism!?'**

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

**So saying, the Dhamma-yogi beggars are not being brilliant,  
and the gnostic 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, gnostic beggars just speak highly of gnostic beggars,  
do not speak highly of Dhamma-yogi beggars.**

**So saying, the gnostic 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 gnostic 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 gnostics, 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."**

**Sutta 47**

**Paṭhama Sandiṭṭhika Suttaṃ**

## **To Be Seen for One's Self**

**I HEAR TELL:**

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

**There then, Top-knot-Sīvaka, the wanderer, approached The Lucky Man  
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  
Lucky Man:**

**"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 sense-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 sense-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 sense-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 sense-experienced individually through vision.**

**What to you think Sīvaka?**

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

**'There is forms of behavior leading to greed within me.'?**

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

**'There is no forms of behavior leading to greed within me?'"**

**"Even so, bhante."**

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

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

**'There are no forms of behavior leading 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 sense-experienced individually through vision.

What to you think Sīvaka?

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

'There are forms of behavior leading to hate within me.'?

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

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

"Even so, bhante."

"Whenever Sīvaka  
there being forms of behavior leading to hate within,  
this is known:

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

'There are no forms of behavior leading 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 sense-experienced individually through vision.

What to you think Sīvaka?

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

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

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

'There are no forms of behavior leading to confusion within me?'"

"Even so, bhante."

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

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

'There are no forms of behavior leading 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 sense-experienced individually through vision."

"Wonderful, bhante!

Wonderful, bhante!

It is, bhante, as though the turned-down were over-turned;  
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 Lucky Man has shown Dhamma with not simply one  
exposition.

I go to The Lucky Man 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."

## Sutta 48

### Dutiya Sandiṭṭhika Suttaṃ

## To Be Seen for One's Self 2

**I HEAR TELL:**

Once upon a time The Lucky Man,  
Sāvattḥī-town revisiting,  
Jeta Grove,  
Anāthapiṇḍika's Park.

There then, a brahman approached The Lucky Man 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 Lucky Man:

"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 sense-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 to 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 sense-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 sense-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 sense-experienced individually through vision.**

**What to 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 sense-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 sense-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 sense-experienced individually through vision.**

**Wonderful, Master Gotama!**

**Wonderful, Master Gotama!**

**It is, Master Gotama, as though the turned-down were over-turned;  
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 Lucky Man 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.**

### **Sutta 50**

**Indriya Saṅvara Suttaṃ**

## **Restraint of the Forces**

**I HEAR TELL:**

**Once upon a time The Lucky Man,  
Sāvattḥī-town revisiting,  
Jeta Grove,**



**Anāthapiṇḍika's Park.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And the beggars responding "Venerable!" the Lucky Man said this:**

**"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 things the way they really are,  
is cut off.**

**There being no knowing and seeing things 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 things as they really are,  
is cut off.**

**There being no knowing and seeing things 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 things as they really are.**

**There being knowing and seeing things as they really are,  
those possessing knowing and seeing things 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 things as they really are.

There being knowing and seeing things as they really are,  
those possessing knowing and seeing things 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.

## Sutta 61

### Majjhe Suttam

# The Middle or The Seamstress

#### I HEAR TELL

Once upon a time Bhagava, 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:

"Bhagava 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  
hungar and thirst the seamstress.**

**For hungar 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 things,  
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  
hungar and thirst the seamstress.**

**For hungar 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 things,  
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  
hungar and thirst the seamstress.**

**For hungar 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 things,  
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  
hungar and thirst the seamstress.**

**For hungar 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 things,  
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  
hungar and thirst the seamstress.**

**For hungar 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 things,**

**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 things,  
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 Bhagava,  
having approached Bhagava,  
informed him of this?**

**Howsoever Bhagava 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 Bhagava,  
having approached  
and saluting Bhagava with raised palms,  
sat down to one side.**

**Sitting to one side then  
the elder beggars informed Bhagava  
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 Bhagava  
Bhagava 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 things,  
Say I."

### Sutta 63

#### Nibbedhika Suttaṃ

## Drawing from Experience

"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 Bhagava.

Then the Lucky Man said this:

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

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.

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

Become an expert on kamma, beggars,  
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, beggars,  
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, 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 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 sense-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.**

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

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**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, beggars,  
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 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 sense-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 High-Way that is the  
way to go to sense-experience's eradication, that is:

**High Thesis  
High Principles  
High Talk  
High Works  
High Lifestyle  
High Self-Control  
High Mind, and  
High Getting High**

**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, beggars,  
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, beggars,  
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 High-Way that is the  
way to go to perception's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

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

**This is what was said.**

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

**Three, beggars, are corruptions:  
desire is a corruption  
living is a corruption  
blindness is a corruption.**

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

**Blindness, beggars, is that from which corruption springs.**

**And what, beggars, is the variety of corruption?**

**There is, beggars, corruption that leads to Hell,  
there is corruption that leads to the animal womb,  
there is corruption that leads to the realm of ghosts,  
there is corruption that leads to the world of man, and  
there is corruption that leads to divine worlds.**

**This, beggars, is said to be the variety of corruption.**

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

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

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

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

**The eradication of blindness, beggars, is the eradication of corruption.  
And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to corruption's eradication, that is:**

**High Thesis  
High Principles  
High Talk  
High Works  
High Lifestyle  
High Self-Control  
High Mind, and  
High Getting High**

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

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

**This is what was said.**

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

**'Become an expert on kamma, beggars,  
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 High-Way that is the  
way to go to kamma's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**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, beggars,  
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, beggars,  
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 painful  
death is painful  
grief and lamentation  
pain and misery  
and despair are painful  
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 it's outcome in bewilderment  
or it's 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 High-Way that is the  
way to go to pain's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**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, beggars,  
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-sense-experience."

## Sutta 65

### Anāgāmi-Phala Suttaṃ

# The Fruit of Non-Returning

**I HEAR TELL:**

Once upon a time the Lucky Man,  
Savatthi-town revisiting,  
Anāthapiṇḍika's Jeta Grove.|| ||

There then, the Lucky Man addressed the beggars:

"Beggars!"

And the beggars responding "Venerable!", the Lucky Man said this:

There are six things, beggars, which,  
if not given up,  
make it impossible to see for yourself  
the fruit of non-returning.

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 things, which,  
if not given up,  
make it impossible to see for yourself  
the fruit of non-returning.

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

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

## Sutta 66

### Arahatta Sacchi-Karoti Suttam

# Making for the Experience of Arahantship

**I HEAR TELL:**

Once upon a time the Lucky Man,  
Savatthi-town revisiting,  
Anāthapiṇḍika's Jeta Grove.

There then, the Lucky Man addressed the beggars:

"Beggars!"

And the beggars responding "Venerable!", the Lucky Man said this:

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

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

### Sutta 74

**Dutiya Paṭhama Jhāna Suttaṃ**

## **The Second First *Jhāna* Sutta**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And "Bhante!" the beggars responded.**

**Bhagava said this to them:**

**"Six things, beggars, not let go,  
one is not yet ready  
for the arising of  
and abiding in  
the First *Jhāna*.**

**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 things, beggars,  
one is not yet ready**

for the arising of  
and abiding in  
the First *Jhāna*.

Six things, beggars, let go,  
one is ready  
for the arising of  
and abiding in  
the First *Jhāna*.

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 things, beggars,  
one is ready  
for the arising of  
and abiding in  
the First *Jhāna*."

## Sutta 97

### Ānisaṅsa Suttaṃ

## Boons

I HEAR TELL:

Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And "Bhante!" the beggars responded.

Bhagava said this to them:

"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 things,  
and their origination  
is well-seen.  
These, beggars, are the six boons from  
realization of the fruit of Stream-entry."**

## **Sutta 99**

### **Dukkha Suttaṃ**

# **Pain**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And "Bhante!" the beggars responded.**

**Bhagava said this to them:**

**"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."

## Sutta 112

### Assāda Suttaṃ

# Self-Indulgence

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And, the beggars responding: "Bhante!"

Bhagava said this to them:

"There are these three things, beggars:

What three?

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

These are the three things.

Then, to let go these three things, beggars,  
develop these three things.

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 contrary views,  
by developing perception of consummate view.  
To let go these three things then, beggars,  
develop these three things."

Suttas 131-151

## Seers of the Deathless

Sutta 131

### Tapussa Sutta

"Having mastered six dhammas, beggars,  
the housefather Tapusso,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

132

### Bhallika

Having mastered six dhammas, bhikkhus,  
the housefather Bhallika,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

133

### **Sudatta Anāthapiṇḍika**

**Having mastered six dhammas, bhikkhus,  
the housefather Sudatta Anāthapiṇḍika,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

134

### **Citta Macchikāsaṇḍika**

**Having mastered six dhammas, bhikkhus, the housefather Citta  
Macchikāsaṇḍika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

477

**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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

135

### **Hatthaka Ālavaka**

**Having mastered six dhammas, bhikkhus, the housefather Hatthaka  
Ālavaka,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

136

### **Mahānāma Sakka**

**Having mastered six dhammas, bhikkhus, the housefather Mahānāma  
Sakka,  
coming to perfection under the Tathāgata,**

**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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

137

### **Ugga Vesālika**

**Having mastered six dhammas, bhikkhus, the housefather Ugga Vesālika,  
coming to perfection under the Tathāgata,  
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 Ugga Vesālika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

138

### **Uggata**

**Having mastered six dhammas, bhikkhus, the housefather Uggata,  
coming to perfection under the Tathāgata,**

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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

139

### **Sūra Ambaṭṭha**

Having mastered six dhammas, bhikkhus, the housefather Sūra Ambaṭṭha,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

140

### **Jīvaka Komārabhacca**

Having mastered six dhammas, bhikkhus, the housefather Jīvaka  
Komārabhacca,

coming to perfection under the Tathāgata,  
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 Kōmārabhacca,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

141

### Nakulapitā

Having mastered six dhammas, bhikkhus, the housefather Nakulapitā,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

142

### Tavakaṇṇika

Having mastered six dhammas, bhikkhus, the housefather Tavakaṇṇika,

coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

143

### **Pūraṇa**

Having mastered six dhammas, bhikkhus, the housefather Pūraṇa,  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

144

### **Isidatta**

Having mastered six dhammas, bhikkhus, the housefather Isidatta,

**coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

145

### **Sandhāna**

**Having mastered six dhammas, bhikkhus, the housefather Sandhāna  
coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

146

### **Vijaya**

**Having mastered six dhammas, bhikkhus, the housefather Vijaya,**



coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

147

### Vajjiyamāhita

Having mastered six dhammas, bhikkhus, the housefather Vajjiyamāhita,  
coming to perfection under the Tathāgata,  
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 Vajjiyamāhita,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

148

### Meṇḍaka

Having mastered six dhammas, bhikkhus, the housefather Meṇḍaka,

coming to perfection under the Tathāgata,  
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 Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

149

### Vāseṭṭha

Having mastered six dhammas, bhikkhus, the lay disciple Vāseṭṭha,  
coming to perfection under the Tathāgata,  
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 Vāseṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

150

### Ariṭṭha

Having mastered six dhammas, bhikkhus, the lay disciple Ariṭṭha,

**coming to perfection under the Tathāgata,  
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 Ariṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

151

### **Sāraṅga**

**Having mastered six dhammas, bhikkhus, the lay disciple Sāraṅga,  
coming to perfection under the Tathāgata,  
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 Sāraṅga,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless."**

# THE BOOK OF THE SEVENS

## Sutta 18

### Niddasa-Vatthu Suttaṃ

## Vestments of the Tenless

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting.

"Seven, beggars, are the vestments of the tenless.

What seven?

Here, beggars, a beggar has a strong desire to take on the training,  
and going forward does not lose that affection for taking on the training;

has a strong desire to master Dhamma,  
and going forward does not lose that affection for mastering Dhamma;

has a strong desire to discipline his wishes,  
and going forward does not lose that affection for disciplining his wishes;

has a strong desire for seclusion,  
and going forward does not lose that affection for seclusion;

has a strong desire to arouse energy,  
and going forward does not lose that affection for arousing energy;

has a strong desire to refine his memory,  
and going forward does not lose that affection for refining memory;

has a strong desire to pierce the results of views,  
and going forward does not lose that affection for piercing the results of views.

These then, beggars, are the seven vestments of the tenless."

## Sutta 19

### Sārandada Suttaṃ

[An Adaptation]

## Discourse on the Longevity of the State

**I HEAR TELL:**

**Once upon a time, The Lucky Man, Vesāli-land revisiting.**

**There the Buddha gave the Vajjians a discourse on the factors contributing to the longevity of a country:**

**1. "So long as the leading citizens of the country often meet together in discussion of the affairs of state, growth in that country may be expected, not decline.**

**2. So long as the leading citizens of the country sit down in agreement, rise up in agreement, growth in that country may be expected, not decline.**

**3. As long as the officials of the country adhere to the ideals established in the country's original constitution, and formulate no new ideals, growth in that country may be expected, not decline.**

**4. As long as the powerful shall not sexually molest and abuse the women and girls of the country, growth in that country may be expected, not decline.**

**5. As long as the officials of the country honor, respect, venerate and revere the sacred places of the people of the country, growth in that country may be expected, not decline.**

**6. As long as the country provides protection, refuge and shelter for the worthy — both within and outside the borders, — growth in that country may be expected, not decline.**

**7. As long as the people honor, respect, venerate, and revere the Elder statesmen, growth in that country may be expected, not decline."**

**Sutta 38**

## Intuitive Apprehension

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**There then he said this to the beggars:**

**'Not long after being possessed of seven things, beggars,  
a beggar will witness for himself,  
incorporate and abide with,  
the four intuitive-apprehension higher knowledges.**

**What seven?**

**Here, beggars, of a dull heart, a beggar thinks:**

**'There is dullness of heart in me'**

**knowing it as it really is.**

**Or, of the heart concentrated on internals, thinks:**

**'My heart is concentrated on internals'**

**knowing it as it really is.**

**Or, of the heart distracted by externals, thinks:**

**'My heart is distracted by externals.'**

**knowing it as it really is.**

**He is one in whom, recognized, sense-experiences arise,  
recognized, stay,  
recognized, come to resolution.**

**He is one in whom, recognized, perceptions arise,  
recognized, stay,  
recognized, come to resolution.**

**He is one in whom, recognized, thoughts arise,  
recognized, stay,  
recognized, come to resolution.**

**Then further, he is one in whom things  
whether beneficial or not,  
lowly or exalted  
with the signs of their  
dark/bright/beneficial/unbeneficial aspects  
well understood,  
well-studied,**

made familiar,  
are well-seen by him with wisdom.

Not long after being possessed of these seven things, beggars,  
a beggar will witness for himself,  
incorporate and abide with,  
the four intuitive-apprehension higher knowledges.

Sāriputta, beggars, being possessed of seven things,  
witnesses for himself,  
incorporates and abides with,  
the four intuitive-apprehension higher knowledges.

What seven?

Here, beggars, Sāriputta, if dull of heart, thinks:

'There is dullness of heart in me'

knowing it as it really is.

Or, of the heart concentrated on internals, thinks:

'My heart is concentrated on internals'

knowing it as it really is.

Or, of the heart distracted by externals, thinks:

'My heart is distracted by externals.'

knowing it as it really is.

He is one in whom, recognized, sense-experiences arise,  
recognized, stay,  
recognized, come to resolution.

He is one in whom, recognized, perceptions arise,  
recognized, stay,  
recognized, come to resolution.

He is one in whom, recognized, thoughts arise,  
recognized, stay,  
recognized, come to resolution.

Then further, things  
whether beneficial or not,  
lowly or exalted  
with the signs of their  
dark/bright/beneficial/unbeneficial aspects  
well understood,  
well-studied,  
made familiar,  
are well-seen by him with wisdom.

**Sāriputta, beggars, being possessed of these seven things,  
witnesses for himself,  
incorporates and abides with,  
the four intuitive-apprehension higher knowledges."**

## **Sutta 38**

### **Citta-Vasa-Vattana Suttaṃ**

# **Controlling the Bent of Ones Heart**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**There then he said this to the beggars:**

**"Following upon the attainment of seven, beggars,  
a beggar controls the bent of his heart,  
is not controlled by the bent of his heart.**

**What are the seven?**

**Here, beggars, a beggar has skill in serenity:**

**he has skill in attaining serenity;  
he has skill in maintaining serenity;  
he has skill in rousing up serenity;  
he has skill in managing serenity;  
he has skill in the pastures of serenity;  
he has skill in abandoning serenity.**

**These then beggars, are the seven,  
following upon the attainment of which, beggars,  
a beggar controls the bent of his heart,  
is not controlled by the bent of his heart.**

**Sāriputta, beggars, following upon his attainment of seven,  
controls the bent of his heart,  
is not controlled by the bent of his heart.**

**What are the seven?**

**Here, beggars, Sāriputta has skill in serenity;**

**skill in attaining serenity;  
skill in maintaining serenity;  
skill in rousing up serenity;  
skill in managing serenity;  
skill in the pastures of serenity;**



skill in abandoning serenity.

These then beggars, are the seven, following upon the attainment of which,  
beggars,  
Sāriputta, controls the bent of his heart,  
is not controlled by the bent of his heart."

## Sutta 41

### Viññāṇa-ṭ-Ṭhiti Suttam

# Stands for Consciousness

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting.

There then he said this to the beggars:

"There are these seven stands for consciousness.

What seven?

There are, beggars, beings diverse in body  
diverse in perception:  
such as man,  
some gods,  
and some who have fallen.

This is the first state of consciousness.

There are, beggars, beings diverse in body,  
uniform in perception,  
such as the gods of the Brahma group,  
first reborn there.

This is the second state of consciousness.

There are, beggars, beings uniform in body,  
diverse in perception,  
such as the Radiant gods.

This is the third state of consciousness.

There are, beggars, beings uniform in body,  
uniform in perception,  
such as the Luminous Gods.

This is the fourth state of consciousness.

There are, beggars, beings,  
all perception of form transcending,

perception of reaction having gone home,  
without mental study of perception of diversity,  
thinking:

'Unending Space'

who reach The Sphere of Unending Space.

This is the fifth state of consciousness.

There are, beggars, beings,  
all perception of The Sphere of Unending Space transcending,  
thinking:

'Unending Consciousness'

who reach The Sphere of Unending Consciousness.

This is the sixth state of consciousness.

There are, beggars, beings,  
all perception of The Sphere of Unending Consciousness transcending,  
thinking:

'There are No Things Had'

who reach The Sphere of No Things Had.

This is the seventh state of consciousness.

These then, beggars, are the seven stands for consciousness."

## Sutta 42

### Satta Samādhi-Parikkhāra Suttaṃ

# Seven Prerequisites for Serenity

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town revisiting.

"Seven, beggars, are the prerequisites for serenity.

What seven?

High thesis,  
high principles,  
high speech,  
high works,  
high lifestyle,  
high self-control,  
high memory.

Whatever then, beggars,

is the unification of the heart by  
this seven dimensional prerequisite  
this is called, beggars:

Aristocratic high serenity,  
with set-up just so,  
with prerequisite just so."

## Sutta 45

### Satta-Saññā Suttaṃ

# Seven Perceptions

I HEAR TELL:

Once upon a time, Bhagava, Sāvatti-town revisiting.

"Seven perceptions, beggars,  
developed,  
made a big thing of,  
have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless.

What seven?

Imperfection-perception,  
death-perception,  
food-repulsiveness-perception,  
whole-world-nothing-to-be-overjoyed-at-perception,  
inconsistency-perception,  
pain-in-inconsistency-perception,  
not-self-in-pain-perception.

These, then, beggars, are the seven perceptions  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless."

## Sutta 46

## Seven Perceptions — In Detail

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**"Seven perceptions, beggars,  
developed,  
made a big thing of,  
have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless.**

**What seven?**

**Imperfection-perception,  
death-perception,  
food-repulsiveness-perception,  
whole-world-nothing-to-be-overjoyed-at-perception,  
inconsistency-perception,  
pain-in-inconsistency-perception,  
not-self-in-pain-perception.**

**These, then, beggars, are the seven perceptions  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless.**

**'Imperfection-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And because of what is this said?**

**Making a big thing of  
the imperfection-perception-wrapped heart, beggars,**

**a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled, composed and detached.**

**In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the imperfection-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled, composed and detached.**

**If, beggars, a beggar,  
making a big thing of,  
the imperfection-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
attainment of sexual things  
then this beggar should say to himself:  
'not developed by me is imperfection-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'**

**Thus by that he has set up self-awareness.**

**If, however, beggars, a beggar,  
making a big thing of  
the imperfection-perception-wrapped heart**

**lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of attaining sexual things,  
but is repelled, composed and detached  
then this beggar should say to himself:  
'developed by me is imperfection-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'**

**Thus by that he has set up self-awareness.**

**'Imperfection-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

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

**'Death-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And because of what is this said?**

**Making a big thing of  
the death-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled, composed and detached.**

**In the same way, beggars,**

as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the death-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled, composed and detached.

If, beggars, a beggar,  
making a big thing of,  
the death-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of wishing for life  
then this beggar should say to himself:  
'not developed by me is death-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the death-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of wishing for life,  
but is repelled, composed and detached  
then this beggar should say to himself:

'developed by me is death-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Death-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Food-repulsiveness-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the food-repulsiveness-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled, composed and detached.

In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,



a beggar making a big thing of,  
the food-repulsiveness-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled, composed and detached.

If, beggars, a beggar,  
making a big thing of,  
the food-repulsiveness-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of thirst for tastes  
then this beggar should say to himself:  
'not developed by me is food-repulsiveness-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the food-repulsiveness-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of thirst for tastes,  
but is repelled, composed and detached  
then this beggar should say to himself:  
'developed by me is food-repulsiveness-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Food-repulsiveness-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,

great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of worldly thoughts,  
but is repelled, composed and detached.

In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out

at the thought of worldly thoughts,  
but is repelled, composed and detached.

If, beggars, a beggar,  
making a big thing of,  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart,  
lives with a heart  
given over to,  
not disinclined towards,  
fixed on,  
the thought of worldly thoughts  
then this beggar should say to himself:  
'not developed by me is whole-world-nothing-to-be-overjoyed-at-  
perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the whole-world-nothing-to-be-overjoyed-at-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of worldly thoughts,  
but is repelled, composed and detached  
then this beggar should say to himself:  
'developed by me is whole-world-nothing-to-be-overjoyed-at-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Whole-world-nothing-to-be-overjoyed-at-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

**'Inconsistency-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'**

**So it is said.**

**And because of what is this said?**

**Making a big thing of  
the inconsistency-perception-wrapped heart, beggars,  
a beggar lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of gains and honors,  
but is repelled, composed and detached.**

**In the same way, beggars,  
as a cock's wing  
or a piece of meat,  
thrown into a fire,  
shrinks back,  
shrivels up,  
recoils and  
does not stretch out,  
even so, beggars,  
a beggar making a big thing of,  
the inconsistency-perception-wrapped heart,  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of gains and honors,  
but is repelled, composed and detached.**

**If, beggars, a beggar,  
making a big thing of,  
the inconsistency-perception-wrapped heart,  
lives with a heart  
given over to,**

not disinclined towards,  
fixed on,  
the thought of gains and honors,  
then this beggar should say to himself:  
'not developed by me is inconsistency-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of  
the inconsistency-perception-wrapped heart  
lives with a heart  
that shrinks back,  
shrivels up,  
recoils and  
does not stretch out  
at the thought of gains and honors,  
but is repelled, composed and detached  
then this beggar should say to himself:  
'developed by me is inconsistency-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Inconsistency-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

'Pain-in-inconsistency-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

**And because of what is this said?**

**Making a big thing of  
the pain-in-inconsistency-perception-wrapped heart, beggars,  
a beggar lives with a heart  
set up detached from  
lassitude and indolance,  
with a sharp sense of fear  
of the results of  
carelessness,  
lack of devotion,  
and lack of reflection,  
in the same way as towards  
a murderer with upraised sword.**

**If, beggars, a beggar,  
making a big thing of,  
the pain-in-inconsistency-perception-wrapped heart,  
lives with a heart  
not set up detached from  
lassitude and indolance,  
with a sharp sense of fear  
of the results of  
carelessness,  
lack of devotion,  
and lack of reflection,  
in the same way as towards  
a murderer with upraised sword,  
then this beggar should say to himself:  
'not developed by me is pain-in-inconsistency-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'**

**Thus by that he has set up self-awareness.**

**If, however, beggars, a beggar,  
a big thing of  
the pain-in-inconsistency-perception-wrapped heart  
lives with a heart  
set up detached from  
lassitude and indolance,  
with a sharp sense of fear  
of the results of  
carelessness,  
lack of devotion,**

and lack of reflection,  
in the same way as towards  
a murderer with upraised sword,  
then this beggar should say to himself:  
'developed by me is pain-in-inconsistency-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Pain-in-inconsistency-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

15. 'Not-self-in-pain-perception-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And because of what is this said?

Making a big thing of  
the not-self-in-pain-perception-wrapped heart, beggars,  
a beggar lives with a heart  
calm and well-freed,  
and in this external body-with-consciousness  
has passed all signs and varieties  
of intent to get  
I-making-my-making pleasure.

If, beggars, a beggar,  
making a big thing of,  
the not-self-in-pain-perception-wrapped heart,  
lives with a heart  
neither calm nor well-freed,  
and in this external body-with-consciousness

has not passed all signs and varieties  
of intent to get  
I-making-my-making pleasure,  
then this beggar should say to himself:  
'not developed by me is not-self-in-pain-perception,  
not attained by me is distinction between before and after,  
not got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

If, however, beggars, a beggar,  
making a big thing of,  
the not-self-in-pain-perception-wrapped heart,  
lives with a heart  
calm and well-freed,  
and in this external body-with-consciousness  
has passed all signs and varieties  
of intent to get

I-making-my-making pleasure,  
then this beggar should say to himself:  
'developed by me is not-self-in-pain-perception,  
attained by me is distinction between before and after,  
got by me is the fruit of developing.'

Thus by that he has set up self-awareness.

'Not-self-in-pain-perception, beggars,  
developed,  
made a big thing of,  
has great fruit,  
great profit,  
slips into the deathless,  
culminates in the deathless.'

So it is said.

And it is because of this that it is said.

These then, beggars are the seven perceptions,  
developed,  
made a big thing of,  
which have great fruit,  
great profit,  
slip into the deathless,  
culminate in the deathless.



## Intercourse

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting.

There then, the brahman Janussoni approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk he took a seat to one side.

Seated to one side then, the brahman Janussoni said this to The Lucky Man:

"Does Gotama not also profess to live the Brahma carriage?"

"Indeed, brahman, he who would say,  
speaking highly:

'Complete, faultless, spotless, unblemished,  
fulfilled,

clean clear through,

he carries on the Brahma carriage',

speaking highly,

would say so of me —

for, complete, faultless, spotless, unblemished,  
fulfilled,

clean clear through,

I carry the Brahma carriage."

"But what then, good Gotama  
is the incomplete, faulty, spotted, blemished,  
Brahma carriage?"

"Here, brahman,

some shaman or brahman

professes to live the highest Brahma carriage,

and though not going so far as to actually enter upon duplicitous coupling  
with women,

nevertheless enjoys being rubbed, scrubbed, bathed, and shampooed by  
women.

He savours this,

craves this,

and becomes intoxicated by this.

**This, then, brahman,  
is an incomplete, faulty, spotted, blemished,  
Brahma carriage.**

**Moreover, brahman, I say  
this is an unclean carrying on of the Brahma carriage,  
yoked to the yoke of intercourse  
not set free from birth, aging and death,  
grief and lamentation  
pain and misery,  
and despair,  
not set free from pain, say I.**

**Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
nevertheless enjoys joking, fooling around and playing with women.**

**Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
not going so far as to enjoy joking, fooling around and playing with  
women,  
nevertheless eye-to-eye intently gazes at women.**

**Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
not going so far as to enjoy joking, fooling around and playing with  
women,  
not going so far as to intently gaze at women eye-to-eye,  
nevertheless enjoys hearing women  
through the wall,**

or over the fence,  
as they laugh, or talk, or sing, or cry.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
not going so far as to enjoy joking, fooling around and playing with  
women,  
not going so far as to intently gaze at women eye-to-eye,  
not going so far as to enjoy hearing women  
through the wall,  
or over the fence,  
as they laugh, or talk, or sing, or cry,  
nevertheless enjoys reminiscing about  
such merriment, talking and playing around  
as he previously had with women.

Again, brahman, deeper than that,  
here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
not going so far as to enjoy joking, fooling around and playing with  
women,  
not going so far as to intently gaze at women eye-to-eye,  
not going so far as to enjoy hearing women  
through the wall,  
or over the fence,  
as they laugh, or talk, or sing, or cry,  
not going so far as to enjoy reminiscing  
about such merriment, talking and playing around  
as he previously had with women,  
nevertheless he is mentally overcome  
seeing a housefather or a housefather's son  
given over to, engrossed in  
the five strands of pleasure.

Again, brahman, deeper than that,

here some shaman or brahman  
professes to live the highest Brahma carriage,  
and though not going so far as to actually enter upon duplicitous coupling  
with women  
not going so far as to enjoy being rubbed, scrubbed, bathed, and  
shampooed by women,  
not going so far as to enjoy joking, fooling around and playing with  
women,  
not going so far as to intently gaze at women eye-to-eye,  
not going so far as to enjoy hearing women  
through the wall,  
or over the fence,  
as they laugh, or talk, or sing, or cry,  
not going so far as to enjoy reminiscing  
about such merriment, talking and playing around  
as he previously had with women,  
not going so far as to be mentally overcome  
seeing a housefather or a housefather's son  
given over to, engrossed in  
the five strands of pleasure,  
nevertheless he carries on the Brahma carriage aspiring to a deva-body,  
thinking:  
'May I by this ethical behavior, practice, penance and Brahma-carriage,  
become some god or another.'

He savours this,  
craves this,  
and becomes intoxicated by this.

This, then, brahman,  
is an incomplete, faulty, spotted, blemished,  
Brahma carriage.

Moreover, brahman, I say  
this is an unclean carrying on of the Brahma carriage,  
yoked to the yoke of intercourse  
not set free from birth, aging and death,  
grief and lamentation  
pain and misery,  
and despair,  
not set free from pain, say I.

For so long, brahman,  
as I observed of these seven yokes to intercourse,  
one or another of these yokes to intercourse

not given up by myself,  
I did not, brahman,  
acknowledge awakening to unsurpassed high-self-awakening  
in this world with its generations of gods and men,  
with it's shamen and brahmans,  
devas, Maras, and Brahmas.

But then when I, brahman,  
observed of these seven yokes to intercourse  
not one or another of these yokes to intercourse  
not given up by myself,  
I did, brahman,  
acknowledge awakening to unsurpassed high-self-awakening  
in this world with its generations of gods and men,  
with it's shamen and brahmans,  
devas, Maras, and Brahmas.

The knowing and seeing then arose in me that:

'Unshakable is the release of my heart,  
this is my final birth,  
there is now no further becoming.'"

This said, the brahman Janussoni said this to The Lucky Man:

"Enchanting good Gotama!  
Enchanting good Gotama!

It's as though, good Gotama,  
the upside-down were set upright,  
the covered-over were opened,  
someone held up an oil lamp in the darkness  
to show the way for the lost  
saying "Those with eyes will see shapes,"  
even so has Gotama  
in a multiplicity of permutations  
made known the Dhamma.

Hold it, Gotama  
that I have taken refuge  
and am from this day forward  
for as long as life shall last  
a lay follower."

## Sutta 48

Saṃyoga-Visaṃyoga Dhamma-Pariyāya Suttaṃ

# **A Dhamma Curriculum for Self-Yoking and Self-Unyoking**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Venerable!"**

**The Lucky Man said:**

**"I will teach you, beggars, a Dhamma-discourse  
on self-yoking and self-unyoking.**

**Lend ear,  
pay close attention,  
I will speak!"**

**"Even so, bhante!" the beggars responded.**

**And the Lucky Man said:**

**"And what, beggars, is the Dhamma-discourse  
on self-yoking and self-unyoking?"**

**As regards her own sex, beggars, a woman mentally studies woman's  
forces:**

**woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.**

**She is fascinated by such,  
over-indulges in such.**

**As regards the male sex, fascinated,  
over-indulging in such,  
a woman mentally studies man's forces:**

**man's work,  
man's types,  
man's wishes,**

man's expressions,  
man's equipage.

She is fascinated by such,  
over-indulges in such.

She, fascinated,  
over-indulging such,  
longs to be yoked to the external  
and whatever pleasure and mental ease  
are the results of such self-yoking,  
for that too she longs.

Indulging in their femininity, beggars,  
beings yoke themselves to masculinity.

In this way then, beggars,  
woman escapes not femininity.

As regards his own sex, beggars, a man mentally studies man's forces:  
man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.

He is fascinated by such,  
over-indulges in such.

As regards the female sex, fascinated,  
over-indulging in such,  
a man mentally studies woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.

He is fascinated by such,  
over-indulges in such.

He, fascinated,  
over-indulging such,  
longs to be yoked to the external  
and whatever pleasure and mental ease  
are the results of such self-yoking,  
for that too he longs.

Indulging in their masculinity, beggars,

**beings yoke themselves to femininity.**

**In this way then, beggars,  
man escapes not masculinity.**

**Such, beggars, is self-yoking.**

**And how, beggars, is there had self-unyoking?**

**As regards her own sex, beggars, a woman does not mentally study  
woman's forces:**

**woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.**

**She is not fascinated by such,  
does not over-indulge in such.**

**As regards the male sex, not fascinated,  
not over-indulging in such,  
a woman does not mentally study man's forces:**

**man's work,  
man's types,  
man's wishes,  
man's expressions,  
man's equipage.**

**She is not fascinated by such,  
does not over-indulges in such.**

**She, not fascinated,  
not over-indulging such,  
does not long to be yoked to the external  
and whatever pleasure and mental ease  
would be the results of such self-yoking,  
for that too she does not long.**

**Not indulging in their feminity, beggars,  
beings do not yoke themselves to masculinity.**

**In this way then, beggars,  
woman escapes feminity.**

**As regards his own sex, beggars, a man does not mentally study man's  
forces:**

**man's work,  
man's types,  
man's wishes,**



man's expressions,  
man's equipage.

He is not fascinated by such,  
does not over-indulges in such.

As regards the female sex, not fascinated,  
not over-indulging in such,  
a man does not mentally study woman's forces:  
woman's work,  
woman's types,  
woman's wishes,  
woman's expressions,  
woman's equipage.

He is not fascinated by such,  
does not over-indulge in such.

He, not fascinated,  
not over-indulging such,  
does not long to be yoked to the external  
and whatever pleasure and mental ease  
would be the results of such self-yoking,  
for that too he does not long.

Not indulging in their masculinity, beggars,  
beings do not yoke themselves to femininity.

In this way then, beggars,  
man escapes masculinity.

Such, beggars, is self-unyoking."

## Sutta 51

# Not Made Explicit

**I HEAR TELL:**

Once upon a time Bhavaga, Sāvatti-town revisiting.

There a certain beggar drew near Bhagava.

Having drawn near he took a seat to one side.

Having taken a seat he said this to Bhagava:

"Now how then, Bhante, does doubt not come to the well-read student of  
the Aristocrats  
regarding what is not made explicit?"

**"It is as a result of view-eradication, beggar,  
that doubt regarding what is not made explicit  
does not come to the well-read student of the Aristocrats.**

**'The Thathatgothat has an after-death'  
— such, beggar, is view-gotten.**

**'The Thathatgothat has no after-death'  
— such, beggar, is view-gotten.**

**'The Thathatgothat has and has no after-death'  
— such, beggar, is view-gotten.**

**'The Thathatgothat neither has nor has no after-death'  
— such, beggar, is view-gotten.**

**The unread, common folk, beggar, do not apprehend view,  
do not apprehend the arising of view,  
do not apprehend the eradication of view,  
do not apprehend the way that results in getting to the eradication of view.**

**Thus with such, view evolves.**

**Such are not thoroughly free of birth, aging and death,  
grief and lamentation,  
pain and misery, and  
despair,**

**not thoroughly free from pain**

**Say I.**

**The well-read, student of the Aristocrats, beggar, apprehends view,  
apprehends the arising of view,  
apprehends the eradication of view  
apprehends the way that results in getting to the eradication of view.**

**Thus with such, view desolves.**

**Such are thoroughly free of birth, aging and death,  
grief and lamentation,  
pain and misery, and  
despair,**

**thoroughly free from pain**

**Say I.**

**Thus apprehending, beggar, the well-read student of the Aristocrats thus  
sees:**

**'The Thathatgothat has an after-death'  
— such is not made explicit.**

**'The Thathatgothat has no after-death'  
— such is not made explicit.**

**'The Thathatgothat has and has no after-death'**

— such is not made explicit.

**'The Thathatgothat neither has nor has no after-death'**

— such is not made explicit.

**So apprehending, beggar, the well-read student of the Aristocrats thus sees things not made explicit as not made explicit.**

**So apprehending, beggar, the well-read student of the Aristocrats thus sees no being scared stiff,**

**no trembling,**

**no fainting,**

**no shaking,**

**no appearance of fear**

**concerning the not made explicit.**

**'The Thathatgothat has an after-death'**

— such then, beggar, is thirst-gotten,

perception-gotten,

imagination-gotten,

illusion-gotten,

bound-up-gotten,

is but regret.

**'The Thathatgothat has no after-death'**

— such then, beggar, is thirst-gotten,

perception-gotten,

imagination-gotten,

illusion-gotten,

bound-up-gotten,

is but regret.

**'The Thathatgothat has and has no after-death'**

— such then, beggar, is thirst-gotten,

perception-gotten,

imagination-gotten,

illusion-gotten,

bound-up-gotten,

is but regret.

**'The Thathatgothat neither has nor has no after-death'**

— such then, beggar, is thirst-gotten,

perception-gotten,

imagination-gotten,

illusion-gotten,

bound-up-gotten,

is but regret.

The unread, common folk, beggar, do not apprehend view,  
do not apprehend the arising of view,  
do not apprehend the eradication of view  
do not apprehend the way that results in getting to the eradication of view.

Thus with such, view evolves.

Such are not thoroughly free of birth, aging and death,  
grief and lamentation,  
pain and misery, and  
despair,

not thoroughly free from pain

Say I.

The well-read, student of the Aristocrats, beggar, apprehends view,  
apprehends the arising of view,  
apprehends the eradication of view  
apprehends the way that results in getting to the eradication of view.

Thus with such, view desolves.

Such are thoroughly free of birth, aging and death,  
grief and lamentation,  
pain and misery, and  
despair,

thoroughly free from pain

Say I.

Thus apprehending, beggar, the well-read student of the Aristocrats thus sees:

'The Thathatgothat has an after-death'

— such is not made explicit.

'The Thathatgothat has no after-death'

— such is not made explicit.

'The Thathatgothat has and has no after-death'

— such is not made explicit.

'The Thathatgothat neither has nor has no after-death'

— such is not made explicit.

So apprehending, beggar, the well-read student of the Aristocrats thus sees things not made explicit as not made explicit.

So apprehending, beggar, the well-read student of the Aristocrats thus sees  
no being scared stiff,  
no trembling,  
no fainting,

**no shaking,  
no appearance of fear  
concerning the not made explicit.**

**That then is how, beggar, doubt does not come to the well-read student of the Aristocrats regarding what is not made explicit."**

## Sutta 52

### **Purisagati Suttam**

# **Seven Gateways for Man**

**I HEAR TELL:**

**Once upon a time Bhavaga, Sāvatti-town revisiting.**

**"I will teach you, beggars, of the seven gateways for man and the unfueled thorough-Nibbāna.**

**Hear this well!**

**Study it in mind!**

**I will speak!"**

**"Even so, bhante!" the beggars then responded.**

**The Lucky Man said this to them:**

**"And what, beggars, are the seven gateways for men?**

**Here, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out and cools down.**

**Even so, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**Here again, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out, flairs up and cools down.**

**Even so, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**Here again, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,**

**wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**In just the same way, beggars, as if with an iron cauldren fired all-day  
long,**

**when struck**

**a fragment breaks off, veers out, flairs up,  
and not stopped-short by hitting the ground, cools down.**

**Even so, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes mid-way-throughly cool.**

**Here again, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**



He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.

The tendency to pride has not been wholly completely let go.

Nor has the tendency to desires to become been wholly completely let go.

Nor has the tendency to blindness been wholly completely let go.

He having destroyed the five yokes to birth in the lower realms  
becomes stopped-short throughly cool.

In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out, flairs up,  
and stopped-short by hitting the ground, cools down.

Even so, beggars, a bhikkhu having thus practiced:

'No being, and no being mine:  
not becoming; not becoming mine.

Such as is, such as lives,  
that I void.'

gains detachment as a result.

He is not excited by existence.

He is not excited by becoming.

He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.

The tendency to pride has not been wholly completely let go.

Nor has the tendency to desires to become been wholly completely let go.

Nor has the tendency to blindness been wholly completely let go.

He having destroyed the five yokes to birth in the lower realms  
becomes stopped-short throughly cool.

Here again, beggars, a bhikkhu having thus practiced:

'No being, and no being mine:  
not becoming; not becoming mine.

Such as is, such as lives,  
that I void.'

gains detachment as a result.

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes without own-making throughly cool.**



**In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out, flairs up,  
and meets with an itty-bitty pile of straw or sticks —  
it there just begets fire,  
just begets smoke,  
having begotten fire,  
having begotten smoke,  
and thus consuming that itty-bitty pile of straw  
or pile of sticks  
without food, cools down —**

**Even so, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes without own-making throughly cool.**

**Here again, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes with own-making throughly cool.**

**In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out, flairs up,  
and meets with a substantial pile of straw or sticks —  
it there just begets fire,  
just begets smoke,  
having begotten fire,  
having begotten smoke,  
and thus consuming that great pile of straw  
or pile of sticks  
without food, cools down —**

**Even so, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
becomes with own-making throughly cool.**

**Here again, beggars, a bhikkhu having thus practiced:**

**'No being, and no being mine:  
not becoming; not becoming mine.**

**Such as is, such as lives,  
that I void.'**

**gains detachment as a result.**

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.**

**The tendency to pride has not been wholly completely let go.**

**Nor has the tendency to desires to become been wholly completely let go.**

**Nor has the tendency to blindness been wholly completely let go.**

**He having destroyed the five yokes to birth in the lower realms  
goes up-stream to the Akanittha Realm.**

**In just the same way, beggars,  
as if with an iron cauldren fired all-day long,  
when struck  
a fragment breaks off, veers out, flairs up,  
and meets with a great pile of straw or sticks —  
it there just begets fire,  
just begets smoke,  
having begotten fire,**

having begotten smoke,  
consuming that great pile of straw  
or pile of sticks  
sets fire to shrubland  
sets fire to woodland  
having burnt up the shrubland  
having burnt up the woodland  
coming to an end at stretch of earth  
or of pleasant green fields,  
or of rockland  
or water,  
without food, cools down —

Even so, beggars, a bhikkhu having thus practiced:

'No being, and no being mine:  
not becoming; not becoming mine.

Such as is, such as lives,  
that I void.'

gains detachment as a result.

He is not excited by existence.

He is not excited by becoming.

He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and yet that path has not,  
wholly completely been made real.

The tendency to pride has not been wholly completely let go.

Nor has the tendency to desires to become been wholly completely let go.

Nor has the tendency to blindness been wholly completely let go.

He having destroyed the five yokes to birth in the lower realms  
goes up-stream to the Akanittha Realm.

These then, beggars, are the seven gateways for man.

And what, beggars, is the unfueled thorough Nibbāna?

Here, beggars, a bhikkhu having thus practiced:

'No being, and no being mine:  
not becoming; not becoming mine.

Such as is, such as lives,  
that I void.'

gains detachment as a result.

**He is not excited by existence.**

**He is not excited by becoming.**

**He sees there is a superior, peaceful path  
by way of consummate wisdom,  
and that path has wholly completely been made real.**

**The tendency to pride has been wholly completely let go.**

**The tendency to desires to become has been wholly completely let go.**

**The tendency to blindness has been wholly completely let go.**

**He, in this seen thing,  
seeing with his own eyes,  
by his own higher knowledge,  
the corrupting influences destroyed,  
without corrupting influences,  
enters into and abides in  
liberated heart,  
liberated wisdom.**

**This, beggars, is what is called the unfueled through Nibbāna.**

**These, then, beggars, are the seven gateways for man and the unfueled thorough Nibbāna."**

## **Sutta 55**

### **Arakkheyya Suttam**

# **The Unguardeds and Unassailables**

**I HEAR TELL:**

**Once upon a time Bhavaga, Sāvatti-town revisiting,  
the Lucky Man said this to the Beggars there:**

**"There are four unguardeds, beggars, of the Tathāgata,  
and three unassailables.**

**What four unguardeds?**

**Impeccable in bodily conduct, beggars, is the Tathāgata.**

**There is no foul bodily conduct of the Tathāgata  
which the Tathāgata would guard, thinking:**

**'Let this not be known beyond myself.'**

**Impeccable in verbal conduct, beggars, is the Tathāgata.**

**There is no foul verbal conduct of the Tathāgata  
which the Tathāgata would guard, thinking:**

**'Let this not be known beyond myself.'**

**Impeccable in mental conduct, beggars, is the Tathāgata.**

**There is no foul mental conduct of the Tathāgata  
which the Tathāgata would guard, thinking:**

**'Let this not be known beyond myself.'**

**Impeccable in lifestyle, beggars, is the Tathāgata.**

**There is no contrary lifestyle of the Tathāgata  
which the Tathāgata would guard, thinking:**

**'Let this not be known beyond myself.'**

**These are the four unguardeds of the Tathāgata.**

**What are the three unassailables?**

**Well taught is Dhamma, beggars, by the Tathāgata.**

**As to this,**

**that a shaman, or brahman, or god, or Mara, or Brahmā,  
or anyone in the world**

**could,**

**according to Dhamma,**

**make the criticism:**

**'Just so is this Dhamma not well elucidated.'**

**Of such a mark, beggars,**

**there is no perceiving.**

**Perceiving no such mark as this, beggars,**

**I live having attained peace,**

**having attained fearlessness,**

**having attained self-confidence.**

**On the contrary, beggars, well pointed out by beggars,**

**is the path following which**

**one who listens gains Nibbāna.**

**Such a path-following listener of mine,**

**destroying the corrupting influences,**

**without corrupting influences,**

**liberated in heart,**

**liberated in wisdom,**

**sees for themselves,**

**arises in and lives,**

**in this seen thing,**

**in higher knowledge.**

**As to this,**

**that a shaman, or brahman, or god, or Mara, or Brahmā,  
or anyone in the world  
could,**

**according to Dhamma,  
make the criticism:**

**'Just so is it**

**that not well pointed out is the path**

**following which one who listens gains Nibbāna.**

**such that such a path-following listener of the Tathāgata,  
destroying the corrupting influences,**

**without corrupting influences,**

**liberated in heart,**

**liberated in wisdom,**

**sees for themselves,**

**arises in and lives,**

**in this seen thing,**

**in higher knowledge.'**

**Of such a mark, beggars,**

**there is no perceiving.**

**Perceiving no such mark as this, beggars,**

**I live having attained peace,**

**having attained fearlessness,**

**having attained self-confidence.**

**Then, too, beggars, not just one hundred,**

**are the persons who have listened,**

**who have destroyed the corrupting influences,**

**and without corrupting influences,**

**liberated in heart,**

**liberated in wisdom,**

**having seen for themselves,**

**have arisen in and live**

**in this seen thing,**

**in higher knowledge.**

**As to this,**

**that a shaman, or brahman, or god, or Mara, or Brahmā,  
or anyone in the world  
could,**

**according to Dhamma,**



**make the criticism:**

**'Just so is it  
that not hundreds are the persons who have listened,  
who have destroyed the corrupting influences,  
and without corrupting influences,  
liberated in heart,  
liberated in wisdom,  
having seen for themselves,  
have arisen in and live  
in this seen thing,  
in higher knowledge.'**

**Of such a mark, beggars,  
there is no perceiving.**

**Perceiving no such mark as this, beggars,  
I live having attained peace,  
having attained fearlessness,  
having attained self-confidence.**

**These are the three unassailables.**

**These then, beggars are the four unguardededs  
and the three unassailables."**

## **Sutta 58**

### **Pacalāyana Suttaṃ**

# **Nodding Off**

**I HEAR TELL:**

**Once upon a time Bhavaga, Bhagga-land revisiting,  
Mount Crocodile, Deer Park.**

**Meanwhile Old Man Moggallāna the Great,  
Magadha, Kallavālamutta Village,  
was sitting nodding off.**

**Then The Lucky Man saw,  
with the divine eye clarified beyond that of man,  
Old Man Moggallāna the Great,  
Magadha, Kallavālamutta Village,  
sitting nodding off.**

**So seeing, in the same way as a strong man**

could bend back his out-stretched arm,  
or stretch out his bent back arm,  
even so The Lucky Man stepped  
between Bhagga-land, Mount Crocodile, Deer Park  
and appeared before Old Man Moggallāna the Great,  
in Kallavālamutta Village in Magadha.

There Bhagava sat down on the seat indicated.

When so seated the Lucky Man said this  
to Old Man Moggallāna the Great:

"Are you nodding off, Moggallāna?

Are you nodding off, Moggallāna?"

"Even so, bhante."

"So therefore, Moggallāna,  
to clear up that occurrence of sluggishness,  
whatsoever is your perception,  
pay no mind to that perception,  
do not make much of that perception.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
review in mind  
whatsoever Dhamma you have heard,  
have thoroughly retained,  
thought about,  
worked over in mind.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
compose a detailed recitation  
of whatsoever Dhamma you have heard  
have thoroughly retained.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,

then, Moggallāna,  
pull both earlobes,  
massage the limbs with the hands.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
get up and rub the eyes with water,  
look in the ten directions,  
look up at the light of the stars at night.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
studiously examine the perception of light,  
attend to perception of light  
— as by day so by night;  
as by night so by day —  
thus open and unencumber the heart  
and make the mind become radiant.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
pace the place-to-pace  
focused on arriving-departing-perception,  
faculties turned inward,  
mind not gone to the external.

Doing this, it may be seen,  
that that sluggishness will pass.

But if doing so,  
that sluggishness does not pass,  
then, Moggallāna,  
lying down on the right side,  
lion-like,  
fitting foot under foot,  
mindful, self-possessed,

**direct the mind  
to the perception of getting up.**

**And at re-awakening, Moggallāna  
quickly get up again, thinking:**

**'Not for reclining's pleasures,  
not for pleasures,  
not for groggy pleasures  
shall I live!'**

**Such is the way, Moggallāna, you should train yourself.**

**Additionally, Moggallāna, you should train yourself this way:**

**'Not with my pride on display  
will I draw near to families.'**

**Such is the way, Moggallāna, you should train yourself.**

**For, Moggallāna, a beggar drawing near to families  
with his pride on display  
— there are in families many chores,  
and men may not notice the arrival of a bhikkhu —  
might have the thought:**

**'Who now, then, goes among the families spreading disruption,  
making men to show me disrespect?'**

**Then, getting nothing,  
there is becoming upset.**

**Being upset there is becoming disturbed.**

**Being disturbed, there is losing self-control.**

**Losing self-control,  
far is one  
from being high in mind.**

**Additionally, Moggallāna,  
train yourself this way:**

**'No argumentative speech shall I speak.'**

**Even in this way, Moggallāna  
should you train yourself.**

**With argumentative speech, Moggallāna,  
there is much contentious talk.**

**With much such talk,  
there is becoming upset.**

**Being upset there is becoming disturbed.**

**Being disturbed, there is loosing self-control.**

**Loosing self-control,  
far is one  
from being high in mind.**

**I do not, Moggallāna, speak highly of all conjunction  
nor, Moggallāna, do I speak highly of letting go of all conjunction.**

**Of conjunction with groups and wanderers, Moggallāna,  
I do not speak highly.**

**But that bed-seat place  
which has little noise,  
little shouting,  
is unpopulated,  
a man's sleep-alone bed,  
an adequate retreat,  
of such-suitable bed-seats  
I do speak highly."**

**This having been said,  
Old Man Mahā Moggallāno said this to the Lucky Man:**

**"In brief then, bhante,  
to what extent has a beggar  
freedom from own-made thirst,  
reached a basis for the finish,  
reached the end of yokes,  
reached the conclusion of the best of lives,  
reached the end of the end,  
best of gods and men?"**

**"Here, Moggallāna, a beggar has heard:**

**'All things are inadequate refuges.'**

**If, Moggallāna, a bhikkhu has heard:**

**'All things are inadequate refuges',  
he knows all things,  
he understands all things,  
comprehends all things,  
apprehends all things,  
and whatsoever sense-experiences he experiences,  
whether pleasant or painful or neither painful nor pleasant  
he lives observing their changing,  
he lives observing dispassion for them,  
he lives observing their ending,**

he lives observing their thorough abandonment.

Living observing change,  
living observing dispassion,  
living observing ending,  
living observing thorough abandonment,  
he is bound up in nothing at all in the world.

Not bound up, he wants not.

Not wanting, he,  
of himself,  
has become all-round-extinguished  
and he knows:

'Left behind is rebirth,  
lived is the best of lives,  
done is duty's doing,  
no more it'n-n-at'n' for me.'

It is to this extent, Moggallāna,  
that a beggar  
has got freedom from own-made thirst,  
reached a basis for the finish,  
reached the end of yokes,  
reached the conclusion of the best of lives,  
reached the end of the end,  
best of gods and men."

## Sutta 61

### Hir'Ottappa Suttaṃ

## Shame-n-blame

### I HEAR TELL:

Once upon a time Bhavaga, Sāvatti-town revisiting,  
the Lucky Man said this to the Beggars there:

"There being no shame-n-blame, beggars,  
one's failure to produce shame-n-blame  
cuts off the basis of restraint of one's forces.

There being no restraint of the forces, beggars,  
one's failure to produce restraint of the forces  
cuts off the basis of one's ethical conduct.

**There being no ethical conduct, beggars,  
one's failure to produce ethical conduct  
cuts off the basis of one's consummate serenity.**

**There being no consummate serenity, beggars,  
one's failure to produce consummate serenity  
cuts off the basis of one's knowing and seeing life such as it is.**

**There being no knowing and seeing life such as it is, beggars,  
one's failure to produce knowing and seeing life such as it is  
cuts off the basis of one's weariness and dispassion.**

**There being no weariness and dispassion, beggars,  
one's failure to produce weariness and dispassion  
cuts off the basis of one's knowing and seeing freedom.**

**In just the same way, beggars, as when a tree  
fails to produce branch and foliage  
even it's young shoots do not reach fulfillment,  
let alone it's bark  
let alone it's soft wood  
and so it's heart wood does not reach fulfillment.**

**Even so there being no shame-n-blame, beggars,  
one's failure to produce shame-n-blame  
cuts off the basis of restraint of one's forces;  
there being no restraint of the forces, beggars,  
one's failure to produce restraint of the forces  
cuts off the basis of one's ethical conduct;  
there being no ethical conduct, beggars,  
the failure to produce ethical conduct  
cuts off the basis of one's consummate serenity;  
there being no consummate serenity, beggars,  
one's failure to produce consummate serenity  
cuts off the basis of one's knowing and seeing life such as it is;  
there being no knowing and seeing life such as it is, beggars,  
one's failure to produce knowing and seeing life such as it is  
cuts off the basis of one's weariness and dispassion;  
there being no weariness and dispassion, beggars,  
one's failure to produce weariness and dispassion  
cuts off the basis of one's knowing and seeing freedom.**

**There being shame-n-blame, beggars,  
one's successful production of shame-n-blame  
supplies the basis for restraint of one's forces.**

**There being restraint of the forces, beggars,**

**one's successful production of restraint of the forces  
supplies the basis for one's ethical conduct.**

**There being ethical conduct, beggars,  
one's successful production of ethical conduct  
supplies the basis for one's consummate serenity.**

**There being consummate serenity, beggars,  
one's successful production of consummate serenity  
supplies the basis for one's knowing and seeing life such as it is.**

**There being knowing and seeing life such as it is, beggars,  
one's successful production of knowing and seeing life such as it is  
supplies the basis for one's weariness and dispassion.**

**There being weariness and dispassion, beggars,  
one's successful production of weariness and dispassion  
supplies the basis for one's knowing and seeing freedom.**

**In just the same way, beggars, as when a tree  
succeeds in producing branch and foliage  
it's young shoots reach fulfillment,  
and so also it's bark  
and so also it's soft wood  
and so even it's heart wood too reaches fulfillment.**

**Even so there being shame-n-blame, beggars,  
one's successful production of shame-n-blame  
supplies the basis for restraint of one's forces;  
there being restraint of the forces, beggars,  
one's successful production of restraint of the forces  
supplies the basis for one's ethical conduct;  
there being ethical conduct, beggars,  
one's successful production of ethical conduct  
supplies the basis for one's consummate serenity;  
there being consummate serenity, beggars,  
one's successful production of consummate serenity  
supplies the basis for one's knowing and seeing life such as it is;  
there being knowing and seeing life such as it is, beggars,  
one's successful production of knowing and seeing life such as it is  
supplies the basis for one's weariness and dispassion;  
there being weariness and dispassion, beggars,  
one's successful production of weariness and dispassion  
supplies the basis for one's knowing and seeing freedom."**

## **Sutta 68**



## The Fire

**I HEAR TELL:**

**Once upon a time the Lucky Man's, walk'n bout Kosala-land on 'es  
Begga's rouns  
with a huge company of Beggars,  
when he spots a great bonfire.**

**At that he steps off the HighWay  
and sits down at the root of a tree  
on a seat made ready.**

**Then, to the Beggars gathered round he said:**

**"See that bonfire there,  
a great burning, blazing, mass of flame?**

**What do you think, Beggars,  
which would be better:**

**to sit or lie down embracing that great burning, blazing, mass of flame  
or to sit or lie down embracing the fairest lass in the land,  
one whose hands and feet were soft and smooth,  
a lady of high birth and great refinement?"**

**"For sure, Bhagava, it would be the latter!"**

**"Not so, Beggars!**

**Not so!**

**I swear to you,  
it would be better for a bad man,  
a man of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
to sit or lie down  
embracing that great burning, blazing mass of flame.**

**How come?**

**Because, beggars, although that man might experience death  
or excruciating, deadly pains**

as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to sit or lie down  
embracing the fairest lass in the land,  
one whose hands and feet were soft and smooth,  
a lady of high birth and great refinement,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

That's how come!

What do you think, Beggars, which would be better:  
To have the executioner bind one's legs with a thick rope,  
insert a stick and twist  
cutting through the skin,  
cutting through the subdura,  
cutting through the flesh,  
cutting through the tendons,  
cutting through the bones  
and pressing on to the marrow,  
or that one should enjoy the respect and deference  
of those of position, power and wealth?"

**"For sure, Bhagava, it would be the latter!"**

**"Not so, Beggars!**

**Not so!**

**I swear to you, it would be better for a bad man,  
a man of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
to have the executioner bind his legs with a thick rope,  
insert a stick and twist  
cutting through the skin,  
cutting through the subdura,  
cutting through the flesh,  
cutting through the tendons,  
cutting through the bones  
and pressing on to the marrow.**

**How come?**

**Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.**

**But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the respect and deference  
of those of position, power and wealth,**

he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

That's how come!

What do you think, Beggars, which would be better:  
To have the executioner,  
with newly oiled and sharpened sword,  
gleaming, glistening,  
stab one through the chest,  
or that one should enjoy the respect and deference  
of those of position, power and wealth?"

"For sure, Bhagava, it would be the latter!"

"Not so, Beggars!

Not so!

I swear to you, it would be better for a bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
to have the executioner,  
with newly oiled and sharpened sword,  
gleaming, glistening,  
stab him through the chest.

How come?

Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,

**the way of woe,  
the Agha,  
Niraya Hell.**

**But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the respect and deference  
of those of position, power and wealth,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.**

**That's how come!**

**What do you think, Beggars, which would be better:  
To have the executioner wrap one round with iron plates,  
red hot, glowing, blazing,  
or that one should enjoy the soft robes  
given out of belief in the great fruit of good deeds  
by those of position, power and wealth?"**

**"For sure, Bhagava, it would be the latter!"**

**"Not so, Beggars!**

**Not so!**

**I swear to you, it would be better for a bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,**

to have the executioner wrap him round with iron plates,  
red hot, glowing, blazing.

How come?

Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the soft robes  
given out of belief in the great fruit of good deeds  
by those of position, power and wealth,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

That's how come!

What do you think, Beggars, which would be better:  
To have the executioner pry open one's mouth with a iron j-Jack,  
and jam down one's throat a coppa ball,  
red hot, glowing, blazing,  
so that it burned pastha lips,  
burned over one's tongue,  
burned past the old adam's apple,

burned down through the belly  
and on out  
dragging intestines and bowels with-a,  
or that one should enjoy the tasty almsfood,  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth?"

"For sure, Bhagava, it would be the latter!"

"Not so, Beggars!

Not so!

I swear to you, it would be better for a bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
to have the executioner pry open his mouth with an iron jack  
and jam down his throat a copper ball,  
red hot, glowing, blazing,  
so that it burned past his lips,  
burned over his tongue,  
burned past his throat,  
burned down through his belly  
and on out  
dragging intestines and bowels withall.

How come?

Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,

no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the tasty almsfood,  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

That's how come!

What do you think, Beggars, which would be better:  
To have the executioner take one by the head  
or shoulders  
and force one to sit  
or lie down  
on an iron bed,  
red hot, glowing, blazing  
or that one should enjoy the comfort  
of a soft bed  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth?"

"For sure, Bhagava, it would be the latter!"

"Not so, Beggars!

Not so!

I swear to you, it would be better for a bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,



to have the executioner take him by the head  
or shoulders  
and force him to sit  
or lie down  
on an iron bed,  
red hot, glowing, blazing.

How come?

Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the comfort of a soft bed  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.

That's how come!

What do you think, Beggars, which would be better:  
To have the executioner bind one up,  
up end down,

and toss one into an iron cauldron,  
red hot, glowing, blazing,  
so that one sank down  
and rose up  
and was whirled  
round and round and round and round  
witha *scum*,  
or that one should enjoy the surroundings  
of a lodging  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth?"

"For sure, Bhagava, it would be the latter!"

"Not so, Beggars!

Not so!

I swear to you, it would be better for a bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
to have the executioner bind him up,  
up end down,  
and toss him into an iron cauldron,  
red hot, glowing, blazing,  
so that he sank down  
and rose up  
and was whirled  
round and round and round and round  
with the scum.

How come?

Because, beggars, although that man might experience death  
or excruciating, deadly pains  
as a consequence of this,  
he would not because of this,  
at the breaking up of the elements at death  
find consciousness again  
down the drain,  
the way of woe,

**the Agha,  
Niraya Hell.**

**But beggars, if that bad man  
of low, suspect intentions,  
impure and secretive in conduct,  
no bhikkhu although claiming to be such,  
no celibate although claiming to be celibate,  
rotten to the core,  
full of lust,  
a no-good, evil man,  
were to enjoy the surroundings  
of a lodging  
given out of belief in the great fruit of good deeds  
of those of position, power and wealth,  
he would do so to his own detriment  
and to the detriment of others,  
to his pain and misery for many a long day,  
because on the breaking up of the elements at death  
he will find consciousness again  
down the drain,  
the way of woe,  
the Agha,  
Niraya Hell.**

**That's how come!**

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

**'Let those who give us gifts  
of food, clothing, bedding, medicines and shelter  
enjoy great fruit,  
great profit  
from their good deeds!**

**Let our leaving home for the homeless life  
not be an empty habit,  
but one of great profit,  
one of great fruit!'**

**This is the way to train yourselves, beggars.**

**Beggars! Thinking of your own best interests,  
to strive energetically  
is worth the effort.**

**Beggars! Thinking of the best interests of others,  
to strive energetically**

**is worth the effort.**

**Beggars! Thinking of both your own best interests  
and the best interests of others,  
to strive energetically  
is worth the effort."**

**That's what the Bhagava said, So I hear.**

**I also heard that at that time  
some sixty Bhikkhus threw up hot blood and died,  
sixty more gave up orders and returned to the lower life  
saying:**

**"Too hard! Too hard! Is life under the Bhagava!";  
and sixty more were freed without attachment  
and destroyed the corrupting influences.**

# THE BOOK OF THE EIGHTS

## Sutta 5

### Paṭhama Lokadhamma Suttaṃ

## The Eight Worldly Concerns

**I HEAR TELL:**

Once upon a time, Sāvatti Town, Anāthapiṇḍika Park, Jeta Grove, The Lucky Man came a revisiting.

There, to the Beggars gathered round, he said:

"Eight, Beggars, are the worldly conditions that obsess the worldly; the world revolves around these eight worldly conditions.

What eight?

**Gain and loss**

**honor and dishonor**

**praise and blame**

**pleasure and pain**

Such are the eight worldly conditions, Beggars, that obsess the worldly; the eight worldly conditions around which the world revolves.

**Gain and loss, honor and dishonor,  
Praise and blame, pleasure and pain;  
Impermanent, human conditions ... ending things;  
things vulnerable to reversal!  
Recognizing and reflecting, the wise consider these:  
things vulnerable to reversal!**

**By the pleasant not stirred up in heart,  
nor by unpleasantries repulsed,  
Tranquilized, gone past all that,  
neither collaborating nor resisting,  
Walking the path free of lust, sorrowless,  
knowing the highest knowing  
passed beyond."**

## Sutta 6

## The Failings of the World

"Eight, Beggars, are the worldly conditions that obsess the worldly, the world revolves around these eight worldly conditions.

What eight?

**Gain and loss**

**honor and dishonor**

**praise and blame**

**pleasure and pain**

Such are the eight worldly conditions, Beggars, that obsess the worldly; the eight worldly conditions around which the world revolves.

Beggars! To the uneducated common man come gain and loss, honor and dishonor, praise and blame, pleasure and pain.

And, Beggars, to the well educated student of the Aristocrats come gain and loss, honor and dishonor, praise and blame, and pleasure and pain.

So then, this being the case, what distinguishes the path of the well educated student of the Aristocrats from that of the uneducated common man?"

"For us," said those Beggars, "the Lucky Man is the source of dhamma, our guide, our protector.

It would clearly be for our good, Broke Tooth, if the Lucky Man were to explain the meaning of this; when the Beggars hear this from the Lucky Man they will retain it in mind."

"Very well, then, Beggars!

Pay Attention!

Give Ear!

I will speak!"

And those Beggars responding:

"Broke Tooth!"

the Lucky Man said this:

In this case, Beggars, gain comes to the uneducated common man unaccompanied by the reflection:

'This gain is impermanent,  
inherently painful,  
a thing subject to reversal.'

This is a thing they really do not understand.

**Loss comes to the uneducated common man unaccompanied by the reflection:**

**'This loss is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Honor comes to the uneducated common man unaccompanied by the reflection:**

**'This honor is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Dishonor comes to the uneducated common man unaccompanied by the reflection:**

**'This dishonor is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Praise comes to the uneducated common man unaccompanied by the reflection:**

**'This praise is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Blame comes to the uneducated common man unaccompanied by the reflection:**

**'This blame is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Pleasure comes to the uneducated common man unaccompanied by the reflection:**

**'This pleasure is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**Pain comes to the uneducated common man unaccompanied by the**

**reflection:**

**'This pain is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**This is a thing they really do not understand.**

**They let gain take a lasting hold on their hearts.**

**They let loss take a lasting hold on their hearts.**

**They let honor take a lasting hold on their hearts.**

**They let dishonor take a lasting hold on their hearts.**

**They let praise take a lasting hold on their hearts.**

**They let blame take a lasting hold on their hearts.**

**They let pleasure take a lasting hold on their hearts.**

**They let pain take a lasting hold on their hearts.**

**They are excited by the gains that arise.**

**They are repulsed by the losses that arise.**

**They are excited by the honors that arise.**

**They are repulsed by the dishonors that arise.**

**They are excited by the praise that arises.**

**They are repulsed by the blame that arises.**

**They are excited by the pleasure that arises.**

**They are repulsed by the pain that arises.**

**Thus they collaborate and resist  
and are in no way released from birth,  
aging,**

**sickness and death,  
grief and lamentation,**

**pain and misery,  
and despair,**

**so I say.**

**But here, Beggars, gain comes to the well educated student of the  
Aristocrats accompanied by the reflection:**

**'This gain is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Loss comes to the well educated student of the Aristocrats accompanied by**



**the reflection:**

**'This loss is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Honor comes to the well educated student of the Aristocrats accompanied  
by the reflection:**

**'This honor is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Dishonor comes to the well educated student of the Aristocrats  
accompanied by the reflection:**

**'This dishonor is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Praise comes to the well educated student of the Aristocrats accompanied  
by the reflection:**

**'This praise is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Blame comes to the well educated student of the Aristocrats accompanied  
by the reflection:**

**'This blame is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Pleasure comes to the well educated student of the Aristocrats  
accompanied by the reflection:**

**'This pleasure is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**Pain comes to the well educated student of the Aristocrats accompanied by  
the reflection:**

**'This pain is impermanent,  
inherently painful,  
a thing subject to reversal.'**

**And they really understand this.**

**They do not let gain take a lasting hold on their hearts.**

**They do not let loss take a lasting hold on their hearts.**

**They do not let honor take a lasting hold on their hearts.**

**They do not let dishonor take a lasting hold on their hearts.**

**They do not let praise take a lasting hold on their hearts.**

**They do not let blame take a lasting hold on their hearts.**

**They do not let pleasure take a lasting hold on their hearts.**

**They do not let pain take a lasting hold on their hearts.**

**They are not excited by the gains that arise.**

**They are not repulsed by the losses that arise.**

**They are not excited by the honors that arise.**

**They are not repulsed by the dishonors that arise.**

**They are not excited by the praise that arises.**

**They are not repulsed by the blame that arises.**

**They are not excited by the pleasure that arises.**

**They are not repulsed by the pain that arises.**

**Thus they do not collaborate or resist  
and are released from birth,  
aging,**

**sickness and death,  
grief and lamentation,**

**pain and misery,  
and despair,**

**so I say.**

**This, Beggars is what distinguishes the path of the well educated student of  
the Aristocrats from that of the uneducated common man.**

**Gain and Loss, honor and dishonor,  
Praise and blame, pleasure and pain;  
Impermanent, human conditions ... ending things;  
things vulnerable to reversal!  
Recognizing and reflecting, the wise consider these:  
things vulnerable to reversal!**

**By the pleasant not stirred up in heart,  
nor by unpleasantries repulsed,  
Tranquilized, gone past all that,  
neither collaborating nor resisting,  
Walking the path free of lust, sorrowless,  
knowing the highest knowing  
passed beyond.**

### **Sutta 17**

**Purisa-Bandhana Suttam**

## **Women's Wiles**

**Eight, Beggars, are the wiles with which women men begile.**

**What Eight?**

**By shape, Beggars, women men begile,  
By laughter, Beggars, women men begile,  
By fascinating speech, Beggars, women men begile,  
By enchanting song, Beggars, women men begile,  
By running tears, Beggars, women men begile,  
By bedazzling ornament, Beggars, women men begile,  
By potions of jungle herb, Beggars, women men begile  
By touch, Beggars, women men begile.**

**These Beggars are the eight wiles with which women men begile.**

**And, Beggars, beings so ensnared are snared indeed.**

### **Sutta 18**

**Purisa-Bandhana Suttam**

## **Man's Works**

**Eight, Beggars, are the works with which man enraptures women.**

**What Eight?**

**By appearances, Beggars, man enraptures women,  
By a good sense of humor, Beggars, man enraptures women,  
By spellbinding speech, Beggars, man enraptures women,  
By raptures, Beggars, man enraptures women,**

By bringing them to tears, Beggars, man enraptures women,  
By gifts of bedazzling ornament, Beggars, man enraptures women,  
By potions of jungle herb, Beggars, man enraptures women  
By touch, Beggars, man enraptures women.

These Beggars are the eight works with which man enraptures women. jisajes

And, Beggars, beings so ensnared are snared indeed. 

## Sutta 24

Hatthaka-Āḷavaka Sangaha-Vatthu Suttam

# Hatthaka-Āḷavaka's Tactics for Gathering a Company

Once upon a time The Lucky Man,  
Āḷavi-town, Aggālave shrine revisiting.

There then Hatthaka Āḷavaka surrounded by Upāsakas,  
some five-hundred by count,  
approached the Lucky Man.

Having approached and given salutation,  
they took seats to one side.

When they were seated to one side then  
The Lucky Man said this to Hatthaka Āḷavaka:

"Great, indeed, Hatthaka, is your company!

How, Hatthaka, did you gather together  
this great company of yours?"

"It is, bhante, by way of  
these four gathering-tactics  
taught by the Lucky Man  
that I have gathered this company:

I, bhante, knowing:

'This one, gifts will gather in,'  
— he by gifts I gather in.

Knowing such:

'This one, kind words will gather in,'

— he by kind words I gather in.

Knowing such:

'This one, helpfulness will gather in,'  
— he by my being helpful I gather in.

Knowing such:

'This one, impartiality will gather in,'  
— he by impartiality I gather in.

Then again, bhante,  
there is immense wealth found in my family  
no one thinks to listen to one impoverished."

"Well-said, well-said, Hatthaka!

This is the very way to begin, Hatthaka,  
the gathering of a great company.

Whomsoever, Hatthaka, during the past,  
gathered a company  
all such did so with these same four gathering-tactics  
for gathereing a great company.

Whomsoever, Hatthaka, during the future,  
will gather a company  
all such will do so with these same four gathering-tactics  
for gathereing a great company.

Whomsoever, Hatthaka, presently,  
gathers a company  
all such do so with these same four gathering-tactics  
for gathereing a great company."

There then Hatthaka Āḷavaka,  
instructed, made enthusiastic, aroused, convinced  
by Dhamma-talk from the Lucky Man,  
rose from his seat,  
saluted,  
and keeping the Lucky Man to his right,  
departed.

There then the Lucky man  
not long after the departure of Hatthaka Āḷavaka  
addressed the beggars:

"Bear in mind, beggars, these eight wonderful and marvelous things  
possessed by Hatthaka Āḷavaka.

What eight?

Convinced, beggars, is Hatthaka Āḷavaka,  
virtuous, beggars, is Hatthaka Āḷavaka,  
possessed of a sense of shame, beggars, is Hatthaka Āḷavaka,  
possessed of fear of blame, beggars, is Hatthaka Āḷavaka,  
well-read, beggars, is Hatthaka Āḷavaka,  
generous, beggars, is Hatthaka Āḷavaka,  
wise, beggars, is Hatthaka Āḷavaka,  
modest, beggars, is Hatthaka Āḷavaka.

These are, beggars, the eight wonderful and marvelous things  
possessed by Hatthaka Āḷavaka  
which should be born in mind."

### Sutta 27

#### Bala Suttaṃ

## Tools

Cast in Sāvatti:

Eight, beggars, are tools.

What eight?

Crying, beggars, is the tool of children;  
anger, the tool of mother-folk;  
weaponry, the tool of crooks;  
might, the tool of kings;  
outrage, the tool of fools;  
understanding, the tool of the wise;  
reflection, the tool of the learned;  
forbearance, the tool of the shaman and brāhman.  
These, beggars, are the eight tools.

### Sutta 28

#### Khīṃ'āsava Bala Suttaṃ

## Tools 2

I HEAR TELL:

Once upon a time, The Lucky Man Sāvatti Town revisiting,

**Anāthapiṇḍika Park, Jeta Grove.**

**There then Old-Man Sāriputta came upon The Lucky Man and approached.**

**Having approached The Lucky Man, saluting, he took a seat to one side.**

**Then with Old-Man Sāriputta sitting to one side, The Lucky Man said this:**

**"How many then, Sāriputta, are the corrupting-influence-rid beggar's tools,**

**possessed of which tools the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'"**

**"Eight, elder, are the corrupting-influence-rid beggar's tools, possessed of which tools the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'**

**What are the eight?**

**Here elder, in the corrupting-influence-rid beggar, instability in all which is own-made has been well-seen through high wisdom.**

**Since, Bhante, when in the corrupting-influence-rid beggar, instability in all which is own-made has been well-seen through high wisdom, such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'**

**And again, Bhante, deeper than that, in the corrupting-influence-rid beggar, the similarity to burning charcoal, of whatsoever sense pleasures there are, has been well-seen through high wisdom.**

**Since, Bhante, when in the corrupting-influence-rid beggar, the similarity to burning charcoal, of whatsoever sense pleasures there are, has been well-seen through high wisdom, such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'**

**And again, Bhante, deeper than that,  
in the corrupting-influence-rid beggar,  
the heart has sunk into solitude,  
is prone to solitude,  
inclines to solitude,  
withdraws from,  
delights in retiring from,  
comes to the end of,  
all things achieved through corrupting-influence.**

**Since, Bhante, when in the corrupting-influence-rid beggar,  
the heart has sunk into solitude,  
is prone to solitude,  
inclines to solitude,  
withdraws from,  
delights in retiring from,  
comes to the end of,  
all things achieved through corrupting-influence  
such certainly bhante, is an corrupting-influence-rid beggar's tool,  
possessed of which tool, the corrupting-influence-rid beggar  
declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'**

**And again, Bhante, deeper than that,  
in the corrupting-influence-rid beggar,  
the four mind-pastures have been developed,  
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,  
the four mind-pastures have been developed,  
well-developed  
such certainly bhante, is an corrupting-influence-rid beggar's tool,  
possessed of which tool, the corrupting-influence-rid beggar  
declares the riddance of the corrupting-influences saying:**

**'Rid are my corrupting-influences!'**

**And again, Bhante, deeper than that,  
in the corrupting-influence-rid beggar,  
the four power-paths have been developed,  
well-developed.**

**Since, Bhante, when in the corrupting-influence-rid beggar,  
the four power-paths have been developed,  
well-developed  
such certainly bhante, is an corrupting-influence-rid beggar's tool,**



possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

**'Rid are my corrupting-influences!'**

And again, Bhante, deeper than that, in the corrupting-influence-rid beggar, the five forces have been developed, well-developed.

Since, Bhante, when in the corrupting-influence-rid beggar, the five forces have been developed, well-developed

such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

**'Rid are my corrupting-influences!'**

And again, Bhante, deeper than that, in the corrupting-influence-rid beggar, the seven dimensions of awakening have been developed, well-developed.

Since, Bhante, when in the corrupting-influence-rid beggar, the seven dimensions of awakening have been developed, well-developed

such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

**'Rid are my corrupting-influences!'**

And again, Bhante, deeper than that, in the corrupting-influence-rid beggar, the aristocratic multi-dimensional high way has been developed, well-developed.

Since, Bhante, when in the corrupting-influence-rid beggar, the aristocratic multi-dimensional high way has been developed, well-developed

such certainly bhante, is an corrupting-influence-rid beggar's tool, possessed of which tool, the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

**'Rid are my corrupting-influences!'**

These then, bhante, are the eight corrupting-influence-rid beggar's tools, possessed of which tools the corrupting-influence-rid beggar declares the riddance of the corrupting-influences saying:

'Rid are my corrupting-influences!'"

## Sutta 30

Anuruddha Suttam

# Anuruddha or The Eight Thoughts of a Great Man

**I HEAR TELL:**

Once upon a time The Lucky Man,  
Bhagga-land revisiting,  
Crock-mount,  
the Deer-Park of Medicine-man's-woods  
while also at that time the Elder Anuruddha was residing among the Cetis,  
in Eastern Bamboo Woods.

There then in the private reflections of Elder Anuruddho  
there arose in his heart these thoughts:

"A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.

A thing for those who are contented, this is,  
not a thing for those of discontentment.

A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.

A thing for those who seize at energy, this is,  
not a thing for those who are cozy.

A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.

A thing for those who are serene, this is,  
not a thing for those who are not serene.

A thing for the wise, this is,  
not a thing for the stupid."

There then The Lucky Man,  
knowing by his heart the thoughts  
in the heart of the elder Anuruddha,  
like a strong man stretching out his bent arm,  
or bending back his outstretched arm,

vanishing from Bhagga-land, Crock-mount,  
the Deer-Park of Medicine-man's-woods,  
reappearing in Ceti-land, Eastern Bamboo Woods  
facing the elder Anuruddha,  
sat down on the appointed seat.

And then the Elder Anuruddha saluted and took a seat to one side.

Then the Luck Man said this to the elder Anuruddha seated to one side:

"Well done Anuruddha!

Well have you, Anuruddha,  
thought the seven thoughts of the great man:

A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.

A thing for those who are contented, this is,  
not a thing for those of discontentment.

A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.

A thing for those who seize at energy, this is,  
not a thing for those who are cozy.

A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.

A thing for those who are serene, this is,  
not a thing for those who are not serene.

A thing for the wise, this is,  
not a thing for the stupid.

From there Anuruddha,  
think over this eighth thought of a great man:

A thing for the undistracted, this is,  
for one loving the undistracted,  
not a thing for the distracted,  
for one loving distractions.

From, Anuruddha, your thinking over these eight thoughts of the great  
man,

proceed Anuruddha,  
as long as you are thus without doubt —  
thus separated from sensual pleasures,  
isolating yourself from unskillful things,  
with thinking,  
with pondering isolation-born entheusiastic pleasure —

**to enter into and habituate  
the first burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
proceed Anuruddha,  
as long as you are thus without doubt —  
thinking and pondering fading away  
internally composed,  
whole-heartedly single-minded,  
without thinking  
without pondering serenity-born enthusiastic pleasure —  
to enter into and habituate  
the second burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
proceed Anuruddha,  
as long as you are thus without doubt —  
enthusiasm fading away  
living detached,  
mindful,  
and self-aware,  
experiencing in the body that pleasure  
which the Aristocrats describe as:  
'The mind's detached sweet-abiding' —  
to enter into and habituate  
the third burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
proceed Anuruddha,  
as long as you are thus without doubt —  
letting go pleasure,  
letting go pain,  
thus earlier ease and discomfort settling down,  
without pain or pleasure,  
the detached mind thoroughly purified —  
to enter into and habituate  
the fourth burning knowledge.**

**From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
and these four completely heart-felt burning knowledges,  
abidings in pleasure in this seen thing,**

come gained enjoyably,  
gained without stress,  
gained without difficulty,  
it follows that for you Anuruddha  
that in the same way as a householder  
or householder's son  
with his garment-chest full of multi-colored garments  
abides pleasantly  
even so your dust-rag cast-off robe  
will appear to be as liked,  
for non-discomfort,  
for comfortable living,  
for entering Nibbāna.

From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
and these four completely heart-felt burning knowledges,  
abidings in pleasure in this seen thing,  
come gained enjoyably,  
gained without stress,  
gained without difficulty,  
it follows that for you Anuruddha  
that in the same way as a householder  
or householder's son  
with his many-sauced,  
many condemented,  
black-grains-removed fine milk-rice  
abides pleasantly,  
even so your doled-out food-lumps  
will appear to be as liked,  
for non-discomfort,  
for comfortable living,  
for entering Nibbāna.

From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
and these four completely heart-felt burning knowledges,  
abidings in pleasure in this seen thing,  
come gained enjoyably,  
gained without stress,  
gained without difficulty,  
it follows that for you Anuruddha  
that in the same way as a householder

or householder's son  
with his plastered inside and out,  
draft-free,  
bolted-doored,  
closable-windowed,  
peaked-roof house,  
abides pleasantly,  
even so your tree-root-sleep-and-sitting place  
will appear to be as liked,  
for non-discomfort,  
for comfortable living,  
for entering Nibbāna.

From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
and these four completely heart-felt burning knowledges,  
abidings in pleasure in this seen thing,  
come gained enjoyably,  
gained without stress,  
gained without difficulty,  
it follows that for you Anuruddha  
that in the same way as a householder  
or householder's son  
with his leather-covered,  
wollen-comforter-covered,  
excellently-made antelope-coverlet-covered  
both-ends-red-pillowed  
canopy-covered bed-seat  
abides pleasantly  
even so your horned-oat sleep-and-sitting mat  
will appear to be as liked,  
for non-discomfort,  
for comfortable living,  
for entering Nibbāna.

From, Anuruddha, your thinking over these eight thoughts of the great  
man,  
and these four completely heart-felt burning knowledges,  
abidings in pleasure in this seen thing,  
come gained enjoyably,  
gained without stress,  
gained without difficulty,  
it follows that for you Anuruddha

that in the same way as a householder  
or householder's son  
with his various medicines,  
such as: ghee, butter, sesame oil, honey, raw sugar;  
abides pleasantly  
even so your medicine of fermented-urine  
will appear to be as liked,  
for non-discomfort,  
for comfortable living,  
for entering Nibbāna.

This indeed being so, Anuruddha,  
you should reside just this coming rainy-season  
here among the Cetis,  
in Eastern Bamboo Woods."

"Even so bhante" replied the elder Anuruddha to the Lucky Man.

There then The Lucky Man,  
like a strong man stretching out his bent arm,  
or bending back his outstretched arm,  
vanishing from Ceti-land, Eastern Bamboo Woods,  
reappearing in Bhagga-land, Crock-mount,  
the Deer-Park of Medicine-man's-woods  
sat down on the appointed seat.

So seated then, the Lucky Man addressed the beggars:

"I will teach you, beggars,  
the Eight thoughts of a Great Man.

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

"And what, beggars, are the eight thoughts of a great man?

A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.

A thing for those who are contented, this is,  
not a thing for those of discontentment.

A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.

**A thing for those who seize at energy, this is,  
not a thing for those who are cozy.**

**A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.**

**A thing for those who are serene, this is,  
not a thing for those who are not serene.**

**A thing for the wise, this is,  
not a thing for the stupid.**

**A thing for the undistracted, this is,  
for one loving the undistracted,  
not a thing for the distracted,  
for one loving distractions.**

**'A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here, beggars, a beggar being of small wishes,  
does not wish: 'let it be said of me "he is of small wishes,"'  
being contented,  
does not wish: 'let it be said of me "he is contented,"'  
being retiring,  
does not wish: 'let it be said of me "he is retiring,"'  
being one who seizes at energy,  
does not wish: 'let it be said of me "he is one who seizes at energy,"'  
being present-minded,  
does not wish: 'let it be said of me "he is present-minded,"'  
being serene,  
does not wish: 'let it be said of me "he is serene,"'  
being wise,  
does not wish: 'let it be said of me "he is wise,"'  
being undistracted,  
does not wish: 'let it be said of me "he is undistracted."'**

**'A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.'**

**This is the saying**

**This is the elaboration of the saying.**

**'A thing for those who are contented, this is,  
not a thing for those of discontentment.'**

**This then is the saying.**



**And what is the elaboration of this saying?**

**Here, beggars, a beggar is contented  
with whatever is essential  
of robes,  
dole-food,  
residence,  
medicines for illness.**

**'A thing for those who are contented, this is,  
not a thing for those of discontentment.'**

**This is the saying**

**This is the elaboration of the saying.**

**'A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here beggars, a beggar who has become one who lives secluded  
is visited by beggars,  
female beggars,  
laymen,  
laywomen,  
kings,  
king's ministers,  
gurus,  
guru's disciples.**

**Thereat a beggar, with his heart  
set on bringing on seclusion,  
sloping towards seclusion,  
inclining towards seclusion,  
established in seclusion,  
fond of renunciation  
speaks exclusively of enjoyment  
of the inspiration-resulting-connected.**

**'A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.'**

**This is the saying**

**This is the elaboration of the saying.**

**'A thing for those who seize at energy, this is,  
not a thing for those who are cozy.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here beggars, a beggar lives seizing energy,  
letting go unskillful things,  
taking up skillful things,  
making his own way,  
steadfast,  
strong in energy,  
not putting down but enduring in skillful things.**

**'A thing for those who seize at energy, this is,  
not a thing for those who are cozy.'**

**This is the saying**

**This is the elaboration of the saying.**

**'A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here beggars, a beggar has supreme mind-mastery of mind  
able to follow the recollection  
of just this long-past deed,  
just this long-past saying.**

**'A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.'**

**This is the saying**

**This is the elaboration of the saying.**

**'A thing for those who are serene, this is,  
not a thing for those who are not serene.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here beggars a beggar separating from sense-pleasures,  
separating from unskillful things,  
with thinking  
with pondering isolation-born pleasurable enthusiasm,  
enters into and habituates  
the first burning knowledge;**

**Thinking and pondering fading,  
internally self-composed,**

whole-heartedly single-minded,  
without thinking,  
without pondering isolation-born pleasurable enthusiasm,  
enters into and habituates  
the second burning knowledge;

Enthusiasm fading and habituating detachment,  
and minding and self-aware,  
experiencing in the body that pleasure  
which the Aristocrats describe as:  
'The mind's detached sweet-abiding' —  
enters into and habituates  
the third burning knowledge;

Letting go pleasure,  
letting go pain,  
thus earlier ease and discomfort settling down,  
without pain or pleasure,  
the detached mind thoroughly purified —  
to enter into and habituate  
the fourth burning knowledge.

'A thing for those who are serene, this is,  
not a thing for those who are not serene.'

This is the saying

This is the elaboration of the saying.

'A thing for the wise, this is,  
not a thing for the stupid.'

This then is the saying.

And what is the elaboration of this saying?

Here beggars, a beggar has wisdom,  
is wise as to final out-comes  
possessed of Aristocratic penetration  
into the ultimate departure  
of the whole body of pain.

'A thing for the wise, this is,  
not a thing for the stupid.'

This is the saying

This is the elaboration of the saying.

'A thing for the undistracted, this is,  
for one loving the undistracted,  
not a thing for the distracted,

**for one loving distractions.'**

**This then is the saying.**

**And what is the elaboration of this saying?**

**Here beggars, a beggar's heart  
leaps up,  
brightens up,  
frees up  
at distraction's-ending.**

**'A thing for the undistracted, this is,  
for one loving the undistracted,  
not a thing for the distracted,  
for one loving distractions.'**

**This is the saying**

**This is the elaboration of the saying."**

**There then the elder Anuruddha,  
spent the rains among the Cetis,  
in Eastern Bamboo Woods.**

**And the elder Anuruddha,  
living alone, secluded, careful, ardent, taking a stand,  
not long thence,  
entered into and abided in  
that higher knowledge  
for which clans' sons,  
and rightly so,  
depart the household life for homelessness,  
and in this seen thing,  
seeing for himself,  
with higher knowledge knew:**

**'Left behind is birth,  
lived is the best of lives,  
duty's doings done,  
no further it'n-n-at'n' for me!'**

**And the elder Anuruddho became another of the Arahants.**

**There then, the elder Anuruddho,  
shortly after attaining arahantship,  
uttered these verses:**

**"My own good knowing,  
the world's Master unsurpassed,  
to me by magic mind-made body did appear**

As, from my own-good,  
to add thereto the thought:  
'For he who loves the undistracted,  
the Buddha undistracted taught.'  
And in this loved instruction,  
I abided, comprehending, 'til  
three-vision fueled,  
I'd the Buddha's teaching's done."

## Sutta 31

### Dāna Suttaṃ

# Giving

**I HEAR TELL:**

Once upon a time the Lucky Man Sāvattḥī-town residing,  
Jeta Grove,  
Anāthapiṇḍika's Park.

There the The Lucky Man said this to the beggars:

"Beggars!"

"Bhante!" they replied, and the Lucky Man said:

"There are these eight givings.

What eight?

Giving gifts at opportunity's knock.

Giving gifts in fear.

Giving gifts thinking: 'He gave to me.'

Giving gifts thinking: 'He will give to me.'

Giving gifts thinking: 'It is well to give.'

Giving gifts thinking:

'I cook, these do not cook,  
ignoble of me, who cooks, it would be,  
not to give to those who do not cook.'

Giving gifts thinking:

'This my giving gifts, will give rise to a useful sound repute.'

Giving gifts because it is part of everything that belongs to beautification of  
the heart.

**These then, beggars, are the eight givings."**

## **Sutta 32**

### **Dutiya Dāna Suttaṃ**

## **Giving 2**

**Faith, shame, skill and giving  
these things the good man's way;  
this the highway devine they say  
to the getting of godly living.**

## **Sutta 33**

### **Dāna-Vatthu Suttaṃ**

## **Habits of Giving**

**I HEAR TELL:**

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

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

**"Beggars!"**

**"Bhante!" they replied, and the Lucky Man said:**

**"There are, beggars, eight habits of giving.**

**What eight?**

**Giving gifts wanting.**

**Giving gifts angry.**

**Giving gifts stupified.**

**Giving gifts fearful.**

**Giving gifts thinking:**

**'My ancesters previously gave,  
previously served,  
ignoble of me it would be,  
to abandon ancient family tradition.'**

**Giving gifts thinking:**

**'Having given gifts,  
when the body breaks up after death  
one arises in a pleasant heavenly world.'**

**Giving gifts thinking:**

**'This my giving of gifts  
pacifies the heart,  
uplifts the mind  
and gives rise to mental ease.'**

**Giving gifts because it is part of everything that belongs to beautification of  
the heart.**

**These then, beggars, are the eight habits of giving."**

## **Sutta 40**

### **Apāya-Saṅvattanika Suttaṃ**

# **Landing One's Self in the Pay-up**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Bhaggaland, Crocodile Hill, Bhesakala  
Forest Deer Park revisiting.**

**"The destruction of life, beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result  
of the destruction of life  
for a being that is human  
is having landed one's self a short life.**

**Taking the ungiven beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result**

**of taking the ungiven  
for a being that is human  
is having landed one's self bad luck with money.**

**Misbehavior in lusts beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result  
of misbehavior in lusts  
for a being that is human  
is having landed one's self hatred and enmity.**

**Deceptive speech beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result  
of deceptive speech  
for a being that is human  
is having landed one's self untrue information.**

**Malicious gossip beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result  
of malicious gossip  
for a being that is human  
is having landed one's self friendship-breaking enmity.**

**Cutting speech beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.**

**What is an altogether trivial result**



of cutting speech  
for a being that is human  
is having landed one's self unpleasant words.

Idle lip-flapping beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.

What is an altogether trivial result  
of idle lip-flapping  
for a being that is human  
is having landed one's self mindless yacking.

Drinking alcoholic drinks beggars, practiced,  
developed,  
made a big thing of,  
lands one's self in hell,  
lands one's self in the womb of animals,  
lands one's self in the garb of ghosts.

What is an altogether trivial result  
of drinking alcoholic drinks  
for a being that is human  
is having landed one's self in madness."

## Sutta 41

Saṅkhitta Aṭṭh'aṅg'Uposatha Suttaṃ

# The Eight Dimensions of the Day of Preparation

I HEAR TELL:

Once upon a time The Lucky Man, Sāvatti Town, Anāthapiṇḍika Park,  
Jeta Grove came-a revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

And, "Broke Tooth!" they responded.

"Beggars, upholding The Eight-Dimensional Day of Preparation is very

fruitful,  
a thing casting a great, widespread radiance.

And how, Beggars, does one uphold the Eight-Dimensional Day of Preparation

so that it is very fruitful,  
a thing casting a great, widespread radiance?

Here, Beggars, the student of the Aristocrats reflects to himself:

'All life long,  
the Arahants let go of, and live abstaining from harm to breathing things;  
repelled by harm to breathing things,  
ashamed,  
they put down stick and sword  
and live in friendliness,  
for the benefit of all beings.

This night and day, then,  
I too will let go of  
and live abstaining from harm to breathing things;  
repelled by harm to breathing things,  
ashamed,  
I will put down stick and sword  
and live in friendliness  
for the benefit of all beings.

In this way I will follow the example of the Arahants  
and keep the Day of Preparation.'

This is the way, beggars,  
one upholds the first dimension  
of the Day of Preparation.

And again, Beggars, he reflects:

'All life long  
the Arahants let go of,  
and live abstaining from taking that which is not given;  
repelled by theft,  
they put down taking the ungiven,  
depending on the given  
they live clean handed.

This night and day, then,  
I too will live abstaining from taking that which is not given;  
repelled by theft,  
putting down taking the ungiven,  
depending on the given,

**I will live clean-handed.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, beggars,  
one upholds the second dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants let go of,  
and live abstaining from ungodlike conduct,  
carrying themselves like gods,  
they abstain from sex and family life.**

**This night and day, then,  
I too will let go of  
and live abstaining from un godlike conduct,  
carrying myself like god,  
I will abstain from sex  
and family life.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,  
one upholds the third dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants let go of,  
and live abstaining from deceitful speech,  
repelled by deceitful speech,  
truthful,  
they stick to the truth,  
they rely on the truth,  
they keep their word to the world.**

**This night and day, then,  
I too will live abstaining from deceitful speech,  
repelled by deceitful speech,  
truthful,  
I will stick to the truth,  
rely on the truth,  
keep my word to the world.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,  
one upholds the fourth dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants let go of,  
and live abstaining from the carelessness caused by narcotic drinks,  
repelled by the carelessness caused by narcotic drinks  
they abstain from the carelessness caused by narcotic drinks.**

**This night and day, then,  
I too will let go of,  
and live abstaining from the carelessness caused by narcotic drinks,  
repelled by the carelessness caused by narcotic drinks  
I will abstain from the carelessness caused by narcotic drinks.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,  
one upholds the fifth dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants eat one-meal a day,  
not eating at night  
abstaining from eating at the wrong time.**

**This night and day, then,  
I too will eat only one meal,  
not eating at night,  
abstaining from eating at the wrong time.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,  
one upholds the sixth dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants abstain from indulging in dancing,  
singing,**

**and playing music;  
looking at shows;  
wearing garlands  
or adorning and ornamenting themselves with garlands,  
ointments  
and perfumes;  
repelled by such things,  
they abstain from such things.**

**This night and day, then,  
I too will abstain from indulging in dancing,  
singing,  
and playing music;  
looking at shows;  
wearing garlands  
or adorning and ornamenting myself with garlands,  
ointments  
and perfumes;  
repelled by such things,  
I will abstain from such things.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,  
one upholds the seventh dimension  
of the Day of Preparation.**

**And again, Beggars, he reflects:**

**'All life long  
the Arahants abstain from using high and broad beds,  
repelled by high and broad beds,  
they lie down on low beds,  
proper beds,  
such as a grass mat.**

**This night and day, then,  
I too will abstain from using a high and broad bed,  
repelled by high and broad beds,  
I will lie down on a low bed,  
a proper bed,  
such as a grass mat.**

**In this way too I will follow the example of the Arahants  
and keep the Day of Preparation.'**

**This is the way, Beggars,**

one upholds the eighth dimension  
of the Day of Preparation.

Beggars, Upholding The Eight-Dimensional Day of Preparation in this way  
is very fruitful,  
a thing casting a great, widespread radiance."

## Sutta 56

### Bhaya Suttam

# Fear — A Name for Sensuality

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There, to the Beggars gathered round he said:

"Beggars!"

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

"'Fear', beggars, is a deeper way of speaking of sensuality;  
'pain', beggars, is a deeper way of speaking of sensuality;  
'sickness', beggars, is a deeper way of speaking of sensuality;  
'a cancer', beggars, is a deeper way of speaking of sensuality;  
'a stabbing', beggars, is a deeper way of speaking of sensuality;  
'relations', beggars, is a deeper way of speaking of sensuality;  
'a mire', beggars, is a deeper way of speaking of sensuality;  
'a womb', beggars, is a deeper way of speaking of sensuality.

And why, beggars, is 'fear' a deeper way of speaking of sensuality?

Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from fear in this visible thing,  
is certainly not released from fear in his future states.

Therefore is 'fear' a deeper way of speaking of sensuality.

And why, beggars, is 'pain' a deeper way of speaking of sensuality?

Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from pain in this visible thing,  
is certainly not released from pain in his future states.

Therefore is 'pain' a deeper way of speaking of sensuality.

And why, beggars, is 'sickness' a deeper way of speaking of sensuality?

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from sickness in this visible thing,  
is certainly not released from sickness in his future states.**

**Therefore is 'sickness' a deeper way of speaking of sensuality.**

**And why, beggars, is 'a cancer' a deeper way of speaking of sensuality?**

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from cancer in this visible thing,  
is certainly not released cancer in his future states.**

**Therefore is 'a cancer' a deeper way of speaking of sensuality.**

**And why, beggars, is 'a stab' a deeper way of speaking of sensuality?**

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from being stabbed in this visible thing,  
is certainly not released from being stabbed in his future states.**

**Therefore is 'a stab' a deeper way of speaking of sensuality.**

**And why, beggars, is 'relations' a deeper way of speaking of sensuality?**

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from relations in this visible thing,  
is certainly not released from relations in his future states.**

**Therefore is 'relations' a deeper way of speaking of sensuality.**

**And why, beggars, is 'the mire' a deeper way of speaking of sensuality?**

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from the mire in this visible thing,  
is certainly not released from the mire in his future states.**

**Therefore is 'the mire' a deeper way of speaking of sensuality.**

**And why, beggars, is 'the womb' a deeper way of speaking of sensuality?**

**Whoever is impassioned by lust for sensuality,  
bound by lustful wishing,  
is not even released from the womb in this visible thing,  
is certainly not released from the womb in his future states.**

**Therefore is 'the womb' a deeper way of speaking of sensuality.'**

**Fear, pain, sickness,  
and a cancer,**

relations, a mire and a womb — each  
'sensuality' are called —  
as common people  
beset by forms delightful,  
further wombs beget.

But when a beggar, ardent,  
self-awareness not neglecting,  
this painful mired-path surpasses,  
a people quaking at birth and aging  
is what he sees there.

### Sutta 63

#### Sankhitta-Desita Suttaṃ

## A Condensed Dhamma Discourse

**I HEAR TELL:**

Once upon a time The Lucky Man, Sāvatti Town revisiting.

There then a bhikkhu drew near the Lucky Man.

Having drawn near The Lucky Man,  
and given salutation,  
he took a seat to one side.

Seated to one side, then, this bhikkhu addressed The Lucky Man:

"It would be well for me, bhante,  
if the Bhagavā would teach a condensed Dhamma,  
such that having heard Bhagavā's Dhamma,  
I could live alone,  
apart,  
careful,  
ardent,  
intent on striving."

[aside] "... and even so are there some confused persons  
who neither come to my Dhamma talks,  
nor think they should follow me."

"Let, bhante, Bhagavā teach a condensed Dhamma  
teach, Well-gone, a condensed Dhamma!

It may be such that even I might come to understand  
the goal spoken of by Bhagavā;



it may be such that even I might become one to receive what the Bhagavā says."

"In that case then, bhikkhu, train yourself this way:

'Let my heart,  
having become well-composed within,  
be still,  
and not give rise to bad, unskillful things  
that, persisting, overwhelm the heart.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, your heart,  
having become well-composed within,  
is still,  
and does not give rise to bad, unskillful things  
that, persisting, overwhelm the heart,  
then, bhikkhu, you must train yourself thus:

'Let freedom of heart through friendliness be made-become,  
made a big thing,  
made a vehicle,  
made a reality,  
come to greatness,  
well-set going.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:

**'Let freedom of heart through sympathy be made-become,  
made a big thing,  
made a vehicle,  
made a reality,  
come to greatness,  
well-set going.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:**

**'Become with thinking along with pondering.**

**Become without thinking, but with pondering.**

**Become completely without thinking, without pondering.**

**Become along with enthusiasm.**

**Become completely without enthusiasm.**

**Become accompanied just with the agreeable.**

**Become accompanied just with detachment.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:**

**'Let freedom of heart through empathy be made-become,  
made a big thing,  
made a vehicle,  
made a reality,  
come to greatness,  
well-set going.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:**

**'Become with thinking along with pondering.**

**Become without thinking, but with pondering.**

**Become completely without thinking, without pondering.**

**Become along with enthusiasm.**

**Become completely without enthusiasm.**

**Become accompanied just with the agreeable.**

**Become accompanied just with detachment.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state**

**has been made become this way,**

**made a big thing,**

**proceed thus, bhikkhu, with this serenity:**

**'Let freedom of heart through detachment be made-become,**

**made a big thing,**

**made a vehicle,**

**made a reality,**

**come to greatness,**

**well-set going.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state**

**has been made become this way,**

**made a big thing,**

**proceed thus, bhikkhu, with this serenity:**

**'Become with thinking along with pondering.**

**Become without thinking, but with pondering.**

**Become completely without thinking, without pondering.**

**Become along with enthusiasm.**

**Become completely without enthusiasm.**

**Become accompanied just with the agreeable.**

**Become accompanied just with detachment.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state**

**has been made become this way,**

**made a big thing,**

**proceed thus, bhikkhu, with this serenity:**

**'Living in a body,**

**I will oversee the body,**

**ardent, self-aware, minding,**

**having settled down worldly coveting and depression.'**

**This is how, bhikkhu, to train yourself.**



When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:  
'Become with thinking along with pondering.  
Become without thinking, but with pondering.  
Become completely without thinking, without pondering.  
Become along with enthusiasm.  
Become completely without enthusiasm.  
Become accompanied just with the agreeable.  
Become accompanied just with detachment.'  
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:  
'Living in sense-experience,  
I will oversee sense-experience,  
ardent, self-aware, minding,  
having settled down worldly coveting and depression.'  
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,  
proceed thus, bhikkhu, with this serenity:  
'Become with thinking along with pondering.  
Become without thinking, but with pondering.  
Become completely without thinking, without pondering.  
Become along with enthusiasm.  
Become completely without enthusiasm.  
Become accompanied just with the agreeable.  
Become accompanied just with detachment.'  
This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,

made a big thing,  
proceed thus, bhikkhu, with this serenity:

'Living in mental states,  
I will oversee mental states,  
ardent, self-aware, minding,  
having settled down worldly coveting and depression.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,

proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

Become accompanied just with the agreeable.

Become accompanied just with detachment.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,

proceed thus, bhikkhu, with this serenity:

'Living in the Dhamma,

I will oversee things,

ardent, self-aware, minding,

having settled down worldly coveting and depression.'

This is how, bhikkhu, to train yourself.

When, bhikkhu, this serene state  
has been made become this way,  
made a big thing,

proceed thus, bhikkhu, with this serenity:

'Become with thinking along with pondering.

Become without thinking, but with pondering.

Become completely without thinking, without pondering.

Become along with enthusiasm.

Become completely without enthusiasm.

**Become accompanied just with the agreeable.**

**Become accompanied just with detachment.'**

**This is how, bhikkhu, to train yourself.**

**When, bhikkhu, this serene state  
has been made become well developed this way,  
proceeding thus, bhikkhu —**

**approaching, whatever is thus approached,  
is approached in comfort;**

**whenever, however, standing,  
the standing is comfortable,**

**whenever, however seated,  
the seat is comfortable,**

**whenever, however the place for lying down be made,  
the place for lying down that is made is comfortable."**

**There then, this bhikkhu,  
having been so instructed with this instruction,  
living alone,**

**apart,**

**careful,**

**ardent,**

**intent on striving**

**in no long time**

**clearly understood, incorporated, and achieved that goal  
that un-surpassable living of the godly life**

**for which sons of good families**

**leave home for homelessness**

**seeing it for himself in this visible thing.**

**And he knew:**

**"Left behind is re-birth;**

**lived is the godly life,**

**done is duty's doing,**

**no further is there it'n-n-at'n."**

**And this bhikkhu became another of the Arahants.**

## **Sutta 65**

**Abhibhāyatana [Abhi-bhāya-āyatana] Suttaṃ**

# The Spheres of Mastery Over Fear

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvatti Town revisiting.**

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

**"Beggars!"**

**And, "Bhante!" they responded.**

**"There are, beggars, these eight spheres of mastery over fear.**

**What eight?**

**When perceiving personal form,**

**one sees external forms**

**tiny,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of fear is known and seen': —**

**This the first sphere of mastery over fear.**

**When perceiving personal form,**

**one sees external forms,**

**gigantic,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of fear is known and seen': —**

**This the second sphere of mastery over fear.**

**When perceiving personal immateriality**

**one sees external forms,**

**tiny,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of fear is known and seen': —**

**This the third sphere of mastery over fear.**

**When perceiving personal formlessness**

**one sees external forms,**

**gigantic,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of fear is known and seen': —**

**This the fourth sphere of mastery over fear.**

**When perceiving personal formlessness  
one sees external forms,  
blue,  
of a blue color,  
blue in all directions  
radiantly blue,  
there is the perception:**

**'The mastery of fear is known and seen': —  
This the fifth sphere of mastery over fear.**

**When perceiving personal formlessness  
one sees external forms,  
yellow,  
of a yellow color,  
yellow in all directions  
radiantly yellow,  
there is the perception:**

**'The mastery of fear is known and seen': —  
This the sixth sphere of mastery over fear.**

**When perceiving personal formlessness  
one sees external forms,  
red,  
of a red color,  
red in all directions  
radiantly red,  
there is the perception:**

**'The mastery of fear is known and seen': —  
This the seventh sphere of mastery over fear.**

**When perceiving personal formlessness  
one sees external forms,  
white,  
of a white color,  
white in all directions  
radiantly white,  
there is the perception:**

**'The mastery of fear is known and seen': —  
This the eighth sphere of mastery over fear.**

**These then, beggars, are the eight spheres of mastery over fear.'**



## Vimokkha Suttam

# The Releases

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvatti Town revisiting.**

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

**"Beggars!"**

**And, "Bhante!" they responded.**

**"There are, beggars, these eight releases.**

**What eight?**

**Seeing the materiality of material.**

**This is the first release.**

**Perceiving personal immateriality  
one sees external forms.**

**This is the second release.**

**Thinking 'How pure!'  
he is intent on that.**

**This is the third release.**

**Elevating himself above all perceptions of materiality,  
allowing perceptions of resistance to subside,  
not scrutinizing perceptions of diversity,  
thinking:**

**'Un-ending is space.'**

**he enters into and makes a habitat of the Dimension of Space.**

**This is the fourth release.**

**Elevating himself completely above the Dimension of Unending Space,  
thinking:**

**'Unending is consciousness.'**

**he enters into and makes a habitat of the Dimension of Unending  
Consciousness.**

**This is the fifth release.**

**Elevating himself completely above the Dimension of Unending  
Consciousness,  
thinking:**

**'There is nothing there.'**

**he enters into and makes a habitat of the Dimension of Nothing's Had There.**

**This is the sixth release.**

**Elevating himself completely above the Dimension of Nothing's Had There he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception.**

**This is the seventh release.**

**Elevating himself completely above the Dimension of Neither-perception-nor-non-perception,  
he enters into and makes a habitat of  
the ending of sense-perception.**

**This is the eighth release."**

### **Sutta 83**

#### **Kim Mūlaka? Suttaṃ**

## **What is the Root?**

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvatti Town, Anāthapiṇḍika Park, Jeta Grove came-a revisiting.**

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

**"Beggars!"**

**And, "Broke Tooth!" they responded.**

**"If, beggars, wanderers of other positions thus ask:**

**'What roots, friend, all things,  
what conceives all things,  
what self-supports all things,  
what merges into all things,  
what surfaces all things,  
what controls all things,  
what delivers all things,  
what excels all things?'**

**Thus asked of you beggars,  
by wandrers of other positions;  
how then would you approach this?"**

**"We, bhante, rooted in The Lucy Man  
guided in things by the Lucky Man,  
take the Lucky Man as refuge.**

**Well-gained, bhante, would be The Lucy Man's response to this saying.  
Hearing the Lucky Man, the bhikkhus bear it in memory."**

**"In that case, beggars, listen up!**

**Well examine in mind,  
I will speak!"**

**"Even so, bhante!" the beggars then said to the Lucky Man in response.**

**The Lucky man said this:**

**"If, beggars, wanderers of other positions thus ask:**

**'What roots, friend, all things,  
what conceives all things,  
what self-supports all things,  
what merges into all things,  
what surfaces all things,  
what controls all things,  
what delivers all things,  
what excels all things?'**

**Thus asked of you beggars,  
by wandrers of other positions;  
thus should you approach this:**

**'Wishing, friends, roots all things,  
mental study conceives all things,  
touch self-supports all things,  
sensation merges into all things,  
serenity surfaces all things,  
memory controls all things,  
wisdom delivers all things,  
freedom excels all things.'**

**Thus asked of you beggars,  
by wandrers of other positions;  
thus should you approach this."**

## **Sutta 92**

### **Abhibhāyatana Suttaṃ**

# The Spheres of Mastery Over Passion

**I HEAR TELL:**

**Once upon a time The Lucky Man, Sāvatti Town revisiting.**

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

**"Beggars!"**

**And, "Broke Tooth!" they responded.**

**"Beggars, for the complete understanding of passion eight things must be developed.**

**What eight?**

**When perceiving personal form,  
one sees external forms**

**tiny,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of passion is known and seen.'**

**When perceiving personal form,**

**one sees external forms,**

**gigantic,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of passion is known and seen.'**

**When perceiving personal formlessness**

**one sees external forms,**

**tiny,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of passion is known and seen.'**

**When perceiving personal formlessness**

**one sees external forms,**

**gigantic,**

**beautiful or ugly,**

**there is the perception:**

**'The mastery of passion is known and seen.'**

**When perceiving personal formlessness**

**one sees external forms,**

**blue,**

of a blue color,  
blue in all directions  
radiantly blue,  
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness  
one sees external forms,  
yellow,  
of a yellow color,  
yellow in all directions  
radiantly yellow,  
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness  
one sees external forms,  
red,  
of a red color,  
red in all directions  
radiantly red,  
there is the perception:

'The mastery of passion is known and seen.'

When perceiving personal formlessness  
one sees external forms,  
white,  
of a white color,  
white in all directions  
radiantly white,  
there is the perception:

'The mastery of passion is known and seen.'

Beggars, for the complete understanding of passion these eight things must be developed."

### Sutta 93

#### Aṭṭha-Vimokkha Suttaṃ

## The Spheres of Deliverance from Passion

I HEAR TELL:

**Once upon a time The Lucky Man, Sāvatti Town revisiting.**

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

**"Beggars!"**

**And, "Broke Tooth!" they responded.**

**"Beggars, for the complete understanding of passion eight things must be developed.**

**What eight?**

**Seeing the materiality of material.**

**Perceiving personal immateriality  
one sees external forms.**

**Thinking 'How pure!'  
he is intent on that.**

**Elevating himself above all perceptions of materiality,  
allowing perceptions of resistance to subside,  
not scrutinizing perceptions of diversity,  
thinking:**

**'Un-ending is space.'**

**he enters into and makes a habitat of the Dimension of Space.**

**Elevating himself completely above the Dimension of Unending Space,  
thinking:**

**'Unending is consciousness.'**

**he enters into and makes a habitat of the Dimension of Unending  
Consciousness.**

**Elevating himself completely above the Dimension of Unending  
Consciousness,  
thinking:**

**'There is nothing to own there.'**

**he enters into and makes a habitat of the Dimension of No Things There.**

**Elevating himself completely above the Dimension of No Things There  
he enters into and makes a habitat of the Dimension of Neither-perception-  
nor-non-perception.**

**Elevating himself completely above the Dimension of Neither-perception-  
nor-non-perception,  
he enters into and makes a habitat of  
the ending of sense-perception.**

**Beggars, for the complete understanding of passion these eight things must  
be developed."**

# THE BOOK OF THE NINES

## Sutta 7

### Sutavā-Paribbājaka Suttam

## The Wanderer Sutava

**I HEAR TELL:**

**Once upon a time, Bhagava, Rājagaha revisiting, Vulture's-head rock.**

**There then Sutava the Wanderer approached Bhagava and drew near.**

**Having drawn near he exchanged greetings together with Bhagava.**

**Having exchanged greetings and shared friendly talk he took a seat to one side.**

**Seated to one side then, Sutava the Wanderer said this to The Lucky Man:**

**"There was once, Bhante, a time when the Lucky Man, this very Rājagaha revisiting, Vulture Head.**

**There, Bhante, I heard this from the mouth,  
received this from the mouth of The Lucky Man:**

**'The beggar, Sutava, who is arahant,  
corruptions eliminated,  
un-occupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,  
highest answer-knowledge free,  
cannot behave in these five manners of carrying on:**

**A corruptions-eliminated beggar cannot behave with the purpose of cutting off breathing life.**

**A corruptions-eliminated beggar cannot behave such as to take by theft what is not given.**

**A corruptions-eliminated beggar cannot behave such as to engage in things related to copulation.**

**A corruptions-eliminated beggar cannot behave such as to knowingly tell a lie.**

**A corruptions-eliminated beggar cannot behave such as to store up for the pleasure of enjoyment in the same way as when earlier living in a house.'**

**I hope, bhante,  
I well-heard,  
well-grasped,  
well-meditated on,  
well set up what The Lucky Man said?"**

**"That you have, Sutava!**

**That you have well-heard  
well-grasped  
well-meditated on  
well set up!**

**Previously I have,  
and currently I say thus, Sutava:**

**'The beggar who is arahant,  
corruptions eliminated,  
un-ocupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,  
highest answer-knowledge free,  
cannot behave in these nine manners of carring on.**

**A corruptions-eliminated beggar cannot behave with the purpose of cutting off breathing life.**

**A corruptions-eliminated beggar cannot behave such as to take by theft what is not given.**

**A corruptions-eliminated beggar cannot behave such as to engage in things related to copulation.**

**A corruptions-eliminated beggar cannot behave such as to knowingly tell a lie.**

**A corruptions-eliminated beggar cannot behave such as to store up for the pleasure of enjoyment in the same way as when earlier living in a house.**

**A corruptions-eliminated beggar cannot behave such as to act upon wishes.**

**A corruptions-eliminated beggar cannot behave such as to act upon repugnance.**

**A corruptions-eliminated beggar cannot behave such as to act stupidly.**

**A corruptions-eliminated beggar cannot behave such as to act in fear.'**



Previously I have, and currently I say thus, Sutava.  
The beggar who is arahant,  
corruptions eliminated,  
un-ocupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,  
highest answer-knowledge free,  
cannot behave in these nine manners of carring on."

## Sutta 8

### Sajajha-Paribbājaka Suttaṃ

# The Wanderer Sajjha

**I HEAR TELL:**

Once upon a time, Bhagava, Rājagaha revisiting,  
Vulture's-head rock.

There then Sajjha the Wanderer approached Bhagava and drew near.  
Having drawn near he exchanged greetings together with Bhagava.  
Having exchanged greetings and shared friendly talk he took a seat to one side.

Seated to one side then,  
Sajjha the Wanderer said this to The Lucky Man:

"There was once, Bhante, a time  
when the Lucky Man,  
this very Rājagaha revisiting,  
Vulture Head.

There, Bhante, I heard this from the mouth,  
received this from the mouth of The Lucky Man:

'The beggar, Sajjha, who is arahant,  
corruptions eliminated,  
un-ocupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,

highest answer-knowledge free,  
cannot behave in these five manners of carrying on:

A corruptions-eliminated beggar  
cannot behave with the purpose of cutting off breathing life.

A corruptions-eliminated beggar  
cannot behave such as to take by theft what is not given.

A corruptions-eliminated beggar  
cannot behave such as to engage in things related to copulation.

A corruptions-eliminated beggar  
cannot behave such as to knowingly tell a lie.

A corruptions-eliminated beggar  
cannot behave such as to store up  
for the pleasure of enjoyment  
in the same way as when earlier living in a house.'

I hope, bhante,  
I well-heard,  
well-grasped,  
well-meditated on,  
well set up what The Lucky Man said?"

"That you have, Sutava!

That you have well-heard  
well-grasped  
well-meditated on  
well set up!

Previously I have, and currently I say thus, Sajjha:

'The beggar who is arahant,  
corruptions eliminated,  
un-occupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,  
highest answer-knowledge free,  
cannot behave in these nine manners of carrying on.

A corruptions-eliminated beggar  
cannot behave with the purpose of cutting off breathing life.

A corruptions-eliminated beggar  
cannot behave such as to take by theft what is not given.

A corruptions-eliminated beggar

**cannot behave such as to engage in things related to copulation.**

**A corruptions-eliminated beggar  
cannot behave such as to knowingly tell a lie.**

**A corruptions-eliminated beggar  
cannot behave such as to store up  
for the pleasure of enjoyment  
in the same way as when earlier living in a house.**

**A corruptions-eliminated beggar  
cannot behave such as to act upon wishes.**

**A corruptions-eliminated beggar  
cannot behave such as to act stupidly.**

**A corruptions-eliminated beggar  
cannot behave such as to act in fear.'**

**Previously I have, and currently I say thus, Sajjha.**

**The beggar who is arahant,  
corruptions eliminated,  
un-occupied,  
duty's doing done,  
load laid down,  
his own good gained,  
yokes to living thoroughly broken,  
highest answer-knowledge free,  
cannot behave in these nine manners of carrying on."**

## **Sutta 9**

### **Puggala Suttam**

# **Men**

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvattthī-town revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava said:**

**"Nine, beggars, are men found to exist in the world.**

**What nine?**

**Arahants,**

**those reaching for arahantship;**

**non-returners,**

**those reaching for the experience of non-returning;**

**once-returners,**

**those reaching for the experience of once-returning;**

**stream-winners,**

**those reaching for the experience of stream-winning;**

**commoners.**

**These then, beggars are the nine men found to exist in the world."**

## **Sutta 12**

### **Sa-Upādisesa Suttaṃ**

# **With Holding-on**

**Or**

**"Is it Safe?"**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting,  
Anāthapiṇḍika's Pleasure Grove.**

**There then, the Venerable Sāriputta, having arisen earlier,  
taking up bowl and robes  
entered Sāvatti on his begging round.**

**But then the Venerable Sāriputta said to himself:**

**"It's too early now to go around in Sāvatti for handouts,  
how about if I visit the park  
of wanderers of other views?"**

**Then the Venerable Sāriputta approached the park  
of the wanderers of other views.**

**Having approached the wanderers of other views,  
he exchanged greetings  
and shared friendly talk  
and took a seat to one side.**

**Meanwhile this was the topic of the talk  
the wanderers of other views**

had been sharing amongst themselves:

"Is it always the case, friend,  
that whoever still holds on,  
on serving their time,  
is not absolutely safe from Niraya,  
not absolutely safe from animal birth,  
not absolutely safe from the ghostly garb,  
not absolutely safe from the abyss, going bad, and ruin?"

Then the venerable Sāriputta  
spoke neither approval nor belittlement  
of the wanderers of other views  
but rising from his seat departed,  
without approving without belittling, thinking:

"I will get my understanding of this talk  
in the presence of the Lucky Man."

Then the Venerable Sāriputta,  
after entering Sāvatti and making his begging rounds,  
having returned from his food-gathering and eaten his meal,  
approached The Lucky Man and drew near.

Having drawn near The Lucky Man and exchanged greetings,  
he took a seat to one side.

Seated to one side, then,  
The Venerable Sāriputta said this to Bhagava:

"I, bhante, having arisen earlier,  
taking up bowl and robes,  
entered Sāvatti on my begging round.

But then I said to myself:

'It's too early now to go around in Sāvatti to beg  
how about if I visit the park  
of wanderers of other views?'

Then I approached the park  
of the wanderers of other views.

Having approached the wanderers of other views,  
I exchanged greetings  
and shared friendly talk  
and took a seat to one side.

Meanwhile this was the topic of the talk  
the wanderers of other views  
had been sharing amongst themselves:

**'Is it always the case, friend,  
that whoever still holds on,  
on serving their time,  
is not absolutely safe from Niraya,  
not absolutely safe from animal birth,  
not absolutely safe from the ghostly garb,  
not absolutely safe from the abyss, going bad, and ruin?'**

**Then I spoke neither approval nor belittlement  
of the wanderers of other views  
but rising from my seat departed,  
without approving without belittling, thinking:**

**'I will get my understanding of this talk  
in the presence of the Lucky Man.'**

**"Some wanderers of other views, Satiputta,  
are fools who cannot tell,  
but some will know of one with holding-on  
'he holds-on,'  
and will know someone without holding-on  
'he is without holding-on'.**

**'Nine, Sāriputta, are the persons that  
dying while still holding-on,  
are absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.'**

**What nine?**

**Here Sāriputta, some person  
has brought ethical culture to fulfillment,  
has brought serenity to fulfillment,  
but has not brought wisdom to fulfillment.**

**Thoroughly breaking the five lower yokes-to-rebirth  
he becomes midway-thoroughly-cool.**

**This is, Sāriputta, the first person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that, here some person**

**has brought ethical culture to fulfillment,  
has brought serenity to fulfillment,  
but has not brought wisdom to fulfillment.**

**Thoroughly breaking the five lower yokes-to-rebirth  
he becomes stopped-foreshortened-thoroughly-cool.**

**This is, Sāriputta, the second person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
has brought serenity to fulfillment,  
but has not brought wisdom to fulfillment.**

**Thoroughly breaking the five lower yokes-to-rebirth  
he becomes no-own-making-thoroughly-cool.**

**This is, Sāriputta, the third person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
has brought serenity to fulfillment,  
but has not brought wisdom to fulfillment.**

**Thoroughly breaking the five lower yokes-to-rebirth  
he becomes with-own-making-thoroughly-cool.**

**This is, Sāriputta, the fourth person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,**

**has brought serenity to fulfillment,  
but has not brought wisdom to fulfillment.**

**Thoroughly breaking the five lower yokes-to-rebirth  
he goes upstream to Akaniṭṭha.**

**This is, Sāriputta, the fifth person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
but not has brought serenity to fulfillment,  
and not brought wisdom to fulfillment.**

**Thoroughly breaking the three yokes-to-rebirth  
diminishing lust, anger and stupidity,  
he becomes a once-more-goer —  
coming only once-more to this world  
he makes an end of pain.**

**This is, Sāriputta, the sixth person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
but has not brought serenity to fulfillment,  
and has not brought wisdom to fulfillment.**

**Thoroughly breaking the three yokes-to-rebirth  
he becomes a one-seeder —  
just once reappearing among men  
he makes an end of pain.**

**This is, Sāriputta, the seventh person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,**



**absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
has a measure of serenity,  
and has a measure of wisdom.**

**Thoroughly breaking the three yokes-to-rebirth  
he becomes a clan-to-claner  
two or three times transmigrating around in good families  
he makes an end of pain.**

**This is, Sāriputta, the eighth person  
that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Again Sāriputta, and further than that,  
here some person  
has brought ethical culture to fulfillment,  
has a measure of serenity,  
and has a measure of wisdom.**

**Thoroughly breaking the three yokes-to-rebirth  
he becomes a seven-more-at-moster  
seven more times at most  
transmigrating around as god or man  
he makes and end to pain.**

**This is, Sāriputta, the ninth person that dying while still holding-on,  
is absolutely safe from Niraya,  
absolutely safe from animal birth,  
absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.**

**Some wanderers of other views, Satiputta,  
are fools who cannot tell,  
but some will know of one with holding-on  
'he holds-on,'  
and will know someone without holding-on  
'he is without holding-on.'**

**These are, Sāriputta, the nine persons that dying while still holding-on,  
are absolutely safe from Niraya,  
absolutely safe from animal birth,**

absolutely safe from the ghostly garb,  
absolutely safe from the abyss, going bad and ruin.

So far Sāriputta, this Dhamma Curriculum  
has not been repeated to beggars,  
male or female,  
lay-followers,  
male or female.

How come?

Thinking 'Let not those hearing this Dhamma Curriculum  
take on carelessness!'

Moreover Sāriputta,  
this Dhamma Curriculum was given  
only because of this question."

### Sutta 13

#### Mahā-Koṭṭhita Suttaṃ

## Mahā-Koṭṭhita

**I HEAR TELL:**

Once upon a time, Bhagava, Sāvatti-town revisiting,  
Anāthapiṇḍika's Pleasure Grove.

There then the Venerable Mahā-Koṭṭhita approached the Venerable  
Sāriputta and drew near.

Having drawn near he exchanged greetings together with the Venerable  
Sāriputta.

Having exchanged greetings and shared friendly talk he took a seat to one  
side.

Seated to one side then, the Venerable Mahā-Koṭṭhita had this dialog with  
the Venerable Sāriputta:

"How now then, friend Sāriputta:

'Let kamma to be experienced in this seen thing  
be *kamma* to be experienced by me in some future state.'

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

**'Let *kamma* to be experienced in some future state  
be *kamma* to be experienced by me in this seen thing.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"How now then, friend Sāriputta:**

**'Let *kamma* to be experienced as pleasant,  
be *kamma* to be experienced by me as unpleasant.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"What then, friend Sāriputta:**

**'Let *kamma* to be experienced as unpleasant,  
be *kamma* to be experienced by me as pleasant.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"How now then, friend Sāriputta:**

**'Let *kamma* that is to be experienced as thoroughly ripe  
be *kamma* to be experienced by me as not thoroughly ripe.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"What then, friend Sāriputta:**

**'Let *kamma* to be experienced as not thoroughly ripe  
be *kamma* to be experience by me as thoroughly ripe.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"How now then, friend Sāriputta:**

**'Let *kamma* that is to be experienced as a big thing  
be *kamma* to be experienced by me as a little thing.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"What then, friend Sāriputta:**

**'Let *kamma* that is to be experienced as a little thing  
be *kamma* to be experienced by me as a big thing.'**

**Is it aspiring to this that one leads the holy life under the Lucky Man?"**

**"Not for that, friend."**

**"How now then, friend Sāriputta:**

'Let *kamma* to be experienced  
be *kamma* not to be experienced by me.'

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"What then, friend Sāriputta:

'Let *kamma* not to be experienced  
be *kamma* to be experienced by me.'

Is it aspiring to this that one leads the holy life under the Lucky Man?"

"Not for that, friend."

"How now then, friend Sāriputta:

"'Let *kamma* to be experienced in this seen thing  
be *kamma* to be experienced by me in some future state.'"

Is it aspiring to this that one leads the holy life under the Lucky Man?"

Such being asked, 'Not for that, friend' you have responded.

What then, friend Sāriputta:

"'Let *kamma* to be experienced in some future state  
be *kamma* to be experienced by me in this seen thing.'"

Is it aspiring to this that one leads the holy life under the Lucky Man?"

Such being asked, 'Not for that, friend' you have responded.

How now then, friend Sāriputta:

"'Let *kamma* to be experienced as pleasant,  
be *kamma* to be experienced by me as unpleasant.'"

Is it aspiring to this that one leads the holy life under the Lucky Man?"

Such being asked, 'Not for that, friend' you have responded.

What then, friend Sāriputta:

"'Let *kamma* to be experienced as unpleasant,  
be *kamma* to be experienced by me as pleasant.'"

Is it aspiring to this that one leads the holy life under the Lucky Man?"

Such being asked, 'Not for that, friend' you have responded."

How now then, friend Sāriputta:

"'Let *kamma* to be experienced as thoroughly ripe  
be *kamma* to be experienced by me as not thoroughly ripe.'"

Is it aspiring to this that one leads the holy life under the Lucky Man?"

Such being asked, 'Not for that, friend' you have responded."

What then, friend Sāriputta:

"'Let *kamma* to be experienced as not thoroughly ripe

be *kamma* to be experienced by me as thoroughly ripe."

Is it aspiring to this that one leads the holy life under the Lucky Man?'

Such being asked, 'Not for that, friend' you have responded.

How now then, friend Sāriputta:

"Let *kamma* to be experienced as a big thing

be *kamma* to be experienced by me as a little thing."

Is it aspiring to this that one leads the holy life under the Lucky Man?'

Such being asked, 'Not for that, friend' you have responded.

What then, friend Sāriputta:

"Let *kamma* to be experienced as a little thing

be *kamma* to be experienced by me as a big thing."

Is it aspiring to this that one leads the holy life under the Lucky Man?'

Such being asked, 'Not for that, friend' you have responded.

How now then, friend Sāriputta:

"Let *kamma* to be experienced

be *kamma* not to be experienced by me."

Is it aspiring to this that one leads the holy life under the Lucky Man?'

Such being asked, 'Not for that, friend' you have responded.

What then, friend Sāriputta:

"Let *kamma* not to be experienced

be *kamma* to be experienced by me."

Is it aspiring to this that one leads the holy life under the Lucky Man?'

Such being asked, 'Not for that, friend' you have responded.

But to what then, friend, does one aspire  
in leading the holy life under the Lucky Man?'"

"Of that, friend, which is

unknown,

unseen,

unattained,

unrealized,

unmastered,

it is for the knowing,

seeing,

attaining,

realizing,

mastering of that

for which the holy life under the Lucky Man is lead."

**What then, friend, is that which is  
unknown,  
unseen,  
unattained,  
unrealized,  
unmastered,  
for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of which  
the holy life under the Lucky Man is lead?**

**'This is Pain,'**

**This, friend, is that which is  
unknown,  
unseen,  
unattained,  
unrealized,  
unmastered.**

**It is for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of this  
that the holy life under the Lucky Man is lead.**

**'This is the source of pain.'**

**This, friend, is that which is  
unknown,  
unseen,  
unattained,  
unrealized,  
unmastered.**

**It is for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of this  
that the holy life under the Lucky Man is lead.**

**'This is the eradication of pain.'**

**This, friend, is that which is**

unknown,  
unseen,  
unattained,  
unrealized,  
unmastered.

It is for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of this  
that the holy life under the Lucky Man is lead.  
'This is the walk to walk to go to the end of pain.'

This, friend, is that which is  
unknown,  
unseen,  
unattained,  
unrealized,  
unmastered.

It is for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of this  
that the holy life under the Lucky Man is lead.

This, friend, is that which is  
unknown,  
unseen,  
unattained,  
unrealized,  
unmastered,  
for the knowing,  
seeing,  
attaining,  
realizing,  
mastering of which  
the holy life under the Lucky Man is lead."

## Sutta 14

### Samiddhi Suttaṃ

# Samiddhi

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

**There then The Ancient Samiddhi approached The Ancient Sāriputto and drew near.**

**Having drawn near he exchanged greetings together with The Ancient Sāriputto.**

**Having exchanged greetings and shared friendly talk he took a seat to one side.**

**Then, seated together there, The Ancient Sāriputto said this to The Ancient Samiddhi:**

**"What basis is there, Samiddhi,  
for the coming of principled-thoughts to a man?"**

**"Named shape is the basis, bhante."**

**"But then, Samiddhi,  
from whence get they diversity?"**

**"Through data, bhante."**

**"But then, Samiddhi,  
what is their origin?"**

**"They originate with touch, bhante."**

**"But then, Samiddhi,  
to what are they joined?"**

**"They are joined to sensation, bhante."**

**"But then, Samiddhi,  
what is at the interface?"**

**"Serenity is at the interface, bhante."**

**"But then, Samiddhi,  
what rules them?"**

**"Memory rules them, bhante."**

**"But then, Samiddhi,  
what is their uttermost?"**

**"Wisdom is their uttermost, bhante."**

**"But then, Samiddhi,  
what is their essence?"**

**"Freedom is their essence, bhante."**



**"But then, Samiddhi,  
what is their culmination?"**

**"They culminate in the deathless, bhante."**

**"What basis is there, Samiddhi,  
for the coming of principled-thoughts to a man?"**

**It is this you were asked.**

**'Named shape is the basis, bhante.'  
was what you said.**

**'But then, Samiddhi,  
from whence get they diversity?'**

**It is this you were asked.**

**'Through data, bhante'  
was what you said.**

**'But then, Samiddhi,  
what is their origin?'**

**It is this you were asked.**

**'They originate with touch, bhante'  
was what you said.**

**'But then, Samiddhi,  
to what are they joined?'**

**It is this you were asked.**

**'They are joined to sensation, bhante.'  
was what you said.**

**'But then, Samiddhi,  
what is at their interface?'**

**It is this you were asked.**

**'Serenity is at their interface, bhante'  
was what you said.**

**'But then, Samiddhi,  
what rules them?'**

**It is this you were asked.**

**'Memory rules them, bhante'  
was what you said.**

**'But then, Samiddhi,  
what is their uttermost?'**

**It is this you were asked.**

**'Wisdom is their uttermost, bhante'  
was what you said.**

**'But then, Samiddhi,  
what is their essence?'**

**It is this you were asked.**

**'Freedom is their essence, bhante'  
was what you said.**

**'But then, Samiddhi,  
what is their culmination?'**

**It is this you were asked.**

**'They culminate in the deathless, bhante'  
was what you said.**

**Well done, Well done, Samiddhi!  
well indeed, Samiddhi,  
have you answered the questions asked!  
But don't let it go to your head!''**

## **Sutta 16**

### **Sañña Suttaṃ**

# **Perceptions**

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvatti-town revisiting.**

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

**"There are these nine perceptions, beggars,  
which, made a big thing of,  
have great fruit  
are of great advantage;  
lead on to the deathless,  
culminate in the deathless.**

**What nine?**

**Perception of the ugly,  
perception of death,  
perception of the revolting nature of food,  
perception of non-indulgence in all worlds,**

perception of change,  
perception of pain in change,  
perception of not-self in the painful,  
perception of letting go,  
perception of dispassion.

These are those nine perceptions, beggars,  
which, made a big thing of,  
have great fruit  
are of great advantage;  
lead on to the deathless,  
culminate in the deathless."

### Sutta 31

#### Anupubba-Nirodha Suttaṃ

## Following-Earlier-Endings

**I HEAR TELL:**

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

There then he addressed the beggars:

"Beggars!"

"Bhante!" the beggars responded.

The Lucky Man said this:

"Nine, beggars, are following-earlier-endings.

What nine?

The First Jhāna comencing, sensual-perception is eliminated.

The Second Jhāna comencing, thinking and pondering is eliminated.

The Third Jhāna comencing, enthusiasm is eliminated.

The Fourth Jhāna comencing, exhalation and inhalation is eliminated.

The Sphere of Unending Space comencing, perception of form is eliminated.

The Sphere of Unending Consciousness comencing, the Sphere of Unending Space is eliminated.

The Sphere of Nothing's To Be Had Here comencing, the Sphere of Unending Consciousness is eliminated.

**The Sphere of Neither-Perception-nor-Non-perception comencing, the Sphere of Nothing's To Be Had Here is eliminated.**



**Ending of Perception/Sensation comencing, perception and sensation is eliminated.**

**These then, beggars, are the Nine following-earlier-Endings."**

### **Sutta 37**

#### **Ānanda Suttaṃ**

## **Ānanda**

**I HEAR TELL:**

**Once upon a time The Ancient Ānanda, Kosambī revisiting, Ghosita park.**

**There then, The Ancient Ānanda said this to the beggars:**

**"Friends, Beggars!"**

**Then, "Friend!" said the beggars to The Ancient Ānanda in response.**

**The Ancient Ānanda said this:**

**"How snappy, friends!**

**How striking, friends!**

**That is, in so far as that The Lucky Man,  
knower, seer, arahant, highest-self-awakened one,  
awoke to this excellent opportunity for beings**

**to get away from their ensnarement,**

**overcome grief and lamentation,**

**desolve pain and misery,**

**master the method for**

**seeing Nibbāna for one's self,**

**where eye will be such that**

**of the realm of shapes**

**there will be no resultant personal experience,**

**where ear will be such that**

**of the realm of sounds**

**there will be no resultant personal experience,**

**where nose will be such that**

**of the realm of scents**

**there will be no resultant personal experience,**

where tongue will be such that  
of the realm of tastes  
there will be no resultant personal experience,  
where body will be such that  
of the realm of touches  
there will be no resultant personal experience."

This said, The Ancient Udayi said this to the Ancient Ānanda:

"Is there perceiving, then, friend Ānanda,  
in a realm where there is no resultant personal experience,  
or is there no perceiving?"

"There is perceiving, friend,  
in a realm where there is no resultant personal experience,  
not no perceiving."

"What perceiving is there then, friend,  
in a realm where there is no resultant personal experience?"

"Here, friend, a beggar  
rising above all perception of shapes,  
putting away perception of reaction,  
not attending in mind to perception of diversity,  
thinking, 'Endless space'  
arises in and inhabits the realm of space.

Thus then, friend, there is perceiving  
but of that realm there is no resultant personal experience.

Again, deeper than that, friend, a beggar,  
rising above the whole realm of space,  
thinking, 'Endless consciousness'  
arises in and inhabits the realm of consciousness.

Thus then, friend, there is perceiving  
but of that realm there is no resultant personal experience.

Again, deeper than that, friend, a beggar,  
rising above the whole realm of consciousness,  
thinking, 'There is no what-have-you'  
arises in and inhabits the realm where nothing's had.

Thus then, friend, there is perceiving  
but of that realm there is no resultant personal experience.

Once upon a time, friends, I was Sakate-land residing,  
Deer Park, Anjana Forest.

There then, friends, Jatilagahiya bhikkhuni approached and drew near.

**Having drawn near she gave greeting and stood to one side:**

**Standing to one side, then, friends, the bhikkhuni Jatilagahiya said this to me:**

**'That serenity, bhante Ānanda,  
which is not bent on nor bent away,  
not with own-made-restraint held in restraint,  
on it's freedom standing,  
on it's stand content,  
on it's contentment unafraid,  
of this serenity, bhante Ānanda, what is the fruit spoken of by The Lucky Man?'**

**When, friends, the bhikkhuni Jatilagahiya had thus spoken, I said this:**

**'That serenity, sister,  
which is not bent on nor bent away,  
not with own-made-restraint held in restraint,  
on it's freedom standing,  
on it's stand content,  
on it's contentment unafraid,  
of this serenity, sister, answer-knowledge is the fruit spoken of by The Lucky Man.'**

**Thus then, friends, there is perceiving  
but of that realm there is no resultant personal experience."**

## **Sutta 41**

### **Tapussa-Gahapati Suttaṃ**

# **Tapussa the Householder**

**I HEAR TELL:**

**Once upon a time The Lucky Man,  
revisiting Malla-land,  
the market-town named Sandy-bank-propper.**

**There then The Lucky Man, having arisen previously,  
taking bowl and robes,  
entered Uruvelakappa on his begging round.**

**Having gone his rounds in Sandy-bank-propper,  
having eaten and returned,  
he addressed elder Ānanda saying:**

**"Stay right here, Ānanda,  
while I abide plunging into Great Woods  
for the afternoon sitting."**

**"Even so, bhante," responded Ānanda to the Lucky Man.**

**There then The Lucky man plunged into Great Woods,  
to abide the day sitting at the root of a certain tree.**

**There then Tapusso the housefather approached elder Ānanda and drew  
near.**

**Having drawn near elder Ānanda and exchanged greetings,  
he took a seat to one side.**

**Seated to one side then,  
Tapusso the householder addressed elder Ānanda  
saying this to him:**

**"We householders, venerable Ānanda,  
amass sensual pleasures,  
find joy in sensual pleasures,  
are intent on sensual pleasures,  
delight in sensual pleasures.**

**To us householders, venerable,  
amassing sensual pleasures,  
finding joy in sensual pleasures,  
intent on sensual pleasures,  
delighting in sensual pleasures,  
this appears like a cliff,  
that is to say: abandoning.**

**I have heard this, bhante:**

**'In this Dhamma-Vinaya, young,  
very young bhikkhus hearts leap up,  
brighten up,  
stand independent,  
freed,  
seeing:**

**"This is tranquility"'**

**Surely here, bhante, with this Dhamma-Vinaya,  
bhikkhus are differentiated  
from the great mass of people  
that is to say in the matter of abandoning."**

**"Now this, householder, is a talk  
we should see the Lucky Man about.**

**Let us draw near  
and approaching The Lucky Man  
relate this matter to him.**

**However the Lucky Man explains it,  
that is how we should bear it in mind."**

**"Even so bhante!" said Tapusso the householder to Ananda in response.**

**There then the elder Ānanda  
together with Tapussa the householder  
drew near The Lucky Man.**

**Drawing near and giving salutation,  
they took seats to one side.**

**Seated to one side then,  
Ānanda said this to The Lucky Man:**

**"Just now, bhante, Tapusso the Householder said this to me:**

**'We householders, venerable Ānanda,  
amass sensual pleasures,  
find joy in sensual pleasures,  
are intent on sensual pleasures,  
delight in sensual pleasures.**

**To us householders, venerable,  
amassing sensual pleasures,  
finding joy in sensual pleasures,  
intent on sensual pleasures,  
delighting in sensual pleasures,  
this appears like a cliff,  
that is to say: abandoning.**

**I have heard this, bhante:**

**"In this Dhamma-Vinaya, young,  
very young bhikkhus hearts leap up,  
brighten up,  
stand independent,  
freed,  
seeing:**

**"This is tranquility".**

**Surely here, bhante, with this Dhamma-Vinaya,  
bhikkhus are differentiated  
from the great mass of people  
that is to say in the matter of abandoning."**

**"So it is, Ānanda!**

**So it is!**

**Even I, Ānanda,  
before my self-awakening,  
self-awakening not yet achieved,**



still just an awakening being,  
thought to myself:

'It is a good thing, this abandoning.'

Yet my heart, Ānanda, at this abandoning,  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?'?

Then, Ānanda, I thought to myself:

'I have not seen the disadvantage of sensuality,  
and thus have not made a big thing of that,  
the advantage of abandoning has not been achieved  
and thus has not been appreciated.

That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this abandoning,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'Suppose then I examine the disadvantages of sensuality  
make a big thing of that,  
achieving the advantage of abandoning,  
I would to appreciate it.

In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,

**in this abandoning,  
seeing "This is tranquillity."**

**Then, Ānanda, after a time,  
isolating himself from sense pleasures,  
isolating himself from unskillful things,  
with thinking,  
with pondering isolation-born pleasureable-enthusiasm  
I entered into  
and abode in  
the first burning knowledge.**

**Then, Ānanda, after a time,  
examining the disadvantages of sensuality,  
making a big thing of that,  
achieving the advantage of abandoning,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this abandoning,  
seeing 'This is tranquillity.'**

**Then, Ānanda, after a time,  
isolated from sensuality,  
isolating myself from unskillful things,  
with re-thinking,  
with re-examination,  
appreciation of the peace born of solitude,  
gave rise to inhabiting the first gnosis.**

**And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying sensuality arose in me,  
and this was for me, affliction.**

**In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying sensuality arose in me,  
and this was for me, affliction.**

**Then, Ānanda, I thought to myself:**

**'It is a good thing, this being distant from sensuality,  
being distant from unskillful things,  
yet my heart, at this being distant from sensuality,  
this being distant from unskillful things,  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''**

**Then, Ānanda, I thought to myself:**

**'I have not seen the disadvantage of sensuality,  
and thus have not made a big thing of that,  
the advantage of abandoning has not been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this abandoning,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of sensuality  
make a big thing of that,  
achieving the advantage of abandoning,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this abandoning,**

seeing "This is tranquillity."

Then, Ānanda, after a time,  
examining the disadvantages of sensuality,  
making a big thing of that,  
achieving the advantage of abandoning,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this abandoning,  
seeing 'This is tranquillity.'

Then, Ānanda, after a time,  
resolving re-thinking and re-examination  
internally self-possessed  
whole-heartedly single-minded  
without re-thinking  
without re-examination  
appreciation of the peace born of serenity  
gave rise to inhabiting the second gnosis.

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying re-thinking arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying re-thinking arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this resolving of re-thinking,  
yet my heart, at this resolving of re-thinking  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

**'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''**

**Then, Ānanda, I thought to myself:**

**'I have not seen the disadvantage of re-thinking,  
and thus have not made a big thing of that,  
the advantage of resolving re-thinking  
has not been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this abandoning,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of re-thinking  
make a big thing of that,  
achieving the advantage of resolving re-thinking,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this resolving of re-thinking,  
seeing "This is tranquillity."'**

**Then, Ānanda, after a time,  
examining the disadvantages of re-thinking,  
making a big thing of that,  
achieving the advantage of resolving re-thinking,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,**

found freedom,  
in this abandoning,  
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

'How about if I,  
without desire for ease,  
living detached,  
recollected and self-possessed,  
experiencing for myself that bodily pleasure  
of which the Aristocrats say:

"Recollected, detached - that's a sweet life!"  
rise up into and inhabit the third gnosis?'

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying desire for ease arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying desire for ease arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this being without desire for ease,  
yet my heart, at this being without desire for ease  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''

Then, Ānanda, I thought to myself:

**'I have not seen the disadvantage of the pleasures of detachment,  
and thus have not made a big thing of that,  
the advantage of being without desire for ease has not been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without desire for ease,  
seeing "This is tranquillity."**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of pleasures of detachment  
make a big thing of that,  
achieving the advantage of being without desire for ease,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without desire for ease,  
seeing "This is tranquillity."**

**Then, Ānanda, after a time,  
examining the disadvantages of pleasures of detachment,  
making a big thing of that,  
achieving the advantage of being without desire for ease,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this being without desire for ease,  
seeing "This is tranquillity."**

**Then, Ānanda, I thought to myself:**

**'How about if I,  
letting go of pleasures,  
letting go of pains,  
settling down the preceding mental ease and mental pain,  
being without pain and pleasure,**

detached, recollected, surpassingly pure  
rise up into and inhabit the the fourth gnosis?'

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying detachment arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying detachment arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this being without pain and pleasure,  
yet my heart, at this being without pain and pleasure  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''

Then, Ānanda, I thought to myself:

'I have not seen the disadvantages of the pleasures of detachment,  
and thus have not made a big thing of that,  
the advantages of being without pain and pleasure has not been achieved  
and thus has not been appreciated.

That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without pain and pleasure,



seeing "This is tranquillity."

Then, Ānanda, I thought to myself:

'Suppose then I examine the disadvantages accompanying detachment  
make a big thing of that,  
achieving the advantages of being without pain and pleasure,  
I would to appreciate it.

In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without pain and pleasure,  
seeing "This is tranquillity."

Then, Ānanda, after a time,  
examining the disadvantages of the pleasures of detachment,  
making a big thing of that,  
achieving the advantage of being without pain and pleasure,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this being without pain and pleasure,  
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

'How about if I,  
passing beyond all perception of shape  
settling down perception of difference,  
thinking:

"Endless Space!"

rise up into and inhabit The Sphere of Endless Space?

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of shapes arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies

accompanying perception of shapes arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this being without perception of shapes,  
yet my heart, at this being without perception of shapes  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?'

Then, Ānanda, I thought to myself:

'I have not seen the disadvantage of the perception of shapes,  
and thus have not made a big thing of that,  
the advantage of being without perception of shapes has not been achieved  
and thus has not been appreciated.

That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without perception of shapes,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'Suppose then I examine the disadvantages of perception of shapes  
make a big thing of that,  
achieving the advantage of being without perception of shapes,  
I would to appreciate it.

In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,

should find freedom,  
in this being without perception of shapes,  
seeing "This is tranquillity."

Then, Ānanda, after a time,  
examining the disadvantages of perception of shapes,  
making a big thing of that,  
achieving the advantage of being without perception of shapes,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this being without perception of shapes,  
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

'How about if I,  
settling down the whole of the Realm of Space,  
thinking:

"Endless Consciousness!"

rise up into and inhabit The Sphere of Endless Consciousness?

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Realm of Space arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Realm of Space arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this being without perception of the Realm of Space,  
yet my heart, at this being without perception of the Realm of Space  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."

Then, Ānanda, I thought to myself:

**'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''**

**Then, Ānanda, I thought to myself:**

**'I have not seen the disadvantage of the perception of the Realm of Space,  
and thus have not made a big thing of that,  
the advantage of being without perception of the Realm of Space has not  
been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without perception of the Realm of Space,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of perception of the Realm of  
Space  
make a big thing of that,  
achieving the advantage of being without perception of the Realm of Space,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without perception of the Realm of Space,  
seeing "This is tranquillity."'**

**Then, Ānanda, after a time,  
examining the disadvantages of perception of the Realm of Space,  
making a big thing of that,  
achieving the advantage of being without perception of the Realm of Space,  
appreciating that,  
my heart leaped up,  
became clear,**

found self-assurance,  
found freedom,  
in this being without perception of the Realm of Space,  
seeing 'This is tranquillity.'

Then, Ānanda, I thought to myself:

'How about if I,  
settling down the whole of the Realm of Consciousness,  
thinking:

"There is Nothing"

rise up into and inhabit The Sphere Where Nothing Is to be Had?

And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Realm of Consciousness arose in me,  
and this was for me, affliction.

In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Realm of Consciousness arose in me,  
and this was for me, affliction.

Then, Ānanda, I thought to myself:

'It is a good thing, this being without perception of the Realm of  
Consciousness,  
yet my heart, at this being without perception of the Realm of  
Consciousness  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'

Then, Ānanda, I thought to myself:

'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''

Then, Ānanda, I thought to myself:

**'I have not seen the disadvantage of the perception of the Realm of Consciousness,  
and thus have not made a big thing of that,  
the advantage of being without perception of the Realm of Consciousness  
has not been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without perception of the Realm of Consciousness,  
seeing "This is tranquillity."**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of perception of the Realm of Consciousness  
make a big thing of that,  
achieving the advantage of being without perception of the Realm of Consciousness,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without perception of the Realm of Consciousness,  
seeing "This is tranquillity."**

**Then, Ānanda, after a time,  
examining the disadvantages of perception of the Realm of Consciousness,  
making a big thing of that,  
achieving the advantage of being without perception of the Realm of Consciousness,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this being without perception of the Realm of Consciousness,  
seeing 'This is tranquillity.'**

**Then, Ānanda, I thought to myself:**

**'How about if I,  
settling down the whole of The Sphere Where Nothing Is to be Had,  
rise up into and inhabit the Sphere Where There Is Neither-perception-  
nor-non-perception?**

**And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of The Sphere Where Nothing Is to be Had arose  
in me,  
and this was for me, affliction.**

**In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of The Sphere Where Nothing Is to be Had arose  
in me,  
and this was for me, affliction.**

**Then, Ānanda, I thought to myself:**

**'It is a good thing, this being without perception of The Sphere Where  
Nothing Is to be Had,  
yet my heart, at this being without perception of The Sphere Where  
Nothing Is to be Had  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''**

**Then, Ānanda, I thought to myself:**

**'I have not seen the disadvantage of the perception of The Sphere Where  
Nothing Is to be Had,  
and thus have not made a big thing of that,  
the advantage of being without perception of The Sphere Where Nothing Is**

**to be Had has not been achieved  
and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without perception of The Sphere Where Nothing Is to be  
Had,  
seeing "This is tranquillity."**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of perception of The Sphere  
Where Nothing Is to be Had  
make a big thing of that,  
achieving the advantage of being without perception of The Sphere Where  
Nothing Is to be Had,  
I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without perception of The Sphere Where Nothing Is to be  
Had,  
seeing "This is tranquillity."**

**Then, Ānanda, after a time,  
examining the disadvantages of perception of The Sphere Where Nothing  
Is to be Had,  
making a big thing of that,  
achieving the advantage of being without perception of The Sphere Where  
Nothing Is to be Had,  
appreciating that,  
my heart leaped up,  
became clear,  
found self-assurance,  
found freedom,  
in this being without perception of The Sphere Where Nothing Is to be  
Had,  
seeing 'This is tranquillity.'**

**The Advantages of the Ending of Perception and Sense-experience.**



**Then, Ānanda, I thought to myself:**

**'How about if I,  
settling down the whole of the Sphere Where There Is Neither-perception-  
nor-non-perception,  
rise up into and inhabit the Ending of Perception and Sense-experience?**

**And, Ānanda, as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Sphere Where There Is Neither-  
perception-nor-non-perception arose in me,  
and this was for me, affliction.**

**In the same way, Ānanda, as for some happy person  
should some pain arise  
it would be an affliction,  
even so, for me as I inhabited this habitat,  
perceptions and mental studies  
accompanying perception of the Sphere Where There Is Neither-  
perception-nor-non-perception arose in me,  
and this was for me, affliction.**

**Then, Ānanda, I thought to myself:**

**'It is a good thing, this being without perception of the Sphere Where  
There Is Neither-perception-nor-non-perception,  
yet my heart, at this being without perception of the Sphere Where There  
Is Neither-perception-nor-non-perception  
did not leap up,  
did not become clear,  
did not find self-assurance,  
did not find freedom,  
seeing "This is tranquillity."'**

**Then, Ānanda, I thought to myself:**

**'What is the driving force,  
what is it that results in my heart  
not leaping up,  
not becoming clear,  
not finding self-assurance,  
not finding freedom  
seeing "This is tranquillity"?''**

**Then, Ānanda, I thought to myself:**

**'I have not seen the disadvantage of the perception of the Sphere Where  
There Is Neither-perception-nor-non-perception,  
and thus have not made a big thing of that,**

**the advantage of being without perception of the Sphere Where There Is Neither-perception-nor-non-perception has not been achieved and thus has not been appreciated.**

**That is why my heart,  
does not leap up,  
does not become clear,  
does not find self-assurance,  
does not find freedom,  
in this being without perception of the Sphere Where There Is Neither-perception-nor-non-perception,  
seeing "This is tranquillity."**

**Then, Ānanda, I thought to myself:**

**'Suppose then I examine the disadvantages of perception of the Sphere Where There Is Neither-perception-nor-non-perception make a big thing of that, achieving the advantage of being without perception of the Sphere Where There Is Neither-perception-nor-non-perception, I would to appreciate it.**

**In that way my heart,  
should leap up,  
should become clear,  
should find self-assurance,  
should find freedom,  
in this being without perception of the Sphere Where There Is Neither-perception-nor-non-perception,  
seeing "This is tranquillity."**

**Then, Ānanda, after a time,  
settling down the whole of the Sphere Where There Is Neither-perception-nor-non-perception,  
rose up into and inhabited the Ending of Perception and Sense-experience and with wisdom saw:  
the corrupting influences are thoroughly eradicated in me.**

**And as long, Ānanda, as I had not entered into and emerged from these nine 'following-upon-each-precursor'-state-attainments, in both forward and reverse order, neither did I profess in the world with it's gods, with it's Māras, with it's Brahma**

with it's Shamen and Brahmins  
with it's devas and humans  
profess an unsurpasable highest self-awakening,  
consummate self-awakening.

But, Ānanda, when I had  
entered into and emerged from  
these nine 'following-upon-each-precursor'-state-attainments,  
in both forward and reverse order,  
I did profess in the world  
with it's gods,  
with it's Māras,  
with it's Brahma  
with it's Shamen and Brahmins  
with it's devas and humans  
profess an unsurpasable highest self-awakening,  
consummate self-awakening.

And then, deeper than that,  
knowledge and vision arose,  
and I knew:

'Unshakable is my heart's release!  
this is my final life  
there is now no further existence.'"

### Sutta 43

#### Kāya-Sakkhi Suttaṃ

## Bodily Realization

**I HEAR TELL:**

Once upon a time The Ancient Ānanda, Kosambī revisiting, Ghosita park.  
There then the venerable Udāyin visited the Ancient Ānanda, and, after  
exchanging greetings, sat down at one side.

Seated at one side, then, the venerable Udāyin said this to the Ancient  
Ānanda:

"'Bodily realization, bodily realization' it is said, friend,  
to what extent then, friend, does the Lucky Man speak of bodily  
realization?"

"Here, friend, in a bhikkhu

separating himself from sense pleasures,  
separating himself from unskillful things,  
with thought and with consideration,  
with the appreciation of the pleasure of solitude,  
there arises and abides the first knowledge.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
resolving thought and consideration,  
internally pacified,  
whole-heartedly single-minded,  
without thought,  
without consideration,  
with the appreciation of the pleasure of knowledge,  
there arises and abides the second knowledge.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
living detached and indifferent to enthusiasms  
recollected and self-aware,  
experiencing that bodily ease  
spoken of by the Aristocrat as:

'Detached, recollected, taking it easy.'

there arises and abides the third knowledge.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
letting go of pleasure,  
letting go of pain,  
antecedent mental ease and mental pain settling down,

without pain but without pleasure,  
detached,  
recollected,  
all-around perfectly pure,  
there arises and abides the fourth knowledge.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above form-perception,  
settling down sensory reaction,  
not bringing to mind perceptions of diversity,  
thinking:

'Endless space'

there arises and abides the realm of space.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of space,  
thinking:

'Endless consciousness'

there arises and abides the realm of consciousness.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of consciousness,  
thinking:

'There is nothing real.'

there arises and abides the realm of unreality.

And whatsoever whatever is its sphere of influence,

suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of unreality,  
there arises and abides the realm of neither-perception-nor-non-  
perception.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent,  
bodily realization is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of neither-perception-nor-non-  
perception,  
there arises and abides perception of sense-experience ending and its  
range.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body.

To just this extent bodily realization is spoken of by the Lucky Man as  
without compass."

To this extent, friend, does the Lucky Man speak of 'bodily realization'."

## Sutta 44

### Pañña-Vimutti Sutta

## Wisdom-Freed

**I HEAR TELL:**

Once upon a time The Ancient Ānanda, Kosambī revisiting, Ghosita park.  
There then the venerable Udāyin visited the Ancient Ānanda, and, after  
exchanging greetings, sat down at one side.

Seated at one side, then, the venerable Udāyin said this to the Ancient  
Ānanda:

"'Wisdom-freed, wisdom-freed' it is said, friend,  
to what extent then, friend, does the Lucky Man speak of being 'wisdom-

freed'?"

"Here, friend, in a bhikkhu  
separating himself from sense pleasures,  
separating himself from unskillful things,  
with thought and with consideration,  
with the appreciation of the pleasure of solitude,  
there arises and abides the first knowledge,  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
resolving thought and consideration,  
internally pacified,  
whole-heartedly single-minded,  
without thought,  
without consideration,  
with the appreciation of the pleasure of knowledge,  
there arises and abides the second knowledge  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
living detached and indifferent to enthusiasms  
recollected and self-aware,  
experiencing that bodily ease  
spoken of by the Aristocrat as:

'Detached, recollected, taking it easy.'

there arises and abides the third knowledge  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
letting go of pleasure,  
letting go of pain,  
antecedent mental ease and mental pain settling down,  
without pain but without pleasure,  
detached,

recollected,  
all-around perfectly pure,  
there arises and abides the fourth knowledge  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above form-perception,  
settling down sensory reaction,  
not bringing to mind perceptions of diversity,  
thinking:

'Endless space'

there arises and abides the realm of space  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of space,  
thinking:

'Endless consciousness'

there arises and abides the realm of consciousness  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of consciousness,  
thinking:

'There is nothing real.'

there arises and abides the realm of unreality  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of unreality,



there arises and abides the realm of neither-perception-nor-non-perception  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of neither-perception-nor-non-perception,  
there arises and abides perception of sense-experience ending and its range  
and this is understood wisely.

To just this extent,  
being wisdom-freed is spoken of by the Lucky Man as  
'without compass.'

To this extent, friend, does the Lucky Man speak of being 'wisdom-freed'.'

## Sutta 45

### Ubhato-Bhāga-Vimutta Suttaṃ

## By Two Measures Freed

**I HEAR TELL:**

Once upon a time The Ancient Ānanda, Kosambī revisiting, Ghosita park.  
There then the venerable Udāyin visited the Ancient Ānanda, and, after  
exchanging greetings, sat down at one side.

Seated at one side, then, the venerable Udāyin said this to the Ancient  
Ānanda:

""Two measure-freed, two measure-freed' it is said, friend,  
to what extent then, friend, does the Lucky Man speak of being 'two  
measure-freed'?"

"Here, friend, in a bhikkhu  
separating himself from sense pleasures,  
separating himself from unskillful things,  
with thought and with consideration,  
with the appreciation of the pleasure of solitude,  
there arises and abides the first knowledge.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body

**and this is understood wisely.**

**To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
resolving thought and consideration,  
internally pacified,  
whole-heartedly single-minded,  
without thought,  
without consideration,  
with the appreciation of the pleasure of knowledge,  
there arises and abides the second knowledge.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.**

**To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
living detached and indifferent to enthusiasms  
recollected and self-aware,  
experiencing that bodily ease  
spoken of by the Aristocrat as:**

**'Detached, recollected, taking it easy.'**

**there arises and abides the third knowledge.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.**

**To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
letting go of pleasure,  
letting go of pain,  
antecedent mental ease and mental pain settling down,  
without pain but without pleasure,  
detached,  
recollected,  
all-around perfectly pure,**

**there arises and abides the fourth knowledge.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.**

**To just this extent,**

**being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above form-perception,  
settling down sensory reaction,  
not bringing to mind perceptions of diversity,  
thinking:**

**'Endless space'**

**there arises and abides the realm of space.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.**

**To just this extent,**

**being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of space,  
thinking:**

**'Endless consciousness'**

**there arises and abides the realm of consciousness.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.**

**To just this extent,**

**being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'**

**And again, deeper than that, friend, in a bhikkhu  
raising himself entirely above the realm of consciousness,  
thinking:**

**'There is nothing real.'**

**there arises and abides the realm of unreality.**

**And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body**

and this is understood wisely.

To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of unreality,  
there arises and abides the realm of neither-perception-nor-non-  
perception.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.

To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
'encompassed.'

And again, deeper than that, friend, in a bhikkhu  
rising himself entirely above the realm of neither-perception-nor-non-  
perception,  
there arises and abides perception of sense-experience ending and its  
range.

And whatsoever whatever is its sphere of influence,  
suchis suchas he habitually contacts with body  
and this is understood wisely.

To just this extent,  
being by two-measures-freed is spoken of by the Lucky Man as  
being 'without compass.'

To this extent, friend, does the Lucky Man speak of being 'by two-  
measures-freed'."

## Sutta 51

### Ditṭha-Dhamma-Nibbānaṃ Suttaṃ

# Nibbāna in this Seen Thing

I HEAR TELL:

Once upon a time The Ancient Ānanda,  
Kosambī revisiting,  
Ghosita park.

There the venerable Udāyin visited The Ancient Ānanda

and, after exchanging greetings and salutations,  
sat down at one side.

Seated to one side then,  
he said this to The Ancient Ānanda:

"'Nibbāna in this seen thing!  
Nibbāna in this seen thing!', friend, so it is said.

To what extent then, friend,  
has the Lucky Man spoken of  
Nibbāna in this seen thing?"

"Here, friend, a bhikkhu  
isolating himself from sense pleasures,  
isolating himself from unskillful things,  
with thinking,  
with pondering  
isolation-born pleasureable-enthusiasm  
rises up into and makes a habitat of  
The First Burning Knowledge.

And whatever is whatever of that sphere  
that is such as that  
which he lives  
touching with body  
and understanding with wisdom.

To just this extent then friend,  
is a circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man.

Again, friend, deeper than that,  
a beggar,  
desolving thought and pondering,  
internally self-pacified,  
become whole-heartedly single minded,  
without thinking,  
without pondering,  
rises up into and makes a habitat of  
The Second Burning Knowledge.

And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.

To just this extent then friend,  
is a circumstantial

**Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that,  
a beggar,  
with the vanishing of entheusiasm,  
and living detached,  
minding,  
self-aware,  
and pleased,  
experiencing in his own body  
that of which the Aristocrats speak  
when they say:**

*'Detached, minding, he lives pleasantly'*

**rises up into and makes a habitat of  
The Third Burning Knowledge.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial**

**Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
letting go of pleasures,  
letting go of pains,  
settling down the anticedent mental ease and mental pain,  
without pain, but without pleasure,  
detached, recollected, surpassingly pure  
rises up into and makes a habitat of  
The Fourth Burning Knowledge.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial**

**Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
passing beyond all perception of shape,  
settling down perception of difference,**

**thinking:**

**'Endless Space'**

**he rises up into and makes a habitat of  
the The Realm of Space.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
settling down the whole of the Realm of Space,  
thinking:**

**'Endless Consciousness'**

**he rises up into and makes a habitat of  
the The Realm of Consciousness.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
settling down the whole of the Realm of Consciousness,  
thinking:**

**'There is nothing'**

**he rises up into and makes a habitat of  
the The Realm of Nothing's Had There.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
settling down the whole of the Realm of Nothing's Had There,**

**he rises up into and makes a habitat of  
the The Realm of Neither-Perception-nor-Non-Perception.**

**And whatever is whatever of that sphere  
that is such as that which he lives touching with body  
and understands with wisdom.**

**To just this extent then friend,  
is a circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man.**

**Again, friend, deeper than that, a beggar,  
settling down the whole of  
The Realm of Neither-Perception-nor-Non-Perception,  
he rises up into and makes a habitat of  
the Ending of Perception and Sense-Experience.**

**And whatever is whatever of that sphere  
that is such as that which he lives  
touching with body  
and seeing with wisdom  
that he has thoroughly eradicated  
the corrupting influences.**

**To just this extent then friend,  
is a non-circumstantial  
Nibbāna in this seen thing  
spoken of by the Lucky Man."**



# THE BOOK OF THE TENS

## Sutta 1

### Kim Atthiya? Suttaṃ

## What's the Point?

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti,  
Jeta Grove,  
Anāthapiṇḍika's Park revisiting.**

**There Old Man Ānanda approached The Lucky Man.**

**Having approached the Potter he took a seat.**

**Having taken a seat Old Man Ānanda said this to Bhagava:**

**"What is the point, bhante,  
of skillful ethical conduct,  
what is the advantage?"**

**"Freedom from remorse is the point, Ānanda,  
of skillful ethical conduct,  
freedom from remorse is the advantage."**

**"And freedom from remorse, bhante,  
what is the point of that,  
what is the advantage?"**

**"Freedom from remorse, Ānanda,  
has joy as it's point,  
joy as it's advantage."**

**"And joy, bhante,  
what is the point of that,  
what is the advantage?"**

**"Joy, Ānanda,  
has enthusiasm as it's point,  
enthusiasm as it's advantage."**

**"And enthusiasm, bhante,  
what is the point of that,  
what is the advantage?"**

**"Enthusiasm, Ānanda,**

**has impassivity as it's point,  
impassivity as it's advantage."**

**"And impassivity, bhante,  
what is the point of that,  
what is the advantage?"**

**"Impassivity, Ānanda,  
has pleasure as it's point,  
pleasure as it's advantage."**

**"And pleasure, bhante,  
what is the point of that,  
what is the advantage?"**

**"Pleasure, Ānanda,  
has serenity as it's point,  
serenity as it's advantage."**

**"And serenity, bhante,  
what is the point of that,  
what is the advantage?"**

**"Serenity, Ānanda,  
has knowing and seeing such as exists as it's point,  
knowing and seeing such as exists as it's advantage."**

**"Knowing and seeing such as exists, bhante,  
what is the point of that,  
what is the advantage?"**

**"Knowing and seeing such as exists, Ānanda,  
has world weariness and dispassion as it's point,  
world weariness and dispassion as it's advantage."**

**"World weariness and dispassion, bhante,  
what is the point of that,  
what is the advantage?"**

**"World weariness and dispassion, Ānanda,  
has knowing and seeing freedom as it's point,  
knowing and seeing freedom as it's advantage."**

**Thus Ānanda skillful ethical conduct  
has freedom from remorse as the point,  
has freedom from remorse as the advantage,  
freedom from remorse has joy as the point,  
has joy as the advantage,  
joy has enthusiasm as the point,**

has enthusiasm as the advantage,  
enthusiasm has impassivity as the point,  
has impassivity as the advantage,  
impassivity has pleasure as the point,  
has pleasure as the advantage,  
pleasure has serenity as the point,  
has serenity as the advantage,  
serenity has knowing and seeing such as exists as the point,  
knowing and seeing such as exists as the advantage,  
knowing and seeing such as exists  
has world weariness and dispassion as the point,  
world weariness and dispassion as the advantage  
world weariness and dispassion has  
knowing and seeing freedom as the point,  
knowing and seeing freedom as the advantage.  
Thus Ānanda skillful ethical conduct is directly followed after by the  
topmost."

## Sutta 2

### Cetanā-Karaṇīya Suttaṃ

# Thought Formation

**I HEAR TELL:**

**Once Upon a Time, The Lucky Man, Sāvathī-town  
came-a revisiting.**

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

**"Beggars!"**

**And the beggars responding:**

**"Broke Tooth!"**

**Bhagava said:**

**"For the ethical, beggars,  
being thoroughly ethical,  
there is no need to form the thought:**

**'Let freedom from remorse arise in me!'**

**Such are things, beggars,  
that for the ethical,**

being thoroughly ethical,  
freedom from remorse arises.

For the free from remorse, beggars,  
there is no need to form the thought:

'Let joy arise!'

Such are things, beggars,  
that for the free from remorse,  
joy arises.

For the joyful, beggars,  
there is no need to form the thought:

'Let enthusiasm arise!'

Such are things, beggars,  
that for the joyful,  
enthusiasm arises.

For the enthusiastic in mind, beggars  
there is no need to form the thought:

'Let my body become impassive!'

Such are things, beggars,  
that for the mentally enthusiastic,  
the body becomes impassive.

For the impassive in body, beggars,  
there is no need to form the thought:

'I experience pleasure!'

Such are things, beggars,  
that for the impassive in body,  
the pleasant is experienced.

For the pleased, beggars,  
there is no need to form the thought:

'Let my heart be serene!'

Such are things, beggars,  
that for the pleased,  
the heart is serene.

For the serene, beggars,  
there is no need to form the thought:

'I know and see things as they are.'

Such are things, beggars,  
that for the serene,

**things are known and seen as they are.**

**Things being known and seen as they are, beggars,  
there is no need to form the thought:**

**'I feel satisfaction, dispassion.'**

**Such are things, beggars,  
that knowing and seeing things as they are  
there is satisfaction, dispassion.**

**There being satisfaction, beggars, dispassion  
there is no need to form the thought:**

**'I witness the knowing and seeing of freedom.'**

**Such are things, beggars,  
satisfied, dispassionate,  
there is witnessing knowing and seeing freedom.**

**Thus it is then, beggars,  
that knowing and seeing freedom  
is the point, the benefit  
of satisfaction and dispassion;  
satisfaction and dispassion  
is the point, the benefit  
of knowing and seeing things as they are;  
knowing and seeing things as they are  
is the point, the benefit  
of serenity;**

**serenity of heart  
is the point, the benefit  
of experiencing pleasure;  
experiencing pleasure  
is the point, the benefit  
of becoming bodily impassive;**

**becoming bodily impassive  
is the point, the benefit  
of enthusiasm;**

**enthusiasm  
is the point, the benefit  
of joy;**

**joy  
is the point, the benefit  
of freedom from remorse;**

freedom from remorse  
is the point, the benefit  
of being thoroughly ethical.

Thus it is then, beggars,  
that one thing leads to another,  
one thing builds up another  
in the journey from the not-beyond to the beyond."

## Sutta 6

### Samādhi Suttaṃ

# Serenity, by the Master

**I HEAR TELL:**

**In Sāvātṭhi**

**There Old Man Ānanda came into the presence of Bhagava.**

**Having come into the presence of Bhagava,  
he took a seat.**

**Having taken a seat,  
Old Man Ānanda said this to Bhagava:**

**"Is it, then, bhante,  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception?"**

**"Indeed, Ānanda, it is the case**

that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception."

"But how is it so, bhante,  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception?"

"Here Ānanda, a bhikkhu has perception thus:

'This is the resolution,  
this is the conclusion,  
that is:  
the calming of all own-making,  
the release of all that has arisen,  
dispassion,  
ending,

**Nibbāna.'**

**Thus it is, Ānanda,  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception."**

**Sutta 7**

**Dutiya Samādhi Suttaṃ**

## **Serenity, by Sāriputta**

**I HEAR TELL:**

**Once upon a time, The Lucky man, Savatthi-town revisiting,  
Jeta Grove,  
Anathapiṇḍika's Park.**

**Then there Old Man Ananda came to Old Man Sariputta.**

**Having come to Old Man Sariputta  
and exchanging greetings and salutations,  
he took a seat to one side.**

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

**"Is it, then, friend,  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,**



**nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception?"**

**"Indeed, Ānanda, it is the case  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception."**

**"But how is it so, friend,  
that a bhikkhu's serenity  
can result in such a state as,  
neither is there 'of earth', earth-perception,  
nor is there 'of water', water-perception,  
nor is there 'of fire', fire-perception,  
nor is there 'of wind', wind-perception,  
nor is there 'of the sphere-of-space' sphere-of-space-perception,  
nor is there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor is there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-**

perception,  
nor is there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor is there 'of this-world' this-world-perception,  
nor is there 'of the afterworld' afterworld-perception,  
and yet there is perception?"

Once upon a time, friend Ānanda, I was living here in Sāvāṭṭhi, Blind-  
man's Woods

and at that time such was my serenity that  
neither was there 'of earth', earth-perception,  
nor was there 'of water', water-perception,  
nor was there 'of fire', fire-perception,  
nor was there 'of wind', wind-perception,  
nor was there 'of the sphere-of-space' sphere-of-space-perception,  
nor was there, 'of the sphere-of-consciousness' sphere-of-consciousness-  
perception,  
nor was there 'of the sphere-of-no-thing-there' sphere-of-no-thing-there-  
perception,  
nor was there 'of the sphere-of-neither-perception-nor-non-perception'  
sphere-of-neither-perception-nor-non-perception-perception,  
nor was there 'of this-world' this-world-perception,  
nor was there 'of the afterworld' afterworld-perception,  
but still I had perception."

"What, friend Sāriputta, was that perception that remained?"

"The end of becoming is Nibbāna,  
the end of becoming is Nibbāna.'

As one such perception arose,  
another such perception faded away.

In the same way, friend,  
as with sparks from a burning fire,  
as one such spark arises,  
another such spark fades away  
even so, friend:

'The end of becoming is Nibbāna,  
the end of becoming is Nibbāna,'

As one such perception arose,  
another such perception faded away.

The end of becoming is Nibbāna  
but still I had perception."

## Sutta 15

### Appamāda Suttaṃ

# Appamāda

**I HEAR TELL:**

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

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
of all the characteristics of feet  
of those that walk on feet  
are found in the elephant's foot,  
and of footprints  
the elephant's is declared the topmost,  
that is, in terms of size.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

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

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
of root-scents,  
black sandalwood is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
of heartwood scents,  
the scent of the red sandalwood is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
of flower scents,  
the scent of the jasmine flower is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
all paper-kings are subject to a Wheel-turning king,  
and of kings,  
the Wheel-turning king is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
the light of whatever starry bodies there are  
is not a sixteenth part of the light of the moon,  
and the light of the moon is declared the topmost.**

**In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.**

**Just as, beggars,  
in the clear, cloudless days of autumn**

the sun rising up in the darkness of space  
shines forth, blazes up, and lights the sky.

In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost.

Just as, beggars,  
whatsoever great rivers there be, that is:  
The Ganges,  
The Yamuna,  
The Aciravati,  
The Sarabhu,  
The Mahi,  
incline towards the sea,  
tend towards the sea,  
head towards the sea,  
and the great sea is declared the topmost.

In the same way, beggars,  
all skillful things are rooted in caution,  
converge in caution,  
and caution is the thing declared the topmost."

## Sutta 25

### Kasiṇa Suttaṃ

# Kasiṇa

**I HEAR TELL:**

Once the Lucky Man addressed the bhikkhus, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

"There are, beggars, ten *kasiṇa* deployments.

What ten?

One perceives the earth-*kasiṇa* above, below, across, united, immeasurable.

One perceives the water-*kasiṇa* above, below, across, united, immeasurable.

One perceives the firelight-*kasiṇa* above, below, across, united,

immeasurable.

One perceives the wind-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the blue-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the yellow-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the red-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the white-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the space-*kaṣiṇa* above, below, across, united, immeasurable.

One perceives the consciousness-*kaṣiṇa* above, below, across, united, immeasurable.

These then, beggars, are the ten *kaṣiṇa* deployments."

## Sutta 29

### Paṭhama Kosala Suttam

## Set-backs and Reversals

I HEAR TELL:

One time the Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "Bhante!"

The Lucky Man said this to them:

"As far as the Kosalān Kāsis, beggars, extends the territory ruled by Pasenadi of Kosala, there Raja Pasenadi of Kosala is seen to be the foremost king.

Yet even for Raja Pasenadi of Kosala, beggars, there is alteration, there is reversal.

Seeing this, beggars, the well-taught student of the Aristocrats finds satisfaction.

With satisfaction, loss of interest in the topmost let alone for the lower.

As far, beggars, as the moon and sun revolve in their orbits,

their radiance illuminating the ten directions  
so far extends the thousand-fold world.

In this thousand-fold world,  
a thousand moons,  
a thousand suns,  
a thousand Sineru-king-of-Mountains,  
a thousand Rose-apple-peninsulas,  
a thousand Aparagoyānānaṃ,  
a thousand Uttara-Kurūnaṃ,  
a thousand Pubba-vidhānaṃ,  
a thousand four great bodies of water,  
a thousand four great kings,  
a thousand Tāvatisa Realms,  
a thousand Yāmā Realms,  
a thousand Nimmāṇaratī Realms,  
a thousand Paranimmita-vasavattī Realms,  
a thousand Brahma Worlds.

As far, beggars, as the thousand-fold world is evident,  
so far is the realm of Mahā-Brahmā said to extend.

Yet even for Mahā-Brahmā, beggars,  
there is alteration,  
there is reversal.

Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.

With satisfaction,  
loss of interest in the topmost  
let alone for the lower.

There comes a time, beggars,  
when this world rolls up into itself.

When, beggars, this world has rolled up,  
beings, for the most part,  
roll on to the Ābhassara Realm,  
there they are mind-made,  
rapture-fed,  
self-radiant,  
sky-walkers,  
supported by well-being,  
lasting there a long long time.

When the world devolves, beggars,

**it is the gods of the Ābhassarā Realm  
that are considered the topmost.**

**Yet even for the Ābhassarā Devas, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost  
let alone for the lower.**

**There are, beggars, these ranges  
of the ten concentration-devices.**

**What ten?**

**One has perception of the earth-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the water-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the firelight-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the wind-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the blue-device**



**as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the yellow-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the blood-red-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the white-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the space-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**One has perception of the re-knowing-knowing-knowledge-device  
as above,  
below,  
across,  
undivided,  
immeasurable.**

**These then, beggars, are the ten devices.**

**Of these ten device-ranges beggars,  
this is the topmost,  
that is to say:  
perception of the re-knowing-knowing-knowledge-device**

as above,  
below,  
across,  
undivided,  
immeasurable.

**There are, beggars, beings with just such perception as this.**

**Yet even for beings with just such perception as this, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost  
let alone for the lower.**

**There are, beggars, these eight spheres of mastery.**

**What eight?**

**Perceiving internal form,  
one sees external forms as discrete,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the first sphere of mastery.**

**Perceiving internal form,  
one sees external forms as measureless,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the second sphere of mastery.**

**Perceiving no internal form  
one sees external forms as discrete,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the third sphere of mastery.**

**Perceiving no internal form  
one sees external forms as measureless,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fourth sphere of mastery.**

**Perceiving no internal form  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**In the same way as the flax-flower is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Further, in the same way as Benares muslin  
smoothed on both sides is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Even so, perceiving no internal form  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fifth sphere of mastery.**

**Perceiving no internal form  
one sees external forms as yellow,  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**In the same way as *pterospermum acerifolium* is yellow  
yellow in color,  
seen as yellow,**

**shimmering yellow.**

**Further, in the same way as Benares muslin  
smoothed on both sides is yellow  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**Even so, perceiving no internal form  
one sees external forms as yellow,  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the sixth sphere of mastery.**

**Perceiving no internal form  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**In the same way as *pentapetes\_phoenicea* is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**Further, in the same way as Benares muslin  
smoothed on both sides is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**Even so, perceiving no internal form  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the seventh sphere of mastery.**

**Perceiving no internal form  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**In the same way as the medicine-star is white  
white in color,  
seen as white,  
shimmering white.**

**Further, in the same way as Benares muslin  
smoothed on both sides is white  
white in color,  
seen as white,  
shimmering white.**

**Even so, perceiving no internal form  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the eighth sphere of mastery.**

**Of these eight spheres of mastery beggars,  
this is the topmost,  
that is to say:**

**perceiving no internal form  
seeing external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**There are, beggars, beings with just such perception as this.**

**Yet even for beings with just such perception as this, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,**

**the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost  
let alone for the lower.**

**There are, beggars, four Walking-the-Walk's.**

**What four?**

**Painful walking-the-walk with sluggish understanding,  
painful walking-the-walk with swift understanding,  
pleasant walking-the-walk with sluggish understanding,  
pleasant walking-the-walk with swift understanding.**

**These then, beggars, are those four walking-the-walks.**

**Of these four walking-the-walks beggars,  
this is the topmost,  
that is to say:**

**pleasant walking-the-walk with swift understanding.**

**There are, beggars, beings with just such walking-the-walk as this.**

**Yet even for beings with just such walking-the-walk as this, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost  
let alone for the lower.**

**There are, beggars, these four perceptions.**

**What four?**

**One identifies the discrete,  
one identifies the wide-spread,  
one identifies the immeasurable,  
thinking: 'There is nothing whatever', one identifies The Realm of No  
Things There.**

**These, beggars, are these four perceptions.**

**Of these four perceptions beggars,  
this is the topmost,  
that is to say:**

**thinking: 'There is nothing whatever',**

**one identifies The Realm of No Things There.**

**There are, beggars, beings with just such perception as this.**

**Yet even for beings with just such perception as this, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost  
let alone for the lower.**

**This, beggars is the topmost view  
of views attained by outsiders,  
that is to say:**

**'If there were  
no I  
There would be no  
My  
Not becoming  
Me  
There will be  
no becoming  
My'**

**With such a view, beggars  
it is to be expected that the thought:**

**'Becoming is not repellant'  
will not become for him  
that the thought:**

**'The end of becoming is repellant'  
will not become for him.**

**There are, beggars, beings with just such views as this.**

**Yet even for beings with just such views as this, beggars,  
there is alteration,  
there is reversal.**

**Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.**

**With satisfaction,  
loss of interest in the topmost**

let alone for the lower.

There are, beggars, some shamen and brahmins  
who hold purification as the highest good.

Of those who hold purification as the highest good, beggars,  
the topmost is he who  
passing entirely past the Realm of Nothing's Had There  
rises up into and abides in  
The Realm of Neither-perception-nor-non-perception.

Having seen such for themselves  
with higher intuition,  
they teach this as Dhamma.

There are, beggars, beings with just such experience as this.

Yet even for beings with just such experience as this, beggars,  
there is alteration,  
there is reversal.

Seeing this, beggars,  
the well-taught student of the Aristocrats  
finds satisfaction.

With satisfaction,  
loss of interest in the topmost  
let alone for the lower.

There are, beggars, some shamen and brahmins  
who hold the greatest good to be  
Nibbāna in this seen thing.

These assert full realization of the highest good  
in Nibbāna in this seen thing.

The topmost full realization of the highest good  
in Nibbāna in this seen thing, beggars,  
is seeing as it really is the  
self-arising,  
settling down,  
satisfaction in,  
wretchedness of,  
and finding release without grasping from  
the six realms of contact.

I, beggars, am one who so holds,  
who so declares.

Yet some ingenuous,  
vain,



misguided,  
unreasonable  
shamen and brahmin  
having become intractable, say:

'The Samaṇo Gotamo  
does not teach  
the full comprehension of sensual desire,  
the full comprehension of form,  
the full comprehension of sense experience.'

But, beggars, it is just  
the full comprehension of sensual desire,  
the full comprehension of form,  
the full comprehension of sense experience  
that I, beggars,  
in this seen thing  
being stilled,  
quenched,  
become cool,  
fully comprehending thorough-Nibbāna without grasping,  
do teach."

## Sutta 48

### Dasa-Dhamma Suttaṃ

# Ten Things

**I HEAR TELL:**

Once the Lucky Man Sāvathī-town revisiting.

There he addressed the beggars, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

"Ten, beggars, are things  
on which one who has gone forth should repeatedly reflect.

What ten?

'Castless have I now become'.

One who has gone forth should repeatedly reflect on this.

**'Bound up in the reactions of others is my life'.**

**One who has gone forth should repeatedly reflect on this.**

**'What is proper for me to do is now different.'**

**One who has gone forth should repeatedly reflect on this.**

**'Is there now in me any ethical position for which the self would blame me?'**

**One who has gone forth should repeatedly reflect on this.**

**'Is there now in me any ethical position for which discerning fellows in the godly life would blame me?'**

**One who has gone forth should repeatedly reflect on this.**

**'All that I love and find pleasurable will become alien, become not so.'**

**One who has gone forth should repeatedly reflect on this.**

**'Kamma is now my inheritance,  
kamma my lot,  
kamma my starting point,  
whatsoever intent I form  
fair or foul  
of such I become the remainderman.'**

**One who has gone forth should repeatedly reflect on this.**

**'In what way do I live as night and day fly by?'**

**One who has gone forth should repeatedly reflect on this.**

**'Now then, am I highly delighted with my empty hut?'**

**One who has gone forth should repeatedly reflect on this.**

**'Now then, is there in me any super-human thing,  
any sufficiently extraordinary attainment  
of aristocratic-knowledge-and-vision  
such that no trouble will beset me  
if questioned at the last moment  
by those of the godly life?'**

**One who has gone forth should repeatedly reflect on this.**

**These, beggars, are the ten things  
on which one who has gone forth should repeatedly reflect."**

## **Sutta 49**

### **Sarīra'tṭha-Dhamma Suttaṃ**

# Things of this Bone-Supported Corpse

**I HEAR TELL:**

Once the Lucky Man Sāvattī-town revisiting.

There he addressed the beggars, saying:

"Beggars!"

And "Bhante," they replied

Then the Lucky Man said this to them:

"These ten, beggars are things of this bone-supported-corpse.

What ten?

Being cold,

being hot,

hunger,

thirst,

excretion,

urination,

restraint of body,

restraint of speech,

restraint of lifestyle,

the existence following the own-making of existence.

These then beggars are the ten things of this bone-supported-corpse.

## Sutta 56

Paṭhama Saññā Suttaṃ

# Perceptions 1

**I HEAR TELL:**

Once upon a time Bhagava, Sāvattī.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And "Broke-tooth!" the beggas answered Bhagava.

"These ten perceptions, beggars,

which made become

made a big thing of,

have great fruit,

great advantage,  
plunge into deathlessness  
conclude in deathlessness.

What ten?

Perception of the inauspicious,  
perception of death,  
perception of disinclination for food,  
perception of displeasure with all the world,  
perception of discontinuity,  
perception of the pain of discontinuity,  
perception of non-self in pain,  
perception of letting go,  
perception of dispassion,  
perception of ending.

These then, beggars, are ten perceptions,  
which made become  
made a big thing of,  
have great fruit,  
great advantage,  
plunge into deathlessness  
conclude in deathlessness."

## Sutta 57

Dutiya Saññā Suttaṃ

## Perceptions 2

I HEAR TELL:

Once upon a time Bhagava, Sāvatti.

There then, The Lucky Man addressed the beggars:

"Beggars!"

And "Broke-tooth!" the beggas answered Bhagava.

"These ten perceptions, beggars,  
which made become  
made a big thing of,  
have great fruit,  
great advantage,  
plunge into deathlessness

**conclude in deathlessness.**

**What ten?**

**Perception of discontinuity,  
perception of non-self,  
perception of death,  
perception of disinclination for food,  
perception of displeasure with all the world,  
perception of bones,  
perception of larva,  
perception of mal-coloration,  
perception of spongiformity,  
perception of swelling.**

**These then, beggars, are ten perceptions,  
which made become  
made a big thing of,  
have great fruit,  
great advantage,  
plunge into deathlessness  
conclude in deathlessness."**

## **Sutta 58**

**Mūlaka Suttaṃ**

# **The Root**

**I HEAR TELL:**

**"What would you say, beggars, if questioned like this by seekers:**

**'What, friend, is the root of all things?**

**What brings all things to life?**

**What is the support of all things?**

**What is the confluence of all things?**

**What is at the interface of all things?**

**Ruled over by what are all things?**

**Directed at what are all things?**

**What is at the heart of all things?**

**What is the pitfall of all things?**

**What is the end of all things?'**

**Thus questioned by seekers, beggars, what would you answer, what explanation would you make of this?"**

**"The Bhagava is the root of things for us, broke-tooth; The Bhagava is the resource; The Bhagava is the recourse.**

**Good for us, broke-tooth, if that response which was well said occurred to the Bhagava.**

**Hearing it from the Bhagava the beggars will retain it in mind."**

**"In that case, beggars, pay attention, give ear, I will speak!"**

**"Even so, broke-tooth!"**

**And this is what the Bhagava said to them: —**

**"This is what you should say, beggars, if questioned thus by seekers:**

**'What, friend, is the root of all things?**

**What brings all things to life?**

**What is the support of all things?**

**What is the confluence of all things?**

**What is at the interface of all things?**

**Ruled over by what are all things?**

**Directed at what are all things?**

**What is at the heart of all things?**

**What is the pitfall of all things?**

**What is the end of all things?'**

**Wanting is the root of all things, friend.**

**Work of mind brings all things to life.**

**Contact supports all things.**

**All things converge in sense experience.**

**Serenity is at the interface of all things.**

**Ruled over by memory are all things.**

**Directed at wisdom are all Dhammas.**

**Freedom is at the heart of all Dhammas.**

**Falling into the deathless are all Dhammas.**

**Ending in Nibbāna are all Dhammas.**

**Thus questioned by seekers, beggars, thus should you answer, thus should you explain this."**

## Sutta 63

### Niṭṭhañ-Gata Suttaṃ

# Taking A Stand

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti, Jeta Grove, Anāthapiṇḍika's Park revisiting.

There then, the Lucky Man said:

"Whomsoever, beggars, takes a stand on me,  
all these have attained to 'view' for themselves.

Of those who have attained to view for themselves,  
five of these take their stand here,  
five of these take their stand after departing from here.

Which five take their stand here?

- [1] He who comes to existence again a maximum of seven times;
- [2] the clan-to-claner;
- [3] the one-seeder;
- [4] the Once-returner;
- [5] and he who is Enobled in this seen thing.

These are the five that take their stand here.

Which five take their stand after departing from here?

- [1] The in-between-thoroughly-cooled;
- [2] the cut-short-thoroughly-cooled;
- [3] the without-own-making-thoroughly-cooled;
- [4] the with-own-making-thoroughly cooled;
- [5] the up-stream to Akaniṭṭha-goer.

It is these five that take their stand after departing from here.

Whomsoever, beggars, takes a stand on me,  
all these have attained to 'view' for themselves.

Of those who have attained to view for themselves,  
five of these take their stand here,  
five of these take their stand after departing from here."

## Sutta 64

## Avecca-p-Pasanna Suttaṃ

**I HEAR TELL:**

**Once upon a time Bhagava, Sāvatti, Jeta Grove, Anāthapiṇḍika's Park revisiting.**

**There then, the Lucky Man said:**

**"Whomsoever, beggars, takes a stand on me,  
all these have attained to 'Stream-entry' for themselves.**

**Of those who have attained to Stream-entry for themselves,  
five of these take their stand here,  
five of these take their stand after departing from here.**

**Which five take their stand here?**

- [1] He who comes to existence again a maximum of seven times;**
- [2] the clan-to-claner;**
- [3] the one-seeder;**
- [4] the Once-returner;**
- [5] and he who is Enobled in this seen thing.**

**These are the five that take their stand here.**

**Which five take their stand after departing from here?**

- [1] The in-between-thoroughly-cooled;**
- [2] the cut-short-thoroughly-cooled;**
- [3] the without-own-making-thoroughly-cooled;**
- [4] the with-own-making-thoroughly cooled;**
- [5] the up-stream to Akaniṭṭha-goer.**

**It is these five that take their stand after departing from here.**

**Whomsoever, beggars, takes a stand on me,  
all these have attained to 'Stream-entry' for themselves.**

**Of those who have attained to Stream-entry for themselves,  
five of these take their stand here,  
five of these take their stand after departing from here."**

**Sutta 69**

**Paṭhama Kathā-Vatthu Suttaṃ**



# Topics of Talk

**I HEAR TELL:**

Once upon a time Bhagava, Sāvatti,  
Jeta Grove, Anāthapiṇḍika's Park revisiting.  
Then at that time a large number of beggars  
after eating their meal  
having returned from their beggar's rounds,  
having gathered together  
and taken seats in the meeting-hall  
were abiding given over to various sorts of off-course talk,  
such as of  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships, men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence,  
or at the well  
talk of those alive or of those who are departed;  
talk comparing differences between this and that;  
speculative talk about creation,  
existence or non-existence.

There then rising up at evening time  
The Lucky Man approached the meeting hall and drew near.

Having drawn near he sat down on the designated seat.

So seated then The Lucky Man said this to the beggars:

"Now what was it, beggars,  
that was the jist of the current talk  
of this body gathered together here?

What then the talk  
that has been ended interrupted?"

"Here, bhante, after eating our meal  
having returned from our beggar's rounds,  
having gathered together  
and taken seats in the meeting-hall

we were abiding given over to making various sorts of off-course talk,  
such as of  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships, men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence,  
or at the well  
talk of those alive or of those who are departed;  
talk comparing differences between this and that;  
speculative talk about creation,  
existence or non-existence."

It does not, beggars,  
reflect the form of such as you,  
sons of good families,  
gone from home into homelessness out of faith,  
for you to live engaging in various sorts of off-course talk,  
such as of  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships, men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence,  
or at the well  
talk of those alive or of those who are departed;  
talk comparing differences between this and that;  
speculative talk about creation,  
existence or non-existence.

There are, beggars, these ten topics of talk.

What ten?

Talk about wanting little,  
talk about contentment,  
talk about impassivity,

talk about living in solitude,  
talk about putting forth energy,  
talk about ethical conduct,  
talk about serenity,  
talk about wisdom,  
talk about freedom,  
talk about the knowledge and vision of freedom.

These, beggars, are the ten topics of talk.

Should you, beggars,  
take up taking up  
only talking talk  
about these ten topics of talk —  
even these, the moon and sun,  
so powerful,  
become so great,  
would you out-shine,  
whatsoever the shine thereof,  
not to speak of wanderers holding other positions."

## Sutta 81

### Bāhuna Suttaṃ

## Old Man Bāhuna

**I HEAR TELL:**

Once upon a time The Lucky Man,  
round-about Campā  
bank of Gaggarā Lotus-pond.

There then Old Man Bāhuno approached the Lucky Man.

Having approached and paid respects,  
he took a seat to one side.

Seated to one side

Old Man Bāhuno said this to The Lucky Man:

"How many things, bhante has the Tathāgata  
put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless?"

**"There are these ten things, Bāhuno,  
that a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**What ten?**

**Shape, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Sense-experience, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Perception, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Own-making, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Consciousness, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Birth, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Aging, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Dying, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.**

**Pain, Bāhuno, a Tathāgata has put away,**

separated from,  
shaken off,  
so as to live with a heart made boundless.

Slime, Bāhuno, a Tathāgata has put away,  
separated from,  
shaken off,  
so as to live with a heart made boundless.

In the same way Bāhuno,  
as the blue lotus,  
or the red lotus,  
or the white lotus,  
born in the water,  
growing up in the water,  
rises above the water,  
stands in the water,  
but is not wet by the water,  
even so, Bāhuno,  
a Tathāgata has put away,  
separated from,  
shaken off,  
these ten things  
and lives with a heart made boundless."

## Sutta 82

### Ānanda Suttaṃ

# Ānanda

Translated from the Pali  
by  
Michael M. Olds

**I HEAR TELL:**

Once upon a time the Lucky Man, Sāvatti-town residing.

There then, Old Man Ānanda approached the Lucky Man and drew near.

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

Seated to one side, then, the Lucky Man said this to Ananda:

"Indeed, Ānanda, saying:

'In this Teaching and Discipline,

**a beggar that is faithless  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is unethical  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of little learning  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is abusive  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is a bad friend  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is inattentive  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is forgetful  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is discontented  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,**

**a beggar that is of evil wishes  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of contrary views  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that has these ten things  
comes to growth, grows up and matures'  
does not stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that has faith  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is ethical  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of much learning  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is well-spoken  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is a good friend  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,**

**a beggar that is attentive  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of retentive memory  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is contented  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of few wishes  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that is of consummate views  
comes to growth, grows up and matures'  
will stand examination.**

**Indeed, Ānanda, saying:  
'In this Teaching and Discipline,  
a beggar that has these ten things  
comes to growth, grows up and matures'  
will stand examination.**

## **Sutta 101**

### **Samaṇa-Saṅgā Suttaṃ**

## **A Seeker's Perceptions**

**I HEAR TELL:**

**Once upon a time the Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding "Elder!" the Lucky Man said this:**



**"There are three perceptions of the seeker  
which if made become,  
made a big thing of,  
fulfil seven things.**

**What three?**

- [1] 'I have come to the state of the outcast;**
- [2] my life has been reduced to complete dependence;**
- [3] what is proper for me is now different.'**

**These three perceptions of the seeker,  
if made become,  
made a big thing of,  
fulfil seven things.**

**What seven?**

- [1] Ethical conduct that is uninterrupted,  
that is made in an unbroken stretch,  
that evolves into an unbroken stretch;**
- [2] having no covetousness;**
- [3] having no deviousness;**
- [4] disinclination to arrogance;**
- [5] delight in training;**
- [6] thinking 'This is the purpose!'  
with regard to the essentials of life;**
- [7] and living charged with energy.**

**These are the seven things  
which are fulfilled  
when the three perceptions of the seeker  
are made become,  
made a big thing of.**

**These are the three perceptions of the seeker  
which if made become,  
made a big thing of,  
fulfil seven things."**

**Sutta 103**

**Micchatta Suttam**

**The Low**

**I HEAR TELL:**

**Once upon a time the Lucky Man said this to the beggars:**

**"Beggars!"**

**And the beggars responding "Elder!" the Lucky Man said this:**

**"The low, beggars, has dissatisfaction as outcome,  
not satisfaction.**

**And how, beggars, does the low have dissatisfaction as outcome,  
not satisfaction?**

**From low view, beggars, follows low principles;  
from low principles follows low speech;  
from low speech follows low works;  
from low works follows low lifestyle;  
from low lifestyle follows low self-control;  
from low self-control follows low memory;  
from low memory follows low serenity;  
from low serenity follows low knowledge;  
from low knowledge follows low freedom.**

**Even so, beggars does the low have dissatisfaction as outcome,  
not satisfaction.**

**"The high, beggars, has satisfaction as outcome,  
not dissatisfaction.**

**And how, beggars, does the high have satisfaction as outcome,  
not dissatisfaction?**

**From high view, beggars, follows high principles;  
from high principles follows high speech;  
from high speech follows high works;  
from high works follows high lifestyle;  
from high lifestyle follows high self-control;  
from high self-control follows high memory;  
from high memory follows high serenity;  
from high serenity follows high knowledge;  
from high knowledge follows high freedom.**

**Even so, beggars does the high have satisfaction as outcome,  
not dissatisfaction."**

**Sutta 116**

**Ajita Suttaṃ**

# Ajita

**I HEAR TELL:**

**There then the wanderer Ajito approached the Lucky Man and drew near.**

**Having drawn near he exchanged greetings.**

**Having drawn near and exchanged greetings, he took a seat to one side.**

**Seated to one side then, the wanderer Ajito said this to the Lucky Man:**

**"We have, good Gotama,  
a fellow liver of the holy life  
a so-called a wise-man,  
who has thought out five-hundred mental states  
whereby those who hold differently  
thereby know 'we are undone!'"**

**Thereupon the Lucky Man addressed the beggars:**

**"Do you not remember, beggars,  
the various guises of wisemen?"**

**"Now is the time Bhagava!**

**Now is the time Well-gone!**

**When the bhikkhus have heard this from the Bhagava,  
they will bear it in mind."**

**"Then listen up beggars!**

**Pay careful attention!**

**I will speak!"**

**"Even so bhante!" replied those beggars to the Lucky Man.**

**The Lucky Man then said:**

**[1] "Here, beggars, someone closely presses, refutes,  
badly-formed doctrine,  
with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,  
this badly-formed retinue  
proclaims:**

**'For sure this fellow is a wiseman!**

**For sure this fellow is a wiseman!'**

**in a strong voice, a great voice.**

**[2] Here, beggars, someone closely presses, refutes,  
well-formed doctrine,**

**with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,  
this badly-formed retinue  
proclaims:**

**'For sure this fellow is a wiseman!**

**For sure this fellow is a wiseman!'**

**in a strong voice, a great voice.**

**[3] Here, beggars, someone closely presses, refutes,  
well-formed doctrine and badly-formed doctrine  
with badly-formed doctrine.**

**And this, exciting a badly-formed retinue,  
this badly-formed retinue  
proclaims:**

**'For sure this fellow is a wiseman!**

**For sure this fellow is a wiseman!'**

**in a strong voice, a great voice.**

**[4] Here, beggars, someone closely presses, refutes,  
badly-formed doctrine,  
with Dhamma doctrine.**

**And this, exciting a well-formed retinue,  
this well-formed retinue  
proclaims:**

**'For sure this fellow is a wiseman!**

**For sure this fellow is a wiseman!'**

**in a strong voice, a great voice.**

**Not-Dhamma, beggars, should be known,  
and Dhamma,  
not-goal should be known,  
and goal.**

**Knowing Dhamma and not-Dhamma,  
knowing goal and not-goal,  
what should be followed is  
whatsoever is Dhamma,  
whatsoever is goal.**

**And what, friends, is not-Dhamma,  
what is Dhamma,  
what is not-goal,**

**what is goal?**

**Low view, friend, is not-Dhamma,  
consummate-view is Dhamma,  
and whatever results come to one from low view,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate view,  
— numerous skilful things —  
these are goal.**

**Low principles, friend, are not-Dhamma,  
consummate-principles are Dhamma,  
and whatever results come to one from low principles,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate principles,  
— numerous skilful things —  
these are goal.**

**Low speech, friend, is not-Dhamma,  
consummate-speech is Dhamma,  
and whatever results come to one from low speech,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate speech,  
— numerous skilful things —  
these are goal.**

**Low works, friend, are not-Dhamma,  
consummate-works are Dhamma,  
and whatever results come to one from low works,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate works,  
— numerous skilful things —  
these are goal.**

**Low lifestyle, friend, is not-Dhamma,  
consummate-lifestyle is Dhamma,  
and whatever results come to one from low lifestyle,  
— bad, unskilful things —**

these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate lifestyle,  
— numerous skilful things —  
these are goal.

Low self-control, friend, is not-Dhamma,  
consummate-self-control is Dhamma,  
and whatever results come to one from low self-control,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate self-control,  
— numerous skilful things —  
these are goal.

Low mindedness, friend, is not-Dhamma,  
consummate-mindedness is Dhamma,  
and whatever results come to one from low mindedness,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate mindedness,  
— numerous skilful things —  
these are goal.

Low serenity, friend, is not-Dhamma,  
consummate-serenity is Dhamma,  
and whatever results come to one from low serenity,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate serenity,  
— numerous skilful things —  
these are goal.

Low knowledge, friend, is not-Dhamma,  
consummate-knowledge is Dhamma,  
and whatever results come to one from low knowledge,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate knowledge,  
— numerous skilful things —  
these are goal.

Low freedom, friend, is not-Dhamma,  
consummate-freedom is Dhamma,  
and whatever results come to one from low freedom,  
— bad, unskilful things —  
these are not the goal;  
but whatever results are gained,  
come to fulfilment through consummate freedom,  
— numerous skilful things —  
these are goal.

'Not-Dhamma, beggars, should be known,  
and Dhamma,  
not-goal should be known,  
and goal.

Knowing Dhamma and not-Dhamma,  
knowing goal and not-goal,  
what should be followed is  
whatsoever is Dhamma,  
whatsoever is goal.'

This is what was said,  
this is the point of that saying."

## Sutta 174

### Kamma-Nidāna Suttaṃ

## Bound-Up in Intentional Action

**I HEAR TELL:**

Once upon a time the Lucky Man said this to the beggars:

"Beggars!"

And the beggars responding "Elder!" the Lucky Man said this:

"Cutting down the living, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.

"Taking the ungiven, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.

**"Lustful low behavior, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Telling lies, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Taking the ungiven, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Slander, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Unkind speech, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Idle lip-flapping, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Unkind speech, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Covetousness, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Deviousness, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**

**"Low view, beggars, is essentially three-fold say I:  
driven sometimes by lust;  
driven sometimes by hate;  
driven sometimes by stupidity.**



Now then beggars  
lust comes to be bound-up in intentional-action,  
hate comes to be bound-up in intentional-action,  
stupidity comes to be bound-up in intentional-action,  
lust is ended ending the intentional-action in which it is bound-up,  
hate is ended ending the intentional-action in which it is bound-up,  
stupidity is ended ending the intentional-action in which it is bound-up."

Sutta 208

Kara-Ja-Kāya Suttaṃ

## The Deed-born Body

I HEAR TELL

Once Upon a Time Bhagava said this to the beggars gathered round:

"I do not say, beggars, that  
intentional acts done,  
piled up,  
are brought to non-existence,  
without knowing the result,  
and that then in this seen thing, or up-coming birth,  
or in whatever curriculum it follows.

Nor is it that I say there is  
making an end of pain  
without knowing the result of  
intentional acts done,  
piled up.

Once, beggars,  
the student of the Aristocrats,  
is devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognisant,  
reflective,  
and he abides pervading the first direction  
with heart united in friendliness,  
and so the second  
and so the third  
and so the fourth,

thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in friendliness,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:

'Back then my heart was restricted, undeveloped,  
but here now, my heart is measureless, well-developed,  
but then however,  
whatever deeds of any measure  
that were not mastered there,  
do not stand still there.'

What do you think, beggars:

If he, from youth up,  
had developed liberation of heart through friendliness,  
would this young man then have done any bad deeds?"

"Not, indeed, in such a case as this, bhante."

"And not having produced bad deeds,  
could pain then have touched him?"

"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad deeds, bhante,  
what pain could touch him?"

"Liberation of heart through friendliness, beggars,  
whether in a woman or a man,  
must be made to be.

Whether woman, beggars, or man,  
this mortal body is between-thought,  
it is not taken along, beggars, when moving on.

Thus he has the knowledge:

'Then whatever were my bad acts  
done before,  
here in this deed-born-body,

**all must be understood here,  
for them not to come to development subsequently.'**

**Thus developed then beggars  
liberation of heart through friendliness  
leads the beggar here who was wise to non-returning,  
a superior freedom not being invisioned.**

**Again, beggars,  
the student of the Aristocrats,  
devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognisant,  
reflective,  
abides pervading the first direction  
with heart united in sympathy,  
and so the second  
and so the third  
and so the fourth,  
thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in sympathy,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:**

**'Back then my heart was restricted, undeveloped,  
but here now, my heart is measureless, well-developed,  
but then however,  
whatever deeds of any measure  
that were not mastered there,  
do not stand still there.'**

**What do you think, beggars:**

**If he, from youth up,  
had developed liberation of heart through sympathy,  
would this young man then have done any bad deeds?"**

**"Not, indeed, in such a case as this, bhante."**

**"And not having produced bad deeds,  
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad deeds, bhante,  
what pain could touch him?"**

**"Liberation of heart through sympathy, beggars,  
whether in a woman or a man,  
must be made to be.**

**Whether woman, beggars, or man,  
this mortal body is between-thought,  
it is not taken along, beggars, when moving on.**

**Thus he has the knowledge:**

**'Then whatever were my bad acts  
done before,  
here in this deed-born-body,  
all must be understood here,  
for them not to come to development subsequently.'**

**Thus developed then beggars  
liberation of heart through sympathy  
leads the beggar here who was wise to non-returning,  
a superior freedom not being invisioned.**

**Again, beggars,  
the student of the Aristocrats,  
devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognisant,  
reflective,  
abides pervading the first direction  
with heart united in empathy,  
and so the second  
and so the third  
and so the fourth,  
thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,**

**with heart united in empathy,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:**

**'Back then my heart was restricted, undeveloped,  
but here now, my heart is measureless, well-developed,  
but then however,  
whatever deeds of any measure  
that were not mastered there,  
do not stand still there.'**

**What do you think, beggars:**

**If he, from youth up,  
had developed liberation of heart through empathy,  
would this young man then have done any bad deeds?"**

**"Not, indeed, in such a case as this, bhante."**

**"And not having produced bad deeds,  
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad deeds, bhante,  
what pain could touch him?"**

**"Liberation of heart through empathy, beggars,  
whether in a woman or a man,  
must be made to be.**

**Whether woman, beggars, or man,  
this mortal body is between-thought,  
it is not taken along, beggars, when moving on.**

**Thus he has the knowledge:**

**'Then whatever were my bad acts  
done before,  
here in this deed-born-body,  
all must be understood here,  
for them not to come to development subsequently.'**

**Thus developed then beggars  
liberation of heart through empathy  
leads the beggar here who was wise to non-returning,  
a superior freedom not being invisioned.**

Again, beggars,  
the student of the Aristocrats,  
devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognisant,  
reflective,  
abides pervading the first direction  
with heart united in detachment,  
and so the second  
and so the third  
and so the fourth,  
thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in detachment,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance —  
he has knowledge thus:  
'Back then my heart was restricted, undeveloped,  
but here now, my heart is measureless, well-developed,  
but then however,  
whatever deeds of any measure  
that were not mastered there,  
do not stand still there.'

What do you think, beggars:

If he, from youth up,  
had developed liberation of heart through detachment,  
would this young man then have done any bad deeds?"

"Not, indeed, in such a case as this, bhante."

"And not having produced bad deeds,  
could pain then have touched him?"

"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad deeds, bhante,

**what pain could touch him?"**

**"Liberation of heart through detachment, beggars,  
whether in a woman or a man,  
must be made to be.**

**Whether woman, beggars, or man,  
this mortal body is between-thought,  
it is not taken along, beggars, when moving on.**

**Thus he has the knowledge:**

**'Then whatever were my bad acts  
done before,  
here in this deed-born-body,  
all must be understood here,  
for them not to come to development subsequently.'**

**Thus developed then beggars  
liberation of heart through detachment  
leads the beggar here who was wise to non-returning,  
a superior freedom not being invisioned."**

# THE BOOK OF THE ELEVENS

## Sutta 7

### Saññā-Manasikārā Suttam

## A Study in Perception

**I HEAR TELL:**

**Once upon a time, Bhagava, Sāvattī-town residing, Jeta Woods,  
Anāthapiṇḍika's Park.**

**Then Old-man Ānanda came to Bhagava, drawing near.  
Drawing near and giving salutation,  
he took a seat to one side.**

**Having taken a seat to one side  
he asked this of The Lucky Man:**

**"Now is it, then, bhante,  
that a beggar acquires  
such a form of focus —  
that he is not, even in the midst of earth,  
perceptient of earth,  
nor is he, in the midst of water,  
perceptient of water,  
nor in the midst of firelight,  
perceptient of firelight,  
nor in the midst of wind,  
perceptient of wind,  
nor in the midst of The Realm Space,  
perceptient of The Realm Space,  
nor in the midst of The Realm Consciousness,  
perceptient of The Realm Consciousness,  
nor in the midst of The Realm No-Things-There,  
perceptient of The Realm No-Things-There,  
nor in the midst of The Realm of Neither Perception nor Non-Perception,  
perceptient of The Realm of Neither Perception nor Non-Perception,  
nor in the midst of This world,  
perceptient of This world,  
nor in the midst of The World Beyond,  
perceptient of The World Beyond,**



**nor in the midst of The Seen, Heard, Sensed, Known,  
perceptient of The Seen, Heard, Sensed, Known,  
nor in the midst of the attained,  
the sought-after,  
the explored in mind,  
perceptient of the attained,  
the sought-after,  
the explored in mind  
— that of such he has no perception  
and yet he is perceiving?"**

**"It is, Ānanda,  
that a beggar acquires such a form of focus —  
that he is not, even in the midst of earth,  
perceptient of earth,  
nor is he, in the midst of water,  
perceptient of water,  
nor in the midst of firelight,  
perceptient of firelight,  
nor in the midst of wind,  
perceptient of wind,  
nor in the midst of The Realm Space,  
perceptient of The Realm Space,  
nor in the midst of The Realm Consciousness,  
perceptient of The Realm Consciousness,  
nor in the midst of The Realm No-Things-There,  
perceptient of The Realm No-Things-There,  
nor in the midst of The Realm of Neither Perception nor Non-Perception,  
perceptient of The Realm of Neither Perception nor Non-Perception,  
nor in the midst of This world,  
perceptient of This world,  
nor in the midst of The World Beyond,  
perceptient of The World Beyond,  
nor in the midst of The Seen, Heard, Sensed, Known,  
perceptient of The Seen, Heard, Sensed, Known,  
nor in the midst of the attained,  
the sought-after,  
the explored in mind,  
perceptient of the attained,  
the sought-after,  
the explored in mind  
— that of such he has no perception  
and yet he is perceiving."**

**"But just how, bhante, is it  
that a beggar acquires such a form of focus —  
that he is not, even in the midst of earth,  
perceptient of earth,  
nor is he, in the midst of water,  
perceptient of water,  
nor in the midst of firelight,  
perceptient of firelight,  
nor in the midst of wind,  
perceptient of wind,  
nor in the midst of The Realm Space,  
perceptient of The Realm Space,  
nor in the midst of The Realm Consciousness,  
perceptient of The Realm Consciousness,  
nor in the midst of The Realm No-Things-There,  
perceptient of The Realm No-Things-There,  
nor in the midst of The Realm of Neither Perception nor Non-Perception,  
perceptient of The Realm of Neither Perception nor Non-Perception,  
nor in the midst of This world,  
perceptient of This world,  
nor in the midst of The World Beyond,  
perceptient of The World Beyond,  
nor in the midst of The Seen, Heard, Sensed, Known,  
perceptient of The Seen, Heard, Sensed, Known,  
nor in the midst of the attained,  
the sought-after,  
the explored in mind,  
perceptient of the attained,  
the sought-after,  
the explored in mind  
— that of such he has no perception  
and yet he is perceiving?"**

**"Here Ānanda, a beggar has this perception:**

**'This is it!  
This is the culmination!  
That is, the calming of all own-making,  
the resolution of all involvements,  
the withering away of thirst,  
dispassion,  
extinction,  
Nibbāna.'**

**It is thus, Ānanda,  
that a beggar acquires such a form of focus —  
that he is not, even in the midst of earth,  
perceptient of earth,  
nor is he, in the midst of water,  
perceptient of water,  
nor in the midst of firelight,  
perceptient of firelight,  
nor in the midst of wind,  
perceptient of wind,  
nor in the midst of The Realm Space,  
perceptient of The Realm Space,  
nor in the midst of The Realm Consciousness,  
perceptient of The Realm Consciousness,  
nor in the midst of The Realm No-Things-There,  
perceptient of The Realm No-Things-There,  
nor in the midst of The Realm of Neither Perception nor Non-Perception,  
perceptient of The Realm of Neither Perception nor Non-Perception,  
nor in the midst of This world,  
perceptient of This world,  
nor in the midst of The World Beyond,  
perceptient of The World Beyond,  
nor in the midst of The Seen, Heard, Sensed, Known,  
perceptient of The Seen, Heard, Sensed, Known,  
nor in the midst of the attained,  
the sought-after,  
the explored in mind,  
perceptient of the attained,  
the sought-after,  
the explored in mind  
— that of such he has no perception  
and yet he is perceiving."**

## **Sutta 10**

### **Sandha Suttaṃ**

## **Sandha**

**I HEAR TELL:**

**Once upon a time, Bhagava, Nādiḱe revisiting,**

abiding at Brick Hall.

There then the Ancient Sandho drew near The Lucky Man.  
Having drawn near he approached and sat down to one side.  
The Lucky Man then said this to the Ancient Sandha:

"Gnosticate the well-bread gnostication, Sandha,  
not the uncontrolled-gnostication.

And what, Sandha, is the uncontrolled-gnostication?

The uncontrolled-horse, Sandha, bound to his dole,  
gnosticates, thinking:

'Hay! Hay!'

How come?

Because the uncontrolled horse, Sandha,  
bound to his dole,  
has not the thought:

'Now what then, hum?, will the horse-trainer be having me do this day?  
What will the trainer have in return?'

He, bound to his dole,  
gnosticates, thinking:  
'Hay! Hay!'

Even thus then, Sandha, we have here some uncontrolled-man  
just forrest-gone,  
just root-of-tree-gone,  
just some empty place-gone,  
heart staked round with lust for sense-pleasures,  
living overcome by lust for sense-pleasures  
and stopping the flow  
of his uprisen lust for sense pleasures  
not being known by him as it is  
he, secretly lusting for sense-pleasures,  
does his gnostivating,  
prognostivating,  
diagnostivating,  
pangnostivating.

With heart staked round with deviousness,  
living overcome by deviousness  
and stopping the flow  
of his uprisen deviousness  
not being known by him as it is  
he, secretly devious,

**does his gnostivating,  
prognostivating,  
diagnostivating,  
pangnostivating.**

**With heart staked round with lethargy and lazy ways,  
living overcome by lethargy and lazy ways  
and stopping the flow  
of his uprisen lethargy and lazy ways  
not being known by him as it is  
he, secretly lethargic and lazy,  
does his gnostivating,  
prognostivating,  
diagnostivating,  
pangnostivating.**

**With heart staked round with trembling and vacillation  
living overcome by trembling and vacillation  
and stopping the flow  
of his uprisen trembling and vacillation  
not being known by him as it is  
he, secretly trembling and vacillating,  
does his gnostivating,  
prognostivating,  
diagnostivating,  
pangnostivating.**

**With heart staked round with doubts  
living overcome by doubts  
and stopping the flow  
of his uprisen doubts  
not being known by him as it is  
he, secretly doubtful,  
does his gnostivating,  
prognostivating,  
diagnostivating,  
pangnostivating.**

**He, with just earth as the object, gnosticates,  
with just water as the object, gnosticates,  
with just fire as the object, gnosticates,  
with just wind as the object, gnosticates,  
with just the Realm of Space as the object, gnosticates,  
with just the Realm of Consciousness as the object, gnosticates,  
with just the Realm of Nothing's Had There as the object, gnosticates,**

with just the Realm of Neither-perception-nor-non-perception as the  
object, gnosticates  
with just this world as the object, gnosticates,  
with just the world beyond as the object, gnosticates,  
with just seeing,  
hearing,  
sensing,  
consciousness,  
attaining,  
the searched-for,  
the pondered over in mind as the object, gnosticates.

Even so, Sandha, is had the gnostivating of the uncontrolled man.

And what, Sandha is the well-bred gnostivating?

The well-bred, knowledgable horse, Sandha, bound to his dole,  
does not gnosticate, thinking:

'Hay! Hay!'

How come?

Because the well-bred knowledgable horse, Sandha,  
bound to his dole,  
has the thought:

'Now what then, hum? will the horse-trainer  
be having me do this day?

What will the trainer have in return?'

He, bound to his dole,  
does not gnosticate, thinking:  
'Hay! Hay!'

Indeed, Sandha, the well-bred, knowledgable horse,  
regards taking such food as a debt,  
as bondage,  
as robbery,  
as a bad seed,  
and sees it thus as a goad.

Even so, Sandha the well-bred knowledgable man  
just forrest-gone,  
just root-of-tree-gone,  
just some empty place-gone,  
lives without heart staked round with lust for sense-pleasures,  
not overcome by lust for sense-pleasures  
and stopping the flow

**of uprisen lust for sense pleasures  
is known by him as it is.**

**He lives without heart staked round with deviousness,  
not living overcome by deviousness  
and stopping the flow  
of uprisen deviousness  
is known by him as it is.**

**He lives without heart staked round with lethargy and lazy ways,  
not living overcome by lethargy and lazy ways  
and stopping the flow  
of uprisen lethargy and lazy ways  
is known by him as it is.**

**He lives without heart staked round with trembling and vacillation,  
not living overcome by trembling and vacillation  
and stopping the flow  
of uprisen trembling and vacillation  
is known by him as it is.**

**He lives without heart staked round with doubts,  
not living overcome by doubts  
and stopping the flow  
of uprisen doubts  
is known by him as it is.**

**He, neither with earth as the object, gnosticates,  
nor with water as the object, gnosticates,  
nor with fire as the object, gnosticates,  
nor with wind as the object, gnosticates,  
nor with the Realm of Space as the object, gnosticates,  
nor with the Realm of Consciousness as the object, gnosticates,  
nor with the Realm of Nothing's Had There as the object, gnosticates,  
nor with the Realm of Neither-perception-nor-non-perception as the  
object, gnosticates  
nor with this world as the object, gnosticates,  
nor with the world beyond as the object, gnosticates,  
nor with seeing,  
hearing,  
sensing,  
consciousness,  
attaining,  
the searched-for,  
the pondered over in mind as the object, gnosticates.**

**Gnostigating not on such objects,  
there is, never-the-less, gnostigation.**

**And thus gnostigating, Sandha,  
the controlled, well-bred man is venerated  
by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,  
honor to you man's ultimate  
Even we cannot discover  
the object of your gnostigating.'"**

**At this point the Ancient Sandho said this to the Lucky Man:**

**"How then, bhante, does the controlled, well-bred man gnosticate in that  
he,**

**neither with earth as the object, gnosticates,  
nor with water as the object, gnosticates,  
nor with fire as the object, gnosticates,  
nor with wind as the object, gnosticates,  
nor with the Realm of Space as the object, gnosticates,  
nor with the Realm of Consciousness as the object, gnosticates,  
nor with the Realm of Nothing's Had There as the object, gnosticates,  
nor with the Realm of Neither-perception-nor-non-perception as the  
object, gnosticates**

**nor with this world as the object, gnosticates,  
nor with the world beyond as the object, gnosticates,  
nor with seeing,**

**hearing,  
sensing,  
consciousness,**

**attaining,**

**the searched-for,**

**the pondered over in mind as the object, gnosticates**

**and yet gnostigating not on such objects,**

**there is, never-the-less, gnostigation**

**such that, gnostigating,**

**the controlled, well-bred man is venerated**

**by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,  
honor to you man's ultimate  
Even we cannot discover  
the object of your gnostigating.'?"**

**"Here, Sandha, the controlled, well-bred man**



**has, of earth, earth-perception destroyed,  
has, of water, water-perception destroyed,  
has, of fire, fire-perception destroyed,  
has, of wind, wind-perception destroyed,  
has, of the Realm of Space,  
the Realm of Space-perception destroyed,  
has, of the Realm of Consciousness,  
the Realm of Consciousness-perception destroyed,  
has, of the Realm of Nothing's Had There,  
the Realm of Nothing's Had There-perception destroyed,  
has, of the Realm of Neither-perception-nor-non-perception,  
the Realm of Neither-perception-nor-non-perception-perception destroyed,  
has, of this world,  
this world-perception destroyed,  
has, of the world beyond,  
the world beyond-perception destroyed,  
has, of seeing,  
hearing,  
sensing,  
consciousness,  
attaining,  
the searched-for,  
the pondered over in mind,  
seeing-,  
hearing-,  
sensing-,  
consciousness-,  
attaining-,  
the searched-for-,  
the pondered over in mind-perception destroyed.**

**It is thus, Sandha, that the controlled well-bred man gnosticates such that  
he,  
neither with earth as the object, gnosticates,  
nor with water as the object, gnosticates,  
nor with fire as the object, gnosticates,  
nor with wind as the object, gnosticates,  
nor with the Realm of Space as the object, gnosticates,  
nor with the Realm of Consciousness as the object, gnosticates,  
nor with the Realm of Nothing's Had There as the object, gnosticates,  
nor with the Realm of Neither-perception-nor-non-perception as the  
object, gnosticates  
nor with this world as the object, gnosticates,**

**nor with the world beyond as the object, gnosticates,  
nor with seeing,  
hearing,  
sensing,  
consciousness,  
attaining,  
the searched-for,  
the pondered over in mind as the object, gnosticates  
and yet gnostigating not on such objects,  
there is never-the-less gnostigation.**

**It is thus, Sandha, that, gnostigating,  
the controlled, well-bred man is venerated  
by the gods, including Indra, Brahma, and Pajapati, saying:**

**'Honor to you well-bred man,  
honor to you man's ultimate  
Even we cannot discover  
the object of your gnostigating.'**