

# Yarnbasket for a Buddhist

**Volume 3  
Part 1**

**Anguttara Nikāya**

## **By-the-Numbers**

**Selected Suttas  
Books 1-5**

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

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

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

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

To my book-learn'n teachers  
H.C. Warren, *Buddhism in Translations*,  
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To the face-to-face teachers:

Ven Loc Tō,  
Ven. Jinamurti,  
Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji

And to all those others,  
too numerous to mention  
that added to my understanding in small and large ways,  
but among them especially must be mentioned  
that of Carlos Castaneda.

## **Buddha Dust**

**Bits and scraps, crumbs, fine  
Particles that drift down to  
Walkers of The Walk.  
Then: Thanks for that, Far-Seer!  
Great 'Getter-of-the-Get'n!**

Anguttara Nikāya  
Eka-Nipātā

## The Book of Ones

*Namo tassa arahato, sammā sambuddhassa*

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

### Evam Me Sutaṃ

#### I Hear Tell

Once Upon a Time, The Consummately Self-Awakened, Sāvattthī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.

There, to the beggars gathered round, he said:

"Beggars!"

And "Venerable!" 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."**

AN 1-10

**"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 its 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 its 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 its growth and increase  
as the mark of the repellant in a thing.**

**The mark of the repellant, beggars,  
if not traced back to its origins,  
brings about the appearance of anger  
if not present or, if present,  
brings about its 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 its 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 its 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 its 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 its 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 its 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 its 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 its disappearance  
as the mark of the repellant.**

**The mark of the repellant in a thing, beggars,  
if traced back to its origins,  
prevents the appearance of wanting  
if not present, or, if present,  
brings about its 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 its 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 its 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 its disappearance  
as exerting energy.**

**Exerting energy, beggars,  
prevents the appearance of lazy ways and inertia  
if not present or, if present,  
brings about its 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 its disappearance  
as calming the mind.**

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

AN 21-30

**"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."**

AN 31-40

**"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 its 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."**

**AN 41-50**

**"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 not being careless.**

**In one who is not careless,**

**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."**

AN 51-60

**"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."**

AN 61-70

**"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."**

**AN 71-80**

**"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 not being careless.**

**Not being careless, 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."**

AN 81-97

**"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 not being careless.**

**Not being careless, 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 not being careless.**

**Not being careless, 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."**

AN 98-149

**"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."**

AN 156-169

**"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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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, SammasamBuddha, 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 knowings  
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.**

**[230"] 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 atacara.**

**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 knowings  
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 knowings  
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.**

AN 188-267

**It is impossible, beggars,  
it cannot come to be  
that a man of view  
should hold that some own-made thing is without change;  
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 without change;  
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 driving force  
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 driving force,  
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 driving force  
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 driving force,  
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 driving force  
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 driving force,  
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 driving force  
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 driving force,  
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 driving force  
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 driving force,  
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 driving force  
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 driving force,  
at the breakup of the elements at death,  
of rebirth in a pleasant location,  
this is both possible and to be seen.**

AN 268-295

**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.*

AN 296-305

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

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

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

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

**Beggars! I see no other single thing  
more conducive to driving  
the non-appearance  
of skillful conditions  
if not yet in this visible thing,**



or, if skillful conditions are already apparent,  
to drive them to waste away,  
than misguided view.

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

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

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

Beggars! I see no other single thing  
more conducive to driving  
the appearance of misguided view  
if not yet in this visible thing,  
or, if misguided view is already apparent,  
to drive 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 driving  
the appearance of misguided view  
if not yet in this visible thing,  
or, if misguided view is already apparent,  
to drive it to increase and multiply.

Beggars! I see no other single thing

more conducive to driving  
the appearance of consummate view  
if not yet in this visible thing,  
or, if consummate view is already apparent,  
to drive it to increase and multiply,  
than tracing back the origins of things.

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

Beggars! I see no other single thing  
at the breakup of the elements at death  
more conducive to driving  
rebirth down the drain,  
to the way of woe,  
the second fall,  
or where the sun don't shine,  
than misguided view.

Misguided view, beggars,  
at the breakup of the elements at death  
is indeed conducive to driving  
rebirth 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 driving  
rebirth to a pleasant location,  
than consummate view.

Consummate view, beggars,  
at the breakup of the elements at death  
is indeed conducive to driving  
rebirth to a pleasant location.

**Beggars! In a being of misguided 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 consummate 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 consummate 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.

AN 306-315

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 misguided 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 consummate 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 misguided views.**

**At their best, beggars,  
misguided 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.**

AN 316-332

**In the same way, beggars,  
as there are here in Roseapple Land,  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 drivelers,  
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 Roseapple Land  
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 Roseapple Land**

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 Roseapple Land  
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 Dhamma/Vinaya*,  
so good to hear;  
far more are those reborn  
who do not gain a little experience  
of that *Tathāgata's Dhamma/Vinaya*,  
so good to hear.

In the same way, beggars,  
as there are here in Roseapple Land  
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 Roseapple Land  
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 its meaning;  
far more are those  
who having attained  
to bearing *Dhamma* in mind,  
do not test its meaning.

In the same way, beggars,  
as there are here in Roseapple Land

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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 focus,  
gain whole-hearted single mindedness;  
far more are those  
who creating the enjoyment

**of throwing themselves into the task,  
do not gain focus,  
do not gain whole-hearted single mindedness.**

**In the same way, beggars,  
as there are here in Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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 Roseapple Land  
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.**

AN 333-377

**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 *Dhamma*-talk.**

**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.**

AN 378-393

**Beggars, if a beggar produce  
the first knowing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;**

his knowing 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 knowing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;

his knowing 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 knowing 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 knowing 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 knowing 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 detachment,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 existence 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 knowing 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 serene intent,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 serene energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 serene mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 serene remembrance,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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  
Consummate 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 knowing 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 form,  
seeing external form 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 knowing 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 form,  
seeing external form 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 knowing 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 form,  
seeing external form 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 knowing 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 form,  
seeing external form 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 knowing 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 form,  
seeing external form  
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 knowing 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 form,  
seeing external form  
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 knowing 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 form,  
seeing external form  
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 knowing 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 form,  
seeing external form  
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 knowing 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 form  
sees form,  
if even for only so short a time as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 form,



sees external form,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 form,  
allowing perceptions of repulsion to subside,  
by inattention to perceptions of diversity,  
thinking "Space is unending!",  
attains the realm of 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 knowing 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 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 knowing 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 consciousness  
attains the realm of nothing to be had 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 knowing 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 nothing to be had 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 knowing 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 realm of the ending of perception of 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 knowing 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 knowing 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 knowing 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 knowing 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 wind device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 change,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 change,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 dispassion,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 change,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 *Sangha*,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing

while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
while making become the 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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 knowing  
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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 knowing 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 energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 faith,

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a *bhikkhu*;  
his knowing 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 knowing 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 happiness at the happinesses of others  
while making become the 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 knowing 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 happiness at the happinesses of others  
while making become the 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 knowing 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 happiness at the happinesses of others  
while making become the 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 knowing 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 happiness at the happinesses of others  
while making become the 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 knowing 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 happiness at the happinesses of others  
while making become the 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 knowing 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 happiness at the happinesses of others  
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 knowing 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 happiness at the happinesses of others  
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 knowing 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 happiness at the happinesses of others  
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 knowing 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 happiness at the happinesses of others  
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 knowing 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 happiness at the happinesses of others

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 knowing 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 detachment  
while making become the 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 knowing 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 detachment  
while making become the 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 knowing 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 detachment  
while making become the 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 knowing 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 detachment  
while making become the 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 knowing 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 detachment  
while making become the 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 knowing 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 detachment  
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 knowing 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 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 knowing 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 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 knowing 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 detachment  
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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 knowing 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 existence 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 thoughts  
and pondering.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed settles down thoughts  
and pondering.**

**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.**

AN 394-654

**Here Ends  
The Book of Ones**

Anguttara Nikāya  
Duka-Nipātā

## The Book of Twos

Selected Suttas

*Namo tassa arahato, sammā sambuddhassa*

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

### Evam Me Sutaṃ

I Hear Tell

Once Upon a Time, The Consummately Self-Awakened,  
Sāvattthī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.

There, to the beggars gathered round,  
he said:

"Beggars!"

And "Venerable!"  
was their response.

"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'."

AN 2.009

"The *One-who-has-got-it*, beggars,  
explains things two ways.

What two?

Concisely and  
at length.

These, beggars,  
are the two ways  
the *One-who-has-got-it* explains things."

AN 2.014

"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.'"**

**AN 2.019**

**"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."**

**AN 2.020**

**"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."**

**AN 2.021**

**"Two, beggars,  
distort the instruction  
of the *One-who-has-got-it*.**

**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 *One-who-has-got-it*."**

AN 2.022

**"Two, beggars,  
distort the instruction  
of the *One-who-has-got-it*.**

**What two?**

**He who explains  
as spoken or uttered  
by the *One-who-has-got-it*  
what was not spoken or uttered  
by the *One-who-has-got-it* and  
he who explains  
as not spoken or uttered  
by the *One-who-has-got-it*  
what was spoken or uttered  
by the *One-who-has-got-it*.**

**These, beggars,  
are the two  
that distort the instruction  
of the *One-who-has-got-it*."**

AN 2.023

**"Two, beggars,  
do not distort the instruction  
of the *One-who-has-got-it*.**



**What two?**

**He who explains  
as not spoken or uttered  
by the *One-who-has-got-it*  
what was not spoken or uttered  
by the *One-who-has-got-it* and  
he who explains  
as spoken or uttered  
by the *One-who-has-got-it*  
what was spoken or uttered  
by the *One-who-has-got-it*.**

**These, beggars,  
are the two  
that do not distort the instruction  
of the *One-who-has-got-it*."**

AN 2.24

**"Two, beggars,  
distort the instruction  
of the *One-who-has-got-it*.**

**What two?**

**He who explains  
a sutta with inferred meaning  
as a sutta without inferred meaning and  
he who explains  
a sutta without inferred meaning  
as a sutta with inferred meaning.**

**These, beggars,  
are the two  
that distort the instruction  
of the *One-who-has-got-it*."**

AN 2.025

**"Two, beggars,  
do not distort the instruction  
of the *One-who-has-got-it*.**

**What two?**

**He who explains**

**a sutta without inferred meaning  
as a sutta without inferred meaning and  
he who explains  
a sutta with inferred meaning  
as a sutta with inferred meaning.**

**These, beggars,  
are the two  
that do not distort the instruction  
of the *One-who-has-got-it*."**

AN 2.026

**"He who is of underhanded works, beggars,  
gets one or the other  
of two ends:  
Hell 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."**

AN 2.027

**"One of misguided views, beggars,  
gets one or the other  
of two ends:  
Hell or  
the womb of an animal.**

**One of consummate 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:  
Hell or  
the womb of an animal.**

**There are two receptions  
for the ethical, beggars:**

**as a deity or  
as a man."**

AN 2.028

**"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  
sympathy  
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."**

AN 2.029

**"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."**

AN 2.030

**"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 unethical 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."**

AN 2.032

**"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 deities 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 letter  
grasps a teaching well.

Such a beggar, beggars,  
produces  
great happiness in many beings.

And profit,  
service,  
and happiness  
is brought to deities and men.

Furthermore beggars,  
such a beggar  
creates great good *kamma* and  
leads to the preservation  
of the good Teaching."

AN 2.040

"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."**

AN 2.063

**"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."**

AN 2.064

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of  
involvement and  
the pleasure of  
uninvolvement.**

**These, beggars,  
are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is,  
the pleasure of  
uninvolvement."**

AN 2.065

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure  
associated with  
corrupting influences and  
the pleasure  
disassociated from  
corrupting influences.**

**These, beggars,  
are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is,  
the pleasure  
disassociated from  
corrupting influences."**

**AN 2.066**

**"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."**

**AN 2.067**

**"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."**

AN 2.068

**"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."**

AN 2.069

**"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."**

AN 2.070

**"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."**

AN 2.071

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of  
serenity and  
the pleasure  
without serenity.**

**These, beggars,  
are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is,  
the pleasure of serenity."**

AN 2.072

**"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."**

AN 2.073

**"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."**

AN 2.074

**"These two are pleasures, beggars.**

**Which two?**

**The pleasure of interest  
in forms and  
the pleasure of interest  
in the formless.**

**These, beggars,**

**are those two pleasures.**

**Of these two pleasures, beggars,  
this is the superior,  
that is,  
the pleasure of interest  
in the formless."**

**AN 2.075**

**"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."**

**AN 2.076**

**With dependencies, beggars,  
are born bad,  
unskillful things,  
not without dependencies.**

**It is by letting go  
of dependencies  
that bad,  
unskillful things  
are prevented."**

**AN 2.077**

**"It is driven, beggars,  
that bad,  
unskillful things  
are born,  
not without being driven.**

**It is by letting go  
of driving forces  
that bad,  
unskillful things**

**are prevented."**

AN 2.078

**"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."**

AN 2.079

**"To bring about results beggars,  
are born bad,  
unskillful things,  
not to not bring about results.**

**It is by letting go of  
results  
that bad,  
unskillful things  
are prevented."**

AN 2.080

**"With forms beggars,  
are born bad,  
unskillful things,  
not without forms.**

**It is by letting go of  
form  
that bad,  
unskillful things  
are prevented."**

AN 2.081

**"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."**

**AN 2.082**

**"With sense-perception, beggars,  
are born bad,  
unskillful things,  
not without sense-perception.**

**It is by letting go of  
sense-perception  
that bad,  
unskillful things  
are prevented."**

**AN 2.083**

**"With sense-consciousness, beggars,  
are born bad,  
unskillful things,  
not without sense-consciousness.**

**It is by letting go of  
sense-consciousness  
that bad,  
unskillful things  
are prevented."**

**AN 2.084**

**"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."**

AN 2.085

**"Two, beggars,  
are formed together.**

**What two?**

**The heart's release and  
release through wisdom.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.086

**"Two, beggars,  
are formed together.**

**What two?**

**Exertion and  
equanimity.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.087

**"Two, beggars,  
are formed together.**

**What two?**

**Name and  
form.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.088

**"Two, beggars,  
are formed together.**

**What two?**

**Vision and**

**freedom.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.089

**"Two, beggars,  
are formed together.**

**What two?**

**The existence view and  
the ending view.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.090

**"Two, beggars,  
are formed together.**

**What two?**

**Lack of sense of shame and  
lack of fear of blame.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.091

**"Two, beggars,  
are formed together.**

**What two?**

**Sense of shame and  
fear of blame.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.092

**"Two, beggars,  
are formed together.**



**What two?**

**Harshness and  
bad friends.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.093

**"Two, beggars,  
are formed together.**

**What two?**

**Gentility and  
lovely friends.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.094

**"Two, beggars,  
are formed together.**

**What two?**

**Skill with data and  
skill in examining things mentally.**

**Indeed, beggars,  
these two are formed together,  
say I."**

AN 2.095

**"Two, beggars,  
are formed together.**

**What two?**

**Skill concerning errors and  
skill at recuperating from errors.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.096

**"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."**

AN 2.097

**"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."**

AN 2.098

**"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."**

AN 2.099

**"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."**

AN 2.100

**"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."**

AN 2.101

**"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."**

AN 2.102

**"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."**

AN 2.103

**"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."**

AN 2.104

**"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."**

AN 2.105

**"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."**

AN 2.106

**"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."**

AN 2.107

**"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."**

AN 2.108

**"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."**

AN 2.109

**"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."**

AN 2.110

**"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."**

AN 2.111

**"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."**

AN 2.112

**"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."**

AN 2.113

**"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."**

AN 2.114

**"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."**

AN 2.115

**"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."**

AN 2.116

**"Two beggars  
are desires.**

**What two?**

**For gain and  
for life.**

**These beggars  
are the two desires."**

AN 2.117

**"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."**

AN 2.118

**"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."**

AN 2.119

**"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."**

AN 2.120

**"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."**

AN 2.121

**"Two beggars  
give rise to lust.**

**What two?**

**Signs of the pleasing and  
lack of studious examination.**

**These, beggars,  
are the two  
that give rise to lust."**

AN 2.122

**"Two beggars  
give rise to anger.**

**What two?**

**Signs of the disgusting and  
lack of tracing things back to their point of origin.**

**These, beggars,  
are the two  
that give rise to anger."**

AN 2.123

**"Two beggars  
give rise to misguided views.**

**What two?**

**The utterance of another and  
lack of tracing things back to their point of origin.**

**These, beggars,  
are the two  
that give rise to misguided views."**

AN 2.124

**"Two beggars  
give rise to consummate views.**

**What two?**

**The utterance of another and  
tracing things back to their point of origin.**

**These, beggars,  
are the two  
that give rise to consummate views."**

AN 2.125

**"Two, beggars,  
are breaches.**

**What two?**

**The slight breach and  
the significant breach.**

**These, beggars,  
are the two breaches."**

**"Two, beggars,  
are breaches.**

**What two?**

**The corrupt breach and  
the uncorrupt breach.**

**These, beggars,  
are the two breaches."**

**"Two, beggars,  
are breaches.**

**What two?**

**The complete breach and  
the incomplete breach.**

**These, beggars,  
are the two breaches."**

**"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."**

**"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."

AN 2.130

"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."

AN 2.131

"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 lay followers

Khujjuttarā and Velukaṇṭakiyā Nandamātā.'

This, beggars,

is a scale

whereby to measure

my students who are female lay followers,

that is to say,

the female lay followers

**Khujjuttarā and Velukaṇṭakiyā Nandamātā."**

AN 2.132

**"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*.**

AN 2.133

**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 consummate 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 go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate repute by the learned, and  
engenders much good *kamma*."

AN 2.134

"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 consummate 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 go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate repute by the learned, and  
engenders much good *kamma*."**

**"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 go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate 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 go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate repute by the learned, and  
engenders much good *kamma*."

AN 2.135

"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?

**The *One-who-has-got-it* and  
the *One-who-has-got-it'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 go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate repute by the learned, and  
engenders much good *kamma*.**

**What two?**

**The *One-who-has-got-it* and the *One-who-has-got-it's* student.**

**By taking up the consummate attitude towards these two, beggars,  
the wise,  
experienced,  
good man  
does not go around like an uprooted,  
injured,  
unprotected  
blameworthy thing and  
furthermore  
is held in consummate repute by the learned, and  
engenders much good *kamma*."**

**"These two, beggars,  
are patterns.**

**What two?**

**Having purity of heart and  
grasping after nothing at all in the world.**

**These two, beggars,  
are patterns."**

AN 2.137

**"These two, beggars,  
are patterns.**

**What two?**

**Anger and  
bearing grudges.**

**These two, beggars,  
are patterns."**

AN 2.138

**"These two, beggars,  
are patterns.**

**What two?**

**Disciplining anger and  
disciplining grudge-bearing.**

**These two, beggars,  
are patterns."**

AN 2.139

**"Two, beggars,  
are gifts.**

**What two?**

**The carnal gift and  
the gift made  
in accordance with good form.**

**These, beggars,  
are those two gifts.**

**Of these two gifts, beggars,  
this is the superior,**

**that is,  
the gift made  
in accordance with good form."**

AN 2.140

**"Two, beggars,  
are offerings.**

**What two?**

**The carnal offering and  
the offering  
made in accordance with good form.**

**These, beggars,  
are those two offerings.**

**Of these two offerings, beggars,  
this is the superior,  
that is,  
the offering  
made in accordance with good form."**

AN 2.141

**"Two, beggars,  
are generosities.**

**What two?**

**The carnal generosity and  
the generosity  
made in accordance with good form.**

**These, beggars,  
are those two generosities.**

**Of these two generosities, beggars,  
this is the superior,  
that is,  
the generosity made  
in accordance with good form."**

AN 2.142

**"Two, beggars,  
are munificences.**

**What two?**

**The carnal munificence and  
the munificence  
made in accordance with good form.**

**These, beggars,  
are those two munificences.**

**Of these two munificences, beggars,  
this is the superior,  
that is,  
the munificence  
made in accordance with good form."**

AN 2.143

**"Two, beggars,  
are wealths.**

**What two?**

**The carnal wealth and  
the wealth  
made in accordance with good form.**

**These, beggars,  
are those two wealths.**

**Of these two wealths, beggars,  
this is the superior,  
that is,  
the wealth  
made in accordance with good form."**

AN 2.144

**"Two, beggars,  
are wealth-sharings.**

**What two?**

**The carnal wealth-sharing and  
the wealth-sharing  
made in accordance with good form.**

**These, beggars,  
are those two wealth-sharings.**

**Of these two wealth-sharings, beggars,  
this is the superior,  
that is,**

**the wealth-sharing  
made in accordance with good form."**

AN 2.145

**"Two, beggars,  
are portion-sharings.**

**What two?**

**The carnal portion-sharing and  
the portion-sharing  
made in accordance with good form.**

**These, beggars,  
are those two portion-sharings.**

**Of these two portion-sharings, beggars,  
this is the superior,  
that is,  
the portion-sharing  
made in accordance with good form."**

AN 2.146

**"Two, beggars,  
are taking-ins.**

**What two?**

**The carnal taking-in and  
the taking-in  
made in accordance with good form.**

**These, beggars,  
are those two taking-ins.**

**Of these two taking-ins, beggars,  
this is the superior,  
that is,  
the taking-in  
made in accordance with good form."**

AN 2.147

**"Two, beggars,  
are taking-ons.**

**What two?**

**The taking on of the carnal and  
the taking on of good form.**

**These, beggars,  
are those two taking-ons.**

**Of these two taking-ons, beggars,  
this is the superior,  
that is,  
the taking-on  
made in accordance with good form."**

AN 2.148

**"Two, beggars,  
are compassions.**

**What two?**

**The compassion of the carnal and  
the compassion  
made in accordance with good form.**

**These, beggars,  
are those two compassions.**

**Of these two compassions, beggars,  
this is the superior,  
that is,  
the compassion  
made in accordance with good form.**

AN 2.149

**"Two, beggars,  
are welcome mats.**

**What two?**

**The carnal welcome mat and  
the welcome mat  
made in accordance with good form.**

**These, beggars, are those two welcome mats.**

**Of these two welcome mats, beggars,  
this is the superior,  
that is,  
the welcome mat  
made in accordance with good form."**

**"Two, beggars,  
are rollings-out  
of the welcome mat.**

**What two?**

**The carnal rolling-out the welcome mat and  
the rolling-out the welcome mat  
made in accordance with good form.**

**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 rolling-out the welcome mat  
made in accordance with good form."**

**"Two, beggars, are carings.**

**What two?**

**The carnal caring and  
the caring  
made in accordance with good form.**

**These, beggars,  
are those two carings.**

**Of these two carings, beggars,  
this is the superior,  
that is,  
the caring  
made in accordance with good form."**

**"Two, beggars,  
are curiosities.**

**What two?**

**The carnal curiosity and**



**the curiosity  
in accordance with good form.**

**These, beggars,  
are those two curiosities.**

**Of these two curiosities, beggars,  
this is the superior,  
that is,  
the curiosity  
in accordance with good form."**

AN 2.153

**"Two, beggars,  
are searchings-around.**

**What two?**

**The carnal searching-around and  
the searching-around  
in accordance with good form.**

**These, beggars,  
are those two searchings-around.**

**Of these two searchings-around, beggars,  
this is the superior,  
that is,  
the searching-around  
in accordance with good form."**

AN 2.154

**"Two, beggars,  
are exaltings.**

**What two?**

**The carnal exalting and  
the exalting  
in accordance with good form.**

**These, beggars,  
are those two exaltings.**

**Of these two exaltings, beggars,  
this is the superior,  
that is,**

**the exalting  
in accordance with good form."**

AN 2.155

**"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."**

AN 2.156

**"Two, beggars, are powers.**

**What two?**

**The power of the carnal and  
the power of good form.**

**These, beggars,  
are those two powers.**

**Of these two powers, beggars,  
this is the superior,  
that is,  
the power of good form."**

AN 2.157

**"Two, beggars,  
are sowings.**

**What two?**

**The carnal sowing and  
the sowing  
in accordance with good form.**

**These, beggars,  
are those two sowings.**

**Of these two sowings, beggars,  
this is the superior,  
that is,  
the sowing  
in accordance with good form."**

AN 2.158

**"Two, beggars,  
are jewels.**

**What two?**

**The carnal jewel and  
the good form jewel.**

**These, beggars,  
are those two jewels.**

**Of these two jewels, beggars,  
this is the superior,  
that is,  
jewel of good form."**

AN 2.159

**"Two, beggars,  
are accumulations.**

**What two?**

**The carnal accumulation and  
the accumulation  
made in accordance with good form.**

**These, beggars,  
are those two accumulations.**

**Of these two accumulations, beggars,  
this is the superior,  
that is,  
the accumulation  
made in accordance with good form."**

AN 2.160

**"Two, beggars,  
are satisfactions.**

**What two?**

**The carnal satisfaction and  
the satisfaction  
got in accordance with good form .**

**These, beggars,  
are those two satisfactions.**

**Of these two satisfactions, beggars,  
this is the superior,  
that is,  
the satisfaction  
got in accordance with good form."**

AN 2.161

**"Two, beggars  
are formed together.**

**What two?**

**Skill at staying on course and  
skill at rising up from the course.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.162

**"Two, beggars  
are formed together.**

**What two?**

**Uprightness and  
pliability.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.163

**"Two, beggars  
are formed together.**

**What two?**

**Forebearance and  
being sweet-natured.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.164

**"Two, beggars  
are formed together.**

**What two?**

**Friendliness and  
welcome reception.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.165

**"Two, beggars  
are formed together.**

**What two?**

**Harmlessness and  
being washed clean.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.166

**"Two, beggars  
are formed together.**

**What two?**

**Not guarding the senses and  
eating without measure.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.167

**"Two, beggars  
are formed together.**

**What two?**

**Guarding the senses and  
eating with measure.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.168

**"Two, beggars  
are formed together.**

**What two?**

**The power of reconsideration and  
the power of evolution.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.169

**"Two, beggars  
are formed together.**

**What two?**

**The power of mind and  
the power of focus.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.170

**"Two, beggars  
are formed together.**

**What two?**

**Calm and  
review.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.171

**"Two, beggars  
are formed together.**

**What two?**

**Deviant ethics and  
deviant point of view.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.172

**"Two, beggars  
are formed together.**

**What two?**

**Ethics  
that are on track and  
point of view  
that is on track.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.173

**"Two, beggars  
are formed together.**

**What two?**

**Purity of ethics and  
purity of point of view.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.174

**"Two, beggars  
are formed together.**

**What two?**

**Purity of view and  
exertion according to view.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.175

**"Two, beggars  
are formed together.**

**What two?**

**Discontent with skillful things and  
unwavering exertion.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.176

**"Two, beggars  
are formed together.**

**What two?**

**Misremembering reality and  
lack of self-knowledge.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.177

**"Two, beggars  
are formed together.**

**What two?**

**Memory of reality and  
self-knowledge.**

**Indeed, beggars,  
these two are formed together,  
I say."**

AN 2.178

**"Two, beggars  
are formed together.**

**What two?**



**Anger and  
grudge-bearing.**

**Indeed, beggars,  
these two are formed together"**

AN 2.179

**"Two, beggars  
are formed together.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.180

**"Two, beggars  
are formed together.**

**What two?**

**Ire and  
selfishness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.181

**"Two, beggars  
are formed together.**

**What two?**

**Deception and  
craftiness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.182

**"Two, beggars  
are formed together.**

**What two?**

**Having no sense of shame and**

**having no fear of blame.**

**Indeed, beggars,  
these two are formed together"**

AN 2.183

**"Two, beggars  
are formed together.**

**What two?**

**Non-anger and  
not holding grudges.**

**Indeed, beggars,  
these two are formed together"**

AN 2.184

**"Two, beggars  
are formed together.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.185

**"Two, beggars  
are formed together.**

**What two?**

**Non-ire and  
unselfishness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.186

**"Two, beggars  
are formed together.**

**What two?**

**Non-deception and  
non-craftiness.**

**Indeed, beggars,  
these two are formed together"**

AN 2.187

**"Two, beggars  
are formed together.**

**What two?**

**Sense of shame and  
fear of blame.**

**Indeed, beggars,  
these two are formed together"**

AN 2.188

**"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."**

AN 2.189

**"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."**

AN 2.190

**"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."**

AN 2.191

**"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."**

AN 2.192

**"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."**

AN 2.193

**"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."**

AN 2.194

**"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."**

AN 2.195

**"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."**

AN 2.196

**"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."**

AN 2.197

**"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."**

AN 2.198

**"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."**

AN 2.199

**"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."**

AN 2.200

**"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."**

AN 2.201

**"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."**

AN 2.202

**"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."**

AN 2.203

**"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 griefless  
for the beggar who is a seeker."**

AN 2.204

**"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 griefless**

**for the beggar who is a seeker."**

AN 2.205

**"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 griefless  
for the beggar who is a seeker."**

AN 2.206

**"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 griefless  
for the beggar who is a seeker."**

AN 2.207

**"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 griefless  
for the beggar who is a seeker."**

AN 2.208

**"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."**

**AN 2.209**

**"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."**

**AN 2.210**

**"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."**

**AN 2.211**

**"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."**

**AN 2.212**

**"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."**

AN 2.213

**"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."**

AN 2.214

**"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."**

AN 2.215

**"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."**

AN 2.216

**"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."**

AN 2.217

**"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."**

AN 2.218

**"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."**

AN 2.219

**"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?**

**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."

AN 2.220

"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?

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."

AN 2.221

"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?

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."**

AN 2.222

**"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?**

**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."**

AN 2.223

**"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."**

AN 2.224

**"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-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."**

**AN 2.225**

**"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-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."**

**AN 2.226**

**"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-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."**

**AN 2.227**

**"Possessed of two things, beggars,  
one here  
at the break-up of the body at death,**

**finds rebirth in a heavenly world.**

**What two?**

**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."**

AN 2.228

**"These two, beggars,  
are unskillful things.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars,  
are two unskillful things".**

AN 2.229

**"These two, beggars,  
are unskillful things.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars,  
are two unskillful things".**

AN 2.230

**"These two, beggars,  
are unskillful things.**

**What two?**

**Ire and  
selfishness.**

**These, beggars,  
are two unskillful things".**

AN 2.231

**"These two, beggars,  
are unskillful things.**

**What two?**

**Deception and  
craftiness.**

**These, beggars,  
are two unskillful things".**

AN 2.232

**"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".**

AN 2.233

**"These two, beggars,  
are skillful things.**

**What two?**

**Non-anger and  
not holding grudges.**

**These, beggars,  
are two skillful things".**

AN.2.234

**"These two, beggars,  
are skillful things.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These, beggars,  
are two skillful things".**

AN 2.235

**"These two, beggars,**



**are skillful things.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars,  
are two skillful things".**

AN 2.236

**"These two, beggars,  
are skillful things.**

**What two?**

**Non-deception and  
non-craftiness.**

**These, beggars,  
are two skillful things".**

AN 2.237

**"These two, beggars,  
are skillful things.**

**What two?**

**Sense of shame and  
fear of blame.**

**These, beggars,  
are two skillful things".**

AN 2.238

**"These two, beggars,  
are blameable.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars,  
are two blameable things."**

AN 2.239

**"These two, beggars,  
are blameable.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars,  
are two blameable things."**

AN 2.240

**"These two, beggars,  
are blameable.**

**What two?**

**Ire and  
selfishness.**

**These, beggars,  
are two blameable things."**

AN 2.241

**"These two, beggars,  
are blameable.**

**What two?**

**Deception and  
craftiness.**

**These, beggars,  
are two blameable things."**

AN 2.242

**"These two, beggars,  
are blameable.**

**What two?**

**Having no sense of shame and  
having no fear of blame.**

**These, beggars,  
are two blameable things."**

AN 2.243

**"These two, beggars,  
are blameless.**

**What two?**

**Non-anger and  
not holding grudges.**

**These, beggars,  
are two blameless things."**

AN 2.244

**"These two, beggars,  
are blameless.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These, beggars,  
are two blameless things."**

AN 2.245

**"These two, beggars,  
are blameless.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars,  
are two blameless things."**

AN 2.246

**"These two, beggars,  
are blameless.**

**What two?**

**Non-deception and  
non-craftiness.**

**These, beggars,  
are two blameless things."**

AN 2.247

**"These two, beggars,  
are blameless.**

**What two?**

**Sense of shame and**

**fear of blame.**

**These, beggars,  
are two blameless things."**

AN 2.248

**"These two things, beggars,  
give rise to pain.**

**What two?**

**Anger and  
grudge-bearing.**

**These beggars,  
are two things  
that give rise to pain."**

AN 2.249

**"These two things, beggars,  
give rise to pain.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These beggars,  
are two things  
that give rise to pain."**

AN 2.250

**"These two things, beggars,  
give rise to pain.**

**What two?**

**Ire and  
selfishness.**

**These beggars,  
are two things  
that give rise to pain."**

AN 2.251

**"These two things, beggars,  
give rise to pain.**

**What two?**

**Deception and  
craftiness.**

**These beggars,  
are two things  
that give rise to pain."**

AN 2.252

**"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."**

AN 2.253

**"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."**

AN 2.254

**"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."**

AN 2.255

**"These two things, beggars,  
give rise to pleasure.**

**What two?**

**Non-ire and  
unselfishness.**

**These beggars,  
are two things  
that give rise to pleasure."**

AN 2.256

**"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."**

AN 2.257

**"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."**

AN 2.258

**"These two things, beggars,  
result in pain.**

**What two?**

**Anger and  
grudge-bearing.**

**These beggars,**

**are two things  
that result in pain."**

AN 2.259

**"These two things, beggars,  
result in pain.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These beggars,  
are two things  
that result in pain."**

AN 2.260

**"These two things, beggars,  
result in pain.**

**What two?**

**Ire and  
selfishness.**

**These beggars,  
are two things  
that result in pain."**

AN 2.261

**"These two things, beggars,  
result in pain.**

**What two?**

**Deception and  
craftiness.**

**These beggars,  
are two things  
that result in pain."**

AN 2.262

**"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."**

AN 2.263

**"These two things, beggars,  
result in pleasure.**

**What two?**

**Non-anger and  
not holding grudges.**

**These beggars,  
are two things  
that result in pleasure."**

AN 2.264

**"These two things, beggars,  
result in pleasure.**

**What two?**

**Non-hypocrisy and  
non-ruthlessness.**

**These beggars,  
are two things  
that result in pleasure."**

AN 2.265

**"These two things, beggars,  
result in pleasure.**

**What two?**

**Non-ire and  
unselfishness.**

**These beggars,  
are two things  
that result in pleasure."**

AN 2.266

**"These two things, beggars,**



**result in pleasure.**

**What two?**

**Non-deception and  
non-craftiness.**

**These beggars,  
are two things  
that result in pleasure."**

AN 2.267

**"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."**

AN 2.268

**"These two things, beggars,  
are associated with trouble.**

**What two?**

**Anger and  
grudge-bearing.**

**These, beggars,  
are two things  
associated with trouble."**

AN 2.269

**"These two things, beggars,  
are associated with trouble.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**These, beggars,  
are two things  
associated with trouble."**

**"These two things, beggars,  
are associated with trouble.**

**What two?**

**Ire and  
selfishness.**

**These, beggars,  
are two things  
associated with trouble."**

**"These two things, beggars,  
are associated with trouble.**

**What two?**

**Deception and  
craftiness.**

**These, beggars,  
are two things  
associated with trouble."**

**"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."**

**"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."**

*AN 2.274*

**"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."**

*AN 2.275*

**"These two things, beggars,  
are not associated with trouble.**

**What two?**

**Non-ire and  
unselfishness.**

**These, beggars,  
are two things  
not associated with trouble."**

*AN 2.276*

**"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."**

*AN 2.277*

**"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."**

AN 2.278

Anguttara Nikāya  
Tika-Nipātā

## The Book of Threes

Selected Suttas

*Namo tassa arahato, sammā sambuddhassa*

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

### Evam Me Sutaṃ

I Hear Tell:

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

There, to the beggars gathered round  
he said:

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

What three?

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

These are the three things  
characterized by which, beggars,

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

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

**What three?**

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

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

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

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

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

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

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

**What three?**

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

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

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

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

**What three?**

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

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

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

**How come?**

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

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

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

**What three?**

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

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

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

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

**What three?**

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

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

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

**How come?**

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

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

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

**What three?**



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

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

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

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

**What three?**

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

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

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

**How come?**

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

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

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

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

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

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

to Old Man Sāriputta in response."

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

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

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

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

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

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

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

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

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

AN 3.21

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

to be seen in the world.

What three?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 3.23

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

**What three?**

**The dung-talker,**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

AN 3.28§

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

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

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

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

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

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

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

**liberation-by-wisdom?"**

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

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

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

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

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

"Here Ānanda,  
a beggar has this thought:

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

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

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

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

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

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

AN 3.32a

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

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

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

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

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

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

Yet those who understand  
are hard to find."

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

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

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

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

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

**This is how you must train yourselves, Sāriputta.**

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

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

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

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

AN 3.32b

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

What three?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

**What three?**

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 3.33

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

What three?

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

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

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

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

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

AN 3.43

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

**What three?**

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

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

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

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

AN 3.44

**"By that which is constructed, beggars,**

**there are three characteristics  
constructed.**

**What three?**

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

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

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

**What three?**

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

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

AN 3.47

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

**What are these three?**

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

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

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

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

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

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

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

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

**I approach them**

**and speak thus:**

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

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

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

**To them I say this:**

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



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

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

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

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

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

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

**the Master-Builder.'**

**I approach them  
and speak thus:**

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

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

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

**To them I say this:**

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

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

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

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

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

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

'Anything whatever a person experiences,  
pleasant or  
unpleasant or

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

**I approach them  
and speak thus:**

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

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

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

**To them I say this:**

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

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

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

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

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

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

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

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

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

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

**I teach those shamans and Brahmans.**

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

**I teach those shamans and Brahmans.**

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

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

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

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

**This is what was said.**

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

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

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

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

**I teach those shamans and Brahmans.'**

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

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

**I teach those shamans and Brahmans.'**

**This is what was said.**

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

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

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

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

**I teach those shamans and Brahmans.'**

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

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



in the *Dhamma*

**I teach those shamans and Brahmans.'**

**This is what was said.**

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

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

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

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

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

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

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

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

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

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

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

**This then is what was said.**

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

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

**contact rebounds as  
sense-experience.**

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

**'This is pain;'**

**revealed**

**'This is the origin of pain;'**

**revealed**

**'This is the end of pain;'**

**revealed**

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

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

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

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

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

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

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

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

Even thus  
does this whole stockpiled  
heap of pain  
originate.

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

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

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

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

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

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

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

**It is even this  
Aristocratic Eight-Dimensional Way,  
that is to say:**

**Consummate View,  
Consummate Principles,**

**Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-control,  
Consummate Mind,  
Consummate Serenity.**

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

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

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

AN 3.61

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

**What three?**

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

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

**a son does not regain his mother.**

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

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

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

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

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

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

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

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

**What three?**

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

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

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

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

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



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

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

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

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

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

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

What three?

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

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

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

'I am aging,

**let not my mother age.'**

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

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

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

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

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

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

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

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

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

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

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

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

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

**It is even this  
Aristocratic Eight-Dimensional High Way,**

**that is to say:**

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

**This, beggars,  
is that way,  
this, beggars  
is that path-following,  
that leads on to letting go of,  
overcoming  
these three mother/son-uniting terrors,  
these three mother/son-disuniting terrors.**

AN 3.62

**"Three, beggars, are the fields of debate.**

**What three?**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**or just talking.**

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

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

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

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

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

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

**This is the point, beggars,**

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

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

AN 3.67

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

**Now at this time**

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

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

**Having drawn near**

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

**the second knowing;**

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

**described by the Aristocrats as:**

**'Detached, minding — a sweet abiding!'**

**enters upon  
and abides in**

**the third knowing;**

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

**enters upon  
and abides in**

**the fourth knowing.**

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

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

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

**'This is pain';**

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

**'This is the self-arising of pain';**

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

**'This is the end of pain';**

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

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

**This is called, Mahānāma,**

**'the wisdom of the seeker'.**

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

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

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

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

AN 3.73

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

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

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

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

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

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

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

**"Not in this case, *Bhante*."**

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

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

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

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

**"Not in this case, *Bhante*."**

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

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

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

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

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

**"Not in this case, *Bhante*."**

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

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

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

AN 3.76

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

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

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

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

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

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

**"Not in this case, *Bhante*."**

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

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

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

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

**"Not in this case, *Bhante*."**

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

become established in a wish  
characterized as 'middling'.

Thus there is  
further existence-production  
going forward.

This then, Ānanda,  
is how existence is had.

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

"Not in this case, *Bhante*."

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

Thus there is  
further existence-production  
going forward.

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

AN 3.77

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

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

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

"Are, Ānanda, all ethical practices,  
lifestyles,

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

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

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

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

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

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

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

**"the Master approves,"**

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



took his leave,  
giving salutation.

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

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

AN 3.78

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

There then The Consummately Self-Awakened  
addressed the beggars:

"Beggars!"

And the bhikkhus responding

"Venerable!"

The Consummately Self-Awakened said:

"If, beggars, one were to say:

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

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

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

But for one speaking thus, beggars:

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

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

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

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

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

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

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

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

Of what form, beggars,  
is the man

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

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

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

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

What do you think about that beggars?

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

"Even so, *Bhante*.

How come?

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

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

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

What do you think about that beggars?

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

"Not so, *Bhante*.

How come?

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

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

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

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

that brings him to Hell?

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

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

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

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

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

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

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

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

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

Here, beggars  
one is impoverished  
owns little  
earns little.

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

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

**is not put into bondage?**

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

or a king's minister.

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

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

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

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

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

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

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

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

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

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

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

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

"If, beggars,  
one were to say:

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

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

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

But for one speaking thus, beggars:

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

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

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

AN 3.99

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

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

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

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

As to dancing,  
pull down the bridge.

It is enough

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

AN 3.103

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

**What three?**

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

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

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

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

AN 3.104

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

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

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

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

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

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

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

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

**The rafters are unprotected.**

**The walls are unprotected.**

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

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

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

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

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

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

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

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

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

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

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

**The rafters are protected.**

**The walls are protected.**

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

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

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

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

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

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

AN 3.105

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

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

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

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



**The rafters are warped.**

**The walls are warped.**

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

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

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

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

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

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

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

AN 3.106

**"Three, beggars,**

are men to be seen in the world.

"What three?

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

'Endless Space!'

rises up into  
and abides in  
the Sphere of Space.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 3.114

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

**There he said:**

**"Beggars!"**

**And "Broke-tooth" those Beggars responded.**

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

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

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

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

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

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

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

Drawing near the Ancient Sāriputta  
he gave friendly greeting.

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

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

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

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

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

"This being as you say  
friend Anuruddha:

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

This is 'pride'.

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

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

**This is 'excitement';**

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

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

**This is 'worry'.**

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

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

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



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

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

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

**AN 3.128**

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

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

**'Everything own-made changes.'**

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

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

**'Everything own-made changes.'**

**One who has 'got it' appearing, beggars,**

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

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

**'Everything own-made is essentially just pain.'**

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

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

**'Everything own-made is essentially just pain.'**

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

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

**'All things are not-self.'**

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

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

**'All things are not-self.'**

AN 3.134

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 3.135

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

**What three?**

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

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

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

**What three?**

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

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

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

**What three?**

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

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

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

**What three?**

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

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

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

**What three?**

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

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

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

**What three?**

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

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

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

What three?



Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

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

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

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

**What three?**

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

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

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

**What three?**

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

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

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

**What three?**

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

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

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

**What three?**

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

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

Anguttara Nikāya  
Catukka-Nipātā

## The Book of Fours

Selected Suttas

*Namo tassa arahato, sammā sambuddhassa*

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

**Evam Me Sutaṃ**

**I Hear Tell:**

**Once upon a time The Consummately Self-Awakened,  
Vajji-land revisiting,  
Bhaṇḍagāma village.**

**There then The Consummately Self-Awakened said this to the beggars:**

**"Beggars!"**

**And "Venerable!" those beggars responded.**

**The Consummately Self-Awakened said this:**

**"Four, beggars, are yokes.**

**What four?**

**The sense-pleasure-yoke,  
the existence-yoke,  
the views-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,  
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 view-yoke?

Here, beggars,  
one does not understand  
as it is  
the origination  
of view,  
the purpose  
of view,  
the self-indulgence  
of view,  
the utter misery  
of view,  
the escape  
from view.

With such lack  
of understanding of  
the origination  
of view,  
the purpose  
of view,  
the self-indulgence  
of view,  
the utter misery  
of view,  
the escape  
from view,  
lust  
for view,  
enjoyment  
of view,

the lubriciousness  
of view,  
the infatuation  
of view,  
the craving  
of view,  
the consuming passionate yearning  
of view  
the frustration  
of view,  
— there is cohabitation  
with view.

This, beggars,  
is what is called  
the view-yoke.

Such is  
the sense-pleasure-yoke,  
the existence-yoke,  
the view-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 view-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 views-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 view-yoke-unyoking?

Here, beggars,  
one does understand  
as it is  
the origination  
of view,  
the purpose  
of view,  
the self-indulgence

**of view,  
the utter misery  
of view,  
the escape  
from view.**

**With such understanding of  
the origination  
of view,  
the purpose  
of view,  
the self-indulgence  
of view,  
the utter misery  
of view,  
the escape  
from view,  
lust  
for view,  
enjoyment  
of view,  
the lubriciousness  
of view,  
the infatuation of view,  
the craving  
of view,  
the consuming passionate yearning  
of view  
the frustration  
of view,  
— there is no cohabitation  
with view.**

**This, beggars,  
is what is called  
the view-yoke-unyoking.**

**Such is  
the sense-pleasure-yoke-unyoking,  
the existence-yoke-unyoking,  
the view-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 view-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 existences-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.

AN 4.10

Once upon a time the Lucky man,  
Vajji-land revisiting,  
Bhaṇḍagāma village.

There The Consummately Self-Awakened 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 Māra, Destroyer of Beings  
by commendable effort freed,  
thrown off the fear of birth and death,  
Māra and his weaponry.**



**From the Captor's power escaped  
well, happy, undisturbed is he.**

AN 4.13

**Once upon a time The Consummately Self-Awakened,  
Sāvattthī-town revisiting.**

**There The Consummately Self-Awakened said:**

**"There are, beggars, these four exquisites.**

**What four?**

**Here, beggars,  
a beggar has beheld  
a most exquisite form,  
and he cannot conceive  
of an exquisite form  
higher or greater  
than that exquisite form  
and he does not aspire to  
an exquisite form  
higher or greater  
than that exquisite form.**

**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-existence 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 Māra with his hoard.**

AN 4.16

**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.**

**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**

AN 4.19

**Four, beggars, are serene existences.**

**What four?**

**There is, beggars,  
the existence serene  
which become,  
made a big thing,  
evolves into pleasant living  
in this visible thing.**

**There is, beggars,  
the existence serene  
which become,  
made a big thing,  
evolves into receipt  
of knowledge and vision.**

**There is, beggars,  
the existence serene  
which become,  
made a big thing,  
evolves into  
clear comprehending recollection.**

**There is, beggars,  
the existence serene**

**which become,  
made a big thing,  
evolves into  
the passing of the influences.**

**And what, beggars,  
is the existence serene  
which become,  
made a big thing,  
evolves into pleasant living  
in this visible thing?**

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

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

**Living detached from  
excitement and dispassion,  
minding and self-aware,  
experiencing in body  
that pleasure  
described by the Aristocrats as:**

**'Detached, minding — a sweet abiding!'  
enters upon  
and abides in  
the third knowing;**

**Letting go of pleasure,  
letting go of pain,**

by first settling down  
mental pleasures and mental pains,  
without pain,  
without pleasure,  
detached-minding-throughly-pure  
enters upon  
and abides in  
the fourth knowing.

Such, beggars,  
is the existence serene  
which become,  
made a big thing,  
evolves into pleasant living  
in this visible thing

And what, beggars,  
is the existence serene  
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 the existence serene  
which become,  
made a big thing,  
evolves into receipt  
of knowledge and vision.

And what, beggars,  
is existence serene  
which become,  
made a big thing,

evolves into  
clear comprehending recollection?

Here beggars,  
a beggar sees  
the germination of sense experience,  
sees its support,  
sees its getting gone;  
sees the germination of perception,  
sees its support,  
sees its getting gone;  
sees the germination of thinking,  
sees its support,  
sees its getting gone.

Such, beggars,  
is the existence serene  
which become,  
made a big thing,  
evolves into clear comprehending recollection.

And what, beggars,  
is existence serene  
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 piles:

This is form.

This is the arising on its own  
of form.

This is the going away  
of form.

This is sense experience.

This is the arising on its own  
of sense experience.

This is the going away  
of sense experience.

**This is perception.**

**This is the arising on its own  
of perception.**

**This is the going away  
of perception.**

**This is own-making.**

**This is the arising on its own  
of own-making.**

**This is the going away  
of own-making.**

**This is consciousness.**

**This is the arising on its own  
of consciousness.**

**This is the going away  
of consciousness.**

**Such, beggars,  
is the existence serene  
which become,  
made a big thing,  
evolves into  
the passing of the influences.**

**These, beggars,  
are the four serene existences.**

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

AN 4.41

**Once upon a time, The Consummately Self-Awakened,  
Bhagga-land residing,  
Crock-hill,  
Dark-Terror-woods,  
Deer-Park.**

**There then, The Consummately Self-Awakened,  
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 Consummately Self-Awakened.**

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

**Seated to one side then,  
Nakula's father said this to The Consummately Self-Awakened:**

**"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 Consummately Self-Awakened:**

**"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.**

AN 4.55

**"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  
twinkling stars  
deviate from their courses.

The night sky and  
twinkling 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 existence agitated  
the rain-god  
is insufficiently generous.

The rain-god  
being insufficiently generous  
the grains ripen abnormally.

When the grains ripen 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  
twinkling stars  
are steady in their courses.

The night sky and  
twinkling 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 existence agitated  
the rain-god  
is sufficiently generous.**

**The rain-god  
being sufficiently generous  
the grains ripen normally.**

**When the grains ripen 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.**

AN 4.70

**Once upon a time The Consummately Self-Awakened  
Kosambī revisiting,  
Ghosita Park.**

**There then Old Man Ānanda approached The Consummately Self-Awakened**

**and giving salutation  
took a seat to one side.**

**Seated to one side then,  
Old Man Ānanda said this  
to The Consummately Self-Awakened:**

**What then, bhante,  
might be the driving force,  
what the result whereof  
women-folk  
neither sit in the assembly,  
nor undertake commerce,  
nor do inspiring deeds?**

**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 do inspiring deeds.**

AN 4.80

**Once upon a time The Consummately Self-Awakened,  
Sāvattthī-town revisiting.**

**There The Consummately Self-Awakened 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  
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."**

**AN 4.94**

**Once upon a time The Consummately Self-Awakened,  
Vajji-land revisiting,  
Bhaṇḍagāma village.**

**There then The Consummately Self-Awakened  
said this to the beggars:**

**"Beggars!"**

**And "Venerable!" those beggars responded.**

**The Consummately Self-Awakened 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!**

**Misguided view, beggars,  
should be ejected,  
consummate 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 misguided views, and**

**has developed consummate views,  
he has no fear of death or  
his next go-round.**

AN 4.116

**Once upon a time The Consummately Self-Awakened,  
Sāvattḥī-town revisiting.**

**There then The Consummately Self-Awakened said this  
to the beggars:**

**"Beggars!"**

**And "Venerable!" those beggars responded.**

**The Consummately Self-Awakened 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 highest Pure Abode.**

**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.**

AN 4.131

**"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- and  
at-ease-orator.**

**The neither on-point-  
nor at-ease-orator.**

**These are the four persons found in this world.**

AN 4.132

**"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.**

AN 4.133

**"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 who possesses  
the four analytical powers  
could be baffled  
by both the sense and the letter.'**

AN 4.140

**'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 deities 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 deities 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 deities 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 underlying structure,  
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 underlying structure,  
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.

AN 4.160

"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 mind,  
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 mind,  
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 upon the breakup of the body has  
with-own-making-thorough-extinguishment.

And what person, beggars,  
in this seen thing has  
without-own-making-thorough-extinguishment?

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



**the first knowing;**

**Settling down thinking and pondering**

**internally self-composed**

**whole-heartedly single-minded,**

**without thinking,**

**without pondering serenity-born pleasurable enthusiasm,**

**enters upon**

**and abides in**

**the second knowing;**

**Living detached from**

**excitement and dispassion,**

**minding and self-aware,**

**experiencing in body**

**that pleasure**

**described by the Aristocrats as:**

**'Detached, minding — a sweet abiding!'**

**enters upon**

**and abides in**

**the third knowing;**

**Letting go of pleasure,**

**letting go of pain,**

**by first settling down**

**mental pleasures and mental pains,**

**without pain,**

**without pleasure,**

**detached-minding-throughly-pure**

**enters upon**

**and abides in**

**the fourth knowing.**

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

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

Living detached from  
excitement and dispassion,  
minding and self-aware,  
experiencing in body  
that pleasure  
described by the Aristocrats as:

'Detached, minding — a sweet abiding!'

enters upon  
and abides in  
the third knowing;

Letting go of pleasure,  
letting go of pain,  
by first settling down  
mental pleasures and mental pains,  
without pain,  
without pleasure,  
detached-minding-throughly-pure  
enters upon  
and abides in  
the fourth knowing.

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 mind,  
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.**

AN 4.169

**"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.**

AN 4.171

**"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 Consummately Self-Awakened:**

**I, bhante,  
of this of which The Consummately Self-Awakened  
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 quitting body,  
to non-returning,  
not coming to it'n-n-at'n."**

AN 4.172

**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,  
he 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 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."**

**AN 4.174**

**"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.**



**"I will delineate for you, beggars,  
appetite's net,  
its 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 Consummately Self-Awakened said:**

**"What, beggars, is appetite's net,  
its 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  
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,  
its 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."

AN 4.199

"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 Consummately Self-Awakened said this:

**"And what, beggars,  
is the not-good person?**

**Here beggars, someone  
has misguided view,  
has misguided principles,  
has misguided speech,  
has misguided works,  
has misguided lifestyle,  
has misguided self-control,  
has misguided mind,  
has misguided serenity,  
has misguided knowledge,  
has misguided 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 misguided view,  
and further extols misguided view;  
himself has misguided principles,  
and further extols misguided principles;  
himself has misguided speech,  
and further extols misguided speech;  
himself has misguided works,  
and further extols misguided works;  
himself has misguided lifestyle,  
and further extols misguided lifestyle;  
himself has misguided self-control,  
and further extols misguided self-control;  
himself has misguided mind,  
and further extols misguided mind;  
himself has misguided serenity,  
and further extols misguided serenity;  
himself has misguided knowledge,  
and further extols misguided knowledge;  
himself has misguided freedom,  
and further extols misguided freedom.**

**This, beggars,  
is the not-good person  
of not-good persons.**

**And what, beggars,  
is the good person?**

**Here beggars, someone  
has consummate view,  
has high principles,  
has consummate speech,  
has consummate works,  
has consummate lifestyle,  
has consummate self-control,  
has consummate mind,  
has consummate serenity,  
has consummate knowledge,  
has consummate freedom.**

**Thi, beggars,  
is the good person.**

**And what, beggars,  
is the good person  
of good persons?**

**Here beggars, someone  
himself has consummate view,  
and further extols consummate view;  
himself has consummate principles,  
and further extols consummate principles;  
himself has consummate speech,  
and further extols consummate speech;  
himself has consummate works,  
and further extols consummate works;  
himself has consummate lifestyle,  
and further extols consummate lifestyle;  
himself has consummate self-control,  
and further extols consummate self-control;  
himself has consummate mind,  
and further extols consummate mind;  
himself has consummate serenity,  
and further extols consummate serenity;  
himself has consummate knowledge,**

**and further extols consummate knowledge;  
himself has consummate freedom,  
and further extols consummate 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."**

AN 4.206

**"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?**

**The missing finding,**

the old restoring,  
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.

AN 4.255

"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."**

AN 4.259

Anguttara Nikāya  
Pañcaka-Nipātā

## The Book of Fives

Selected Suttas

*Namo tassa arahato, sammā sambuddhassa*

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

**Evam Me Sutaṃ**

**I Hear Tell:**

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

There, to the beggars gathered round,  
he said:

"Beggars!"

And: "Venerable!" the beggars responded.

Then the Self-Awakened said:

"There are these five powers of the seeker.

What are these five?

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

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

Wherefore, beggars,  
train yourselves this way:

"We shall make live within us

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

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

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

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

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

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

**AN 5.001**

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

**What are these five?**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**so say I.**

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

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

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

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

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

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

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

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

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

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

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

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

**"We shall make live within us**

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

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

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

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

AN 5.002

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

**What are these five?**

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

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

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

**What are these five?**

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

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

AN 5.003

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

**What are these five?**

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

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

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

**What are these five?**

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

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

AN 5.004

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

**What five?**

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



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

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

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

**What five?**

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

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

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

AN 5.005

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

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

**"Beggars!"**

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

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

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

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

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

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

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

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

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

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

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

has been established  
as an instinctive response.

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

AN 5.006

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

There, to the beggars gathered round,  
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

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

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

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

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

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

**do not reach maturity.**

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

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

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

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

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

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

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

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

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

**In just the same way, beggars,**

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

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

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

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

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

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

AN 5.024

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

There, to the beggars gathered round,  
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

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

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

What five?

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 5.026

Once Upon a Time, the Self-Awakened,  
Sāvattthī-town  
came-a revisiting.

There, to the beggars gathered round,  
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

the Self-Awakened said:

"Develop serenity, beggars,  
boundlessly,  
got down,  
reflected upon.

Serenity, beggars,  
developed boundlessly,  
got down,  
reflected upon,  
five knowledges arise  
within oneself.

What five?

'This serenity  
has resulted in pleasure,  
and thus in future,  
there will be pleasant consequences.'

Even so  
is the knowledge that arises  
within oneself.

'This serenity  
is Aristocratic,

**without carnality.'**

**Even so  
is the knowledge that arises  
within oneself.**

**This serenity  
is not the practice  
of just any sort of person.'**

**Even so  
is the knowledge that arises  
within oneself.**

**This serenity  
— peaceful, above it all —  
gained as a result of impassivity,  
is got by having become focused  
and is uncontaminated  
by the destructive habit  
of own-making.'**

**Even so  
is the knowledge that arises  
within oneself.**

**Then he himself  
further thinks:**

**'This serenity  
I thus minding,  
join with,  
I thus minding,  
rise up from.'**

**Even so  
is the knowledge that arises  
within oneself.**

AN 5.027

**Once Upon a Time, the Self-Awakened,  
Sāvattḥī-town  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!"**

**And the beggars responding:**

**"*Bhante!*"**

**the Self-Awakened said:**

**"I will teach you, beggars,  
the development of  
the five-dimensional  
consummate serenity  
of the Aristocrat.**

**Give ear!**

**Give your mind over  
to studious attention!**

**I will speak!"**

**And the beggars responding:**

**"Even so, *Bhante!*"**

**the Self-Awakened said:**

**"And what, beggars,  
is the development of  
the five-dimensional  
consummate serenity  
of the Aristocrat?"**

**Here beggars, a beggar,  
separating himself from sense pleasures,  
separating himself from unskillful things,  
with thinking,  
with pondering separation-born pleasurable excitement  
enters upon  
and abides in  
the first knowing.**

**He**

**soaks,**

**permeates,**

**suffuses and**

**saturates**

**his body**

**with this separation-born**

**pleasurable excitement**

**such that there is not any part of his body**

**untouched**



by this separation-born  
pleasurable excitement.

In the same way, beggars,  
as the bath attendant  
or the bath attendant's skillful apprentice  
whenever he wishes to make a soap-ball  
puts soap-flakes into a copper bowl  
and sprinkles on water  
and sprinkling,  
works those soap-flakes round and round  
till those soap-flakes are  
moistened,  
become gooey,  
permeated within and without  
with that moisture,  
but do not yet ooze any liquid.

Even so, friends, that beggar,  
soaks,  
permeates,  
suffuses and  
saturates  
his body  
with this separation-born  
pleasurable excitement  
such that there is not any part of his body  
untouched  
by this separation-born  
pleasurable excitement.

This, beggars,  
is the first developing of  
the five-dimensional  
consummate serenity  
of the Aristocrat.

Again, beggars,  
deeper than that,  
a beggar,  
settling down thinking and pondering  
internally self-composed  
whole-heartedly single-minded,

without thinking,  
without pondering serenity-born  
pleasurable excitement,  
enters upon  
and abides in  
the second knowing.

He  
soaks,  
permeates,  
suffuses and  
saturates  
his body  
with this serenity-born  
pleasurable-excitement  
such that there is not any part of his body  
untouched  
by this serenity-born  
pleasurable-excitement.

In the same way, beggars,  
as a spring-fed pond  
with no inlet from the East,  
with no inlet from the South,  
with no inlet from the West,  
with no inlet from the North, and  
with no rain coming down  
from the heavens above,  
is nevertheless  
soaked,  
permeated,  
suffused and  
saturated  
with that cool water  
rising up  
from that spring  
which feeds it from below.

Even so, beggars,  
that beggar,  
soaks,  
permeates,

suffuses and  
saturates  
his body with this serenity-born  
pleasurable excitement,  
such that there is not anything  
which is of body  
untouched  
by this serenity-born  
pleasurable excitement.

This, beggars,  
is the second developing of  
the five-dimensional  
consummate serenity  
of the Aristocrat.

Again, beggars,  
deeper than that,  
a beggar,  
living detached from  
excitement and dispassion,  
minding and self-aware,  
experiencing in body  
that pleasure  
described by the Aristocrats as:  
'Detached, minding — a sweet abiding!'

enters upon  
and abides in  
the third knowing.

He  
soaks,  
permeates,  
suffuses and  
saturates  
his body  
with this excitement-free pleasure,  
such that there is not any part of his body  
untouched  
by this excitement-free-pleasure.

In the same way, beggars,  
as in a pond

overgrown with blue and  
red and  
white water lilies or  
in a pond  
overgrown with blue and  
red water lilies or  
in a pond  
overgrown with white water lilies  
some red water lilies, or  
blue water lilies or  
white water lilies,  
are born in the water,  
grow up in the water,  
become strong in the water, and  
from the tips of the tops  
of their flowering heads above  
to the bottom of their roots below are  
soaked,  
permeated,  
suffused and  
saturated  
such that no part of those  
red water lilies, or  
blue water lilies, or  
white water lilies,  
is not saturated thereby.

Even so, beggars,  
that beggar,  
soaks,  
permeates,  
suffuses and  
saturates  
his body  
with this excitement-free-pleasure,  
such that there is not any part of his body  
untouched by this excitement-free-pleasure.

This, beggars,  
is the third developing of  
the Five-Dimensional  
Consummate Serenity

**of the Aristocrat.**

**Again, beggars,  
deeper than that,  
a beggar,  
letting go of pleasure,  
letting go of pain,  
by first settling down  
mental pleasures and mental pains,  
without pain,  
without pleasure,  
detached-minding-throughly-pure  
enters upon  
and abides in  
the fourth knowing.**

**Thus he comes to be sitting  
pure-of-body-pervaded,  
utter-clarity-of-heart-pervaded  
such that there is not anything at all  
of his entire body  
that is untouched  
by purity of body,  
utter clarity of heart.**

**In the same way, beggars,  
as a man comes to be seated  
covered head and all  
with a white cloth  
such that there is nothing at all  
of his entire body  
that is not wrapped up in  
that white cloth.**

**Even so beggars,  
a beggar comes to be sitting  
pure-of-body-pervaded,  
utter-clarity-of-heart-pervaded  
such that there is not anything at all  
of his entire body  
that is untouched  
by purity of body,  
utter clarity of heart.**

**This, beggars,  
is the fourth developing of  
the five-dimensional  
consummate serenity  
of the Aristocrat.**

**Again, beggars,  
deeper than that,  
the identifying signs  
of a beggar's meditation subject  
are well-noted,  
well studied in mind,  
well in hand,  
well and wisely penetrated.**

**In the same way, beggars,  
as one person  
might observe another  
one standing  
might observe another sitting  
one sitting  
might observe another lying down,  
the identifying signs  
of a beggar's meditation subject  
are well-noted,  
well studied in mind,  
well in hand,  
well and wisely penetrated.**

**This, beggars,  
is the fifth developing of  
the five-dimensional  
consummate serenity  
of the Aristocrat.**

**Thus developed beggars,  
a beggar,  
making a big thing  
of the Aristocratic  
five-dimensional  
consummate serenity,  
here and there attains  
personal experience of such,**

having reached in mind that sphere of mind.

Just imagine, beggars,  
a water-pot placed on a stand  
brim full up with water,  
crow-drinkable-full;  
could a strong man  
coming up  
tipping it this way and that  
spill out that water?"

"Even so *Bhante*."

"In the same way, beggars,  
a beggar  
who has thus developed,  
made a big thing of  
the Aristocratic  
five-dimensional  
consummate serenity,  
here and there attains  
personal experience of such,  
having reached in mind that sphere of mind.

Just imagine, beggars,  
a water-tank,  
four-sided  
on level ground,  
with earthen embankment  
brim full up with water,  
crow-drinkable-full;  
could a strong man  
coming up  
removing this or that embankment  
spill out that water?"

"Even so *Bhante*."

"In the same way, beggars,  
a beggar  
who has thus developed,  
made a big thing of  
the Aristocratic  
five-dimensional  
consummate serenity,

here and there attains  
personal experience of such,  
having reached in mind that sphere of mind.

Just imagine, beggars,  
level ground  
where the four crossroads meet,  
a carriage standing  
yoked to thoroughbred steeds  
goad at the ready  
with a trainer of horses,  
a dexterous charioteer,  
taking the reins in the left hand,  
and in the right, the goad —  
he could drive back and forth  
when and where he wished.

In the same way, beggars,  
a beggar  
who has thus developed,  
made a big thing of  
the Aristocratic  
five-dimensional  
consummate serenity,  
here and there attains  
personal experience of such,  
having reached in mind that sphere of mind.

If a beggar should wish:

'May I exercise  
various sorts of psychic power':

Being one  
existence many,  
being many  
existence one.

Manifest here,  
transported beyond,  
transported through walls,  
transported through fortifications unsticking,  
go whithersoever as if in space.

Jumping into and



out of the earth  
as though in water;  
going on water without parting it  
as though on solid ground.

Going through space cross-legged  
like a bird on the wing.

Touching and feeling  
with the hand  
the Moon and Sun,  
as great and powerful as they are.

Turning up in the body  
even in the Brahma world.'

Then here and there he attains  
personal experience of such,  
having reached in mind that sphere of mind.

If a beggar should wish:

'May I,  
with the Divine Ear,  
purified beyond that of ordinary men  
hear both sounds:  
that of humans, and  
that of the gods  
far and near.'

Then here and there he attains  
personal experience of such,  
having reached in mind that sphere of mind.

If a beggar should wish:

'May I,  
with mind encompassing mind,  
know the hearts of other being,  
of other men.

Of a lustful heart, know:

"This is a lustful heart."

Of a lust-free heart, know:

"This is a lust-free heart."

Of a hateful heart, know:

"This is a hateful heart."

**Of a hate-free heart, know:**

**"This is a hate-free heart."**

**Of a clogged up heart, know:**

**"This is a clogged up heart."**

**Of an unclogged heart, know:**

**"This is an unclogged heart."**

**Of an deranged heart, know:**

**"This is a deranged heart."**

**Of a balanced heart, know:**

**"This is a balanced heart."**

**Of a constricted heart, know:**

**"This is a constricted heart."**

**Of an unconstricted heart, know:**

**"This is an unconstricted heart."**

**Of a state of heart that is less than superior, know:**

**"This is a state of heart that is less than superior.'**

**Of a state of heart that is superior, know:**

**"This state of heart is nothing less than superior.'**

**Of useless heart, know:**

**"This is a useless heart."**

**Of a beneficial heart, know:**

**"This is a beneficial heart."**

**Of a heart that is not free, know:**

**"This is a heart that is not free."**

**Of a heart that is freed, know:**

**"This is a heart that is freed.'"**

**Then here and there he attains  
personal experience of such,  
having reached in mind that sphere of mind.**

**If a beggar should wish:**

**'May I recollect  
not just one arrangement  
of previous inhabitations.**

**For example:**

**Just one birth,  
just two births,**

just three births,  
just four births,  
just five births,  
just ten births,  
just twenty births,  
just thirty births,  
just forty births,  
just fifty births,  
or one hundred births in all,  
or a thousand births in all,  
or a hundred-thousand births in all,  
not just one evolution of a *kappa*,  
not just one devolution of a *kappa*,  
not just one evolution and devolution of a *kappa*.

That there —:

Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that,  
re-appearing elsewhere.

In that habitation —:

Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that reborn here.

Thus with its makeup in detail,  
the recollecting of not just one arrangement  
of previous inhabitations.'

Then here and there  
he attains personal experience of such,  
having reached in mind that sphere of mind.

If a beggar should wish:

**'May I, with purified godlike sight  
know of beings  
their shifting away,  
re-appearance,  
being left behind,  
advancing,  
their beauty,  
their ugliness,  
their experiencing of pleasure,  
experiencing of pain,  
according to their intentional deeds:**

**'For sure these good beings were  
committed to injurious bodily conduct,  
committed to injurious verbal conduct,  
committed to injurious mental conduct,  
denigrated Aristocrats,  
held low views,  
were committed to behavior  
in accordance with low views,  
for upon the break up of the body after death  
they have arisen in states of woe,  
pain,  
punishment,  
Niraya Hell.**

**For sure these good beings were  
committed to beneficial bodily conduct,  
committed to beneficial verbal conduct,  
committed to beneficial mental conduct,  
spoke well of Aristocrats,  
were of high view,  
were committed to behavior  
in accordance with high view,  
for upon the break up of the body after death  
they have arisen in worlds of heavenly pleasures.'**

**Then here and there he attains  
personal experience of such,  
having reached in mind that sphere of mind.**

**If a beggar should wish:**

**'May I,**

**with the destruction  
of the corrupting influences  
seen for myself,  
with my own higher powers,  
in this seen thing,  
rise up into and inhabit  
a corrupting-influence-free  
freedom of heart and  
freedom of wisdom.'**

**Then here and there he attains  
personal experience of such,  
having reached in mind that sphere of mind."**

**AN 5.028**

**"Five, beggars,  
are the advantages  
associated with using  
the Place to Pace:**

**What five?**

**Lengthened life.**

**Enduring energy.**

**Little illness.**

**Getting optimum digestion  
of what is eaten,  
drunk,  
consumed,  
tasted.**

**Serenity got pacing is long-lasting.**

**AN 5.029**

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Jeta Woods,  
Anāthapiṇḍika Park,  
came a revisit'n.**

**There, Sumana,  
the daughter of the king,  
sister of King Pasenadi,**

rajah of Kosala,  
along with 500 handmaidens  
in 500 chariots  
came to pay a call.

Then, after paying respect with closed palms,  
she sat on a low seat  
to one side  
at a respectful distance  
and said:

"In the case, *Bhante*,  
where there were two disciples of the Self-Awakened  
who were of equal faith,  
equal ethical culture,  
and equal understanding,  
but where there was a difference  
in their practice of generosity,  
one being a giver  
and one not,  
and both were to find consciousness again  
after the death of the body  
in a happy condition  
among the gods:  
would there be  
any noticeable difference  
between them?"

"There would be a difference, *Sumana*,"  
said the Self-Awakened,  
"The giver,  
finding consciousness again  
in a happy condition  
among the gods  
would be better off in five ways:  
life,  
beauty,  
ease,  
energy  
and strength of wits."

"But supposing, *Bhante*,  
that these two should once again

**find rebirth as Man,  
would there continue to be  
any noticeable difference  
between them?"**

**"There would be a difference, Sumana.**

**The giver  
finding consciousness again as Man  
would be better off in five ways:  
life,  
beauty,  
ease,  
energy  
and strength of wits."**

**"But supposing, *Bhante*,  
that these two  
should leave the householder's life  
and go forth into homelessness,  
would there continue to be  
any noticeable difference  
between them?"**

**"There would be difference, Sumana.**

**The giver,  
leaving the householder's life  
and going forth into homelessness,  
would be better off in five ways:  
in the frequency of the times  
he was asked to accept robes;  
in the frequency of the times  
he was asked to accept food;  
in the frequency of the times  
he was asked to accept shelter;  
in the frequency of the times  
he was asked to accept medicines;  
and furthermore,  
his companions in the life  
tend to act towards him  
with friendliness  
in body, speech and mind  
and often offer to do him services."**

**"But supposing, *Bhante*,  
that these two  
should both win Arahantship,  
would there continue to be  
any noticeable difference  
between them?"**

**"In the case of this case, Sumana,  
I say there is no difference  
to be perceived between them,  
comparing freedom with freedom."**

**"It is wonderful, *Bhante*,  
it is marvelous  
the extent of the positive effects  
of giving and doing good deeds:  
a help to one as a man,  
a help to one as a god,  
and a help to one as one gone forth!"**

**"Even so, Sumana! Even so!"**

AN 5.031

**Once upon a time the Self-Awakened,  
Vesālī-town,  
the Peaked Roof House in Great Woods  
residing, when Sīha, the general  
came to call.**

**There, after greeting the Self-Awakened with closed palms,  
Sīha took a low seat to one side  
and asked:**

**"Is it possible, *Bhante*,  
to show the consequences of giving  
in this visible thing?"**

**"It is, general,"  
said the Self-Awakened.**

**"The giver  
is here and now considered good and  
is liked by many.**

**Again,  
good and wise men**



**gather round the giver,  
and this is an advantage  
in this visible thing.**

**Again,  
the giver gets  
a good reputation.**

**Again, General,  
whenever the giver enters a council  
or meeting,  
whether of householders, or  
royalty, or  
religious leaders, or  
sorcerers,  
he enters fearlessly,  
confidently.**

**And again, General,  
at the breakup of the body at death  
the giver finds consciousness again  
in a happy state  
among the gods."**

**"Well, *Bhante*,  
as for the first four  
of these consequences of giving  
visible in this visible thing,  
I do not need to go by faith  
to The Consummately Self-Awakened,  
for I am able to see them for myself.**

**I am a generous person, *Bhante*,  
and I am considered good and  
am liked by many;  
many good and wise men  
are my companions;  
I have a good reputation:  
People say:**

**'The General *Sīha*  
is a giver,  
he works for and  
serves the Saṅgha;'**

**and whenever I enter  
a council, or  
meeting,  
whether of householders  
royalty, or  
religious leaders, or  
sorcerers,  
I do so fearlessly,  
confidently.**

**But when the The Consummately Self-Awakened says:**

**"And again, General,  
at the breakup of the body at death  
the giver  
finds consciousness again  
in a happy sate  
among the gods,'  
this is something  
of which I have no personal experience and  
go by faith."**

**"Even so Sīha.**

**Even so.**

**At the breakup of the body at death, Sīha,  
the giver  
finds consciousness again  
in a happy sate  
among the gods."**

AN 5.034

**One time the Self-Awakened  
addressed the beggars,  
saying:**

**"Beggars!"**

**And "*Venerable!*" the beggars responded.**

**Then the Self-Awakened said:**

**"There are these five advantages  
to be had by giving:**

**The giver**

**is here and now  
considered good and  
is liked by many.**

**Again,  
good and wise men  
gather round the giver.**

**Again,  
the giver  
gets a good reputation.**

**Again,  
the giving housefather  
is not one who deviates from  
good ethical standards.**

**And at the breakup of the body at death  
the giver finds consciousness again  
in a happy state  
among the gods."**

AN 5.035

**One time the Self-Awakened  
addressed the beggars, saying:**

**"Beggars!"**

**And "*Venerable!*" the beggars responded.**

**Then the Self-Awakened said:**

**"Beggars!**

**There are these five right times  
for giving:**

**When there is a newcomer,  
it is the right time  
for giving.**

**Again,  
when there is one who is taking leave,  
it is the right time  
for giving.**

**Again,  
when there is one who is sick,  
it is the right time**

**for giving.**

**Again,  
when food is hard to get,  
it is the right time  
for giving.**

**And again,  
at harvest-time,  
he gives the first fruits  
of his labors  
to those of high ethical conduct."**

AN 5.036

**One time the Self-Awakened  
addressed the beggars, saying:**

**"Beggars!"**

**And "*Venerable!*" the beggars responded.**

**Then the Self-Awakened said:**

**"There are these five gifts  
given by the food giver.**

**What five?**

**Life,  
beauty,  
ease,  
energy  
and strength of wits.**

**But, beggars,  
giving such as such as this,  
he shares in five benefits.**

**What five?**

**Life,  
beauty,  
ease,  
energy  
and strength of wits.**

**Both here and  
in the hereafter.**

AN 5.037

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Jeta Woods,  
Anāthapiṇḍika Park,  
came a revisit'n.**

**There, Anāthapiṇḍika, the housefather,  
came to pay a call, and,  
after paying respect with closed palms,  
he sat on a low seat  
to one side  
at a respectful distance,  
and the Self-Awakened said this to him:**

**"Housefather!**

**There are these five reasons  
for getting rich.**

**What five?"**

**"In the case of the first case,  
a student of the Aristocrats  
gets rich in a just,  
lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes himself happy and  
he is able to sustain that happiness;  
he makes his parents happy and  
he is able to sustain their happiness;  
he makes his wife and children happy and  
he is able to sustain their happiness;  
he makes his employees happy and  
he is able to sustain their happiness.**

**This is the first case.**

**In the case of the second case,**

**a student of the Aristocrats  
gets rich in a just,  
lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes his friends and companions happy and  
he is able to sustain their happiness.**

**This is the second case.**

**In the case of the third case,  
a student of the Aristocrats  
gets rich in a just,  
lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he is able to set up protections  
against loss through  
disaster,  
fire,  
water,  
kings,  
robbers,  
enemies and  
greedy heirs.**

**This is the third case.**

**In the case of the fourth case,  
a student of the Aristocrats  
gets rich in a just,  
lawful manner;  
by the strength of his arm,**

**the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes the Five-Dimensional Offering Ceremony,  
offering gifts and nourishment,  
remembrance and gratitude to  
kinfolk,  
friends,  
ancestors,  
kings, and  
the gods.**

**This is the fourth case.**

**Again, in addition,  
a student of the Aristocrats  
gets rich in a just,  
lawful manner;  
by the strength of his arm,  
the sweat of his brow;  
hard work,  
energy,  
enterprise and  
intelligence.**

**With his wealth so earned  
he makes gifts  
to shaman and godly men;  
men of modest demeanor  
who have let go of lazy ways,  
bearing all with patience,  
men who have stilled,  
calmed,  
controlled the self,  
perfected the self,  
abandoned the self;  
gifts aimed at the high,  
the godly,  
resulting in happiness,**

leading to the godly realms.

This is the fifth case.

These are the five reasons  
for getting rich.

Furthermore, householder,  
should the wealth of such a one,  
having gathered wealth  
with these five reasons in mind,  
come to destruction,  
he may rightly think:

'At least this wealth  
now lost  
was gathered for righteous reasons.'

And he will find  
he is without shame or regret.

But if his wealth  
should grow  
he may think:

'This wealth is growing,  
and I am one  
who grows his wealth  
for righteous reasons.'

And in this way  
he will have protected himself  
from worry  
from either cause.

AN 5.041

Once upon a time the Self-Awakened,  
Sāvatti-town came a revisit'n.

"Beggars!

There are these five states  
which are unattainable  
by shaman,  
brahman,  
God,  
gods or  
the Devil;



**not by anyone in the world.**

**What five?**

**The state where there is  
aging but no old age.**

**This is the first state  
which is unattainable**

**by shaman,**

**brahman,**

**God,**

**gods or**

**the Devil;**

**not by anyone in the world.**

**The state where there is  
going but no being gone.**

**This is the second state  
which is unattainable**

**by shaman,**

**brahman,**

**God,**

**gods or**

**the Devil;**

**not by anyone in the world.**

**The state where there is  
dying but no death.**

**This is the third state  
which is unattainable**

**by shaman,**

**brahman,**

**God,**

**gods or**

**the Devil;**

**not by anyone in the world.**

**The state where there is  
passing but no passing away.**

**This is the fourth state which  
which is unattainable**

**by shaman,**

**brahman,**

**God,  
gods or  
the Devil;  
not by anyone in the world.**

**The state where there is  
disappearance but no disappearing.**

**This is the fifth state  
which is unattainable  
by shaman,  
brahman,**

**God,  
gods or  
the Devil;  
not by anyone in the world.**

**Beggars!  
For the untamed,  
untrained,  
uneducated common man,  
aging brings old age.**

**But when old age approaches  
he does not think:**

**'Aging does not bring old age  
only to me.**

**Wherever aging is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be of beings.**

**To one and all  
aging brings old age.**

**If I were one who,  
when old age comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,**

anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting  
would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, indeed, beggars,  
when old age comes,  
he is one who  
weeps and  
laments,  
grieves and  
complains,  
beats his breast in frustration,  
anger and  
despair, and  
food no longer provides enjoyment to him and  
wasting afflicts his body and  
his business suffers and  
his enemies are happy while  
his friends are sad.

This fellow, beggars,  
is just to be known as  
an untamed,  
untrained,  
uneducated  
common man;  
struck by misfortune's arrow  
he simply torments himself.

Beggars!  
For the untamed,  
untrained,  
uneducated  
common man,  
going brings being gone.

But when going approaches

**he does not think:**

**'Going does not bring  
being gone  
only to me.**

**Wherever going is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be of beings.**

**To one and all  
going brings being gone.**

**If I were one who,  
when going comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'**

**And, indeed, beggars,  
when going comes,  
he is one who  
weeps and  
laments,  
grieves and  
complains,  
beats his breast in frustration,  
anger and  
despair,  
and food no longer  
provides enjoyment to him and**

wasting afflicts his body and  
his business suffers and  
his enemies are happy while  
his friends are sad.

This fellow, beggars,  
is just to be known as  
an untamed,  
untrained,  
uneducated common man;  
struck by misfortune's arrow  
he simply torments himself.

Beggars!  
For the untamed,  
untrained,  
uneducated  
common man,  
dying brings death.

But when death approaches  
he does not think:

'Dying does not bring death  
only to me.

Wherever dying is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be  
of beings.

To one and all  
dying brings death.

If I were one who,  
when dying comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and

despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, indeed, beggars,  
when dying comes,  
he is one who  
weeps and  
laments,  
grieves and  
complains,  
beats his breast in frustration,  
anger and  
despair, and  
food no longer provides enjoyment to him and  
wasting afflicts his body and  
his business suffers and  
his enemies are happy while  
his friends are sad.

This fellow, beggars,  
is just to be known as  
an untamed,  
untrained,  
uneducated  
common man;  
struck by misfortune's arrow  
he simply torments himself.

Beggars!  
For the untamed,  
untrained,  
uneducated  
common man,  
passing brings passing away.

But when passing approaches  
he does not think:

'Passing does not bring

passing away  
only to me.

Wherever passing is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be  
of beings.

To one and all  
passing brings passing away.

If I were one who,  
when passing comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger  
and despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, indeed, beggars,  
when passing comes,  
he is one who  
weeps and  
laments,  
grieves and  
complains,  
beats his breast in frustration,  
anger and  
despair, and  
food no longer  
provides enjoyment to him and  
wasting afflicts his body and

his business suffers and  
his enemies are happy while  
his friends are sad.

This fellow, beggars,  
is just to be known as  
an untamed,  
untrained,  
uneducated  
common man;  
struck by misfortune's arrow  
he simply torments himself.

Beggars!  
For the untamed,  
untrained,  
uneducated  
common man,  
disappearance brings disappearing.

But when disappearance approaches  
he does not think:

'Disappearance does not bring  
disappearing  
only to me.

Wherever disappearance is to be seen,  
there one also sees the  
arriving and  
departing,  
passing away and  
coming to be  
of beings.

To one and all  
disappearance brings disappearing.

If I were one who,  
when disappearance comes  
were to  
weep and  
lament,  
grieve and  
complain,



beat my breast in frustration,  
anger and  
despair,  
then food  
would no longer provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, indeed, beggars,  
when disappearance comes,  
he is one who  
weeps and  
laments,  
grieves and  
complains,  
beats his breast in frustration,  
anger and  
despair, and  
food no longer provides enjoyment to him and  
wasting afflicts his body and  
his business suffers and  
his enemies are happy while  
his friends are sad.

This fellow, beggars,  
is just to be known as  
an untamed,  
untrained,  
uneducated  
common man;  
struck by misfortune's arrow  
he simply torments himself.

Beggars!  
For the well tamed,  
well trained,  
well educated  
student of the Aristocrats,  
aging brings old age.

But when old age approaches

**he does think:**

**'Aging does not bring  
old age  
only to me.**

**Wherever aging is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be of beings.**

**To one and all  
aging brings old age.**

**If I were one who,  
when old age comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'**

**And, beggars,  
when old age comes,  
he does not weep and  
lament,  
grieve and  
complain,  
beat his breast in frustration,  
anger and  
despair.**

**This fellow, beggars,  
is one to be known as  
a well tamed,**

well trained,  
well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man  
torments himself  
and lives untormented,  
unpoisoned,  
cool.

Beggars!  
For the well tamed,  
well trained,  
well educated student of the Aristocrats,  
going brings being gone.

But when going approaches  
he does think:

'Going does not bring being gone  
only to me.

Wherever going is to be seen,  
there one also sees  
the arriving and  
departing,  
passing away and  
coming to be  
of beings.

To one and all  
going brings being gone.

If I were one who,  
when going comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food  
would no longer provide enjoyment and

wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, beggars,  
when going comes,  
he does not weep and  
lament,  
grieve and  
complain,  
beat his breast in frustration,  
anger and  
despair.

This fellow, beggars,  
is one to be known as  
a well tamed,  
well trained,  
well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man  
torments himself  
and lives untormented,  
unpoisoned,  
cool.

Beggars!  
For the well tamed,  
well trained,  
well educated  
student of the Aristocrats,  
dying brings death.

But when dying approaches  
he does think:

'Dying does not bring death  
only to me.

Wherever dying is to be seen,  
there one also sees the arriving and  
departing,

passing away and  
coming to be of beings.

To one and all  
dying brings death.

If I were one who,  
when dying comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, beggars,  
when dying comes,  
he does not weep and  
lament,  
grieve and  
complain,  
beat his breast in frustration,  
anger and  
despair.

This fellow, beggars,  
is one to be known as  
a well tamed,  
well trained,  
well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man  
torments himself  
and lives untormented,

unpoisoned,  
cool.

**Beggars!**

For the well tamed,  
well trained,  
well educated  
student of the Aristocrats,  
passing brings passing away.

But when passing approaches  
he does think:

'Passing does not bring passing away  
only to me.

Wherever passing is to be seen,  
there one also sees the arriving and  
departing,  
passing away and  
coming to be  
of beings.

To one and all  
passing brings passing away.

If I were one who,  
when passing comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, beggars,  
when passing comes,  
he does not weep and

**lament,  
grieve and  
complain,  
beat his breast in frustration,  
anger and  
despair.**

**This fellow, beggars,  
is one to be known as  
a well tamed,  
well trained,  
well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man  
torments himself and  
lives untormented,  
unpoisoned,  
cool.**

**Beggars!  
For the well tamed,  
well trained,  
well educated  
student of the Aristocrats,  
disappearance brings disappearing.**

**But when disappearance approaches  
he does think:**

**'Disappearance does not bring disappearing  
only to me.**

**Wherever disappearing is to be seen,  
there one also sees the arriving and  
departing,  
passing away and  
coming to be  
of beings.**

**To one and all  
disappearance brings disappearing.**

**If I were one who,**

when disappearance comes  
were to weep and  
lament,  
grieve and  
complain,  
beat my breast in frustration,  
anger and  
despair,  
then food would no longer  
provide enjoyment and  
wasting would afflict my body and  
my business would suffer and  
my enemies would be happy while  
my friends would be sad.'

And, beggars,  
when disappearance comes,  
he does not weep and  
lament,  
grieve and  
complain,  
beat his breast in frustration,  
anger and  
despair.

This fellow, beggars,  
is one to be known as  
a well tamed,  
well trained,  
well educated  
student of the Aristocrats;  
struck by misfortune's arrow  
he drains off the poison  
with which the common man  
torments himself  
and lives untormented,  
unpoisoned,  
cool.

These, beggars,  
are the five states  
which are unattainable



**by shaman,  
brahman,  
God,  
gods or  
the Devil;  
not by anyone in the world."**

AN 5.048

**Once upon a time the Self-Awakened,  
Sāvatti-town came a revisit'n  
Anāthapiṇḍika's Jeta Grove.**

**There then,  
the Self-Awakened addressed the beggars:**

**"Beggars!"**

**And the beggars responding "Venerable!"  
the Self-Awakened said:**

**"Beggars,  
there are these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom.**

**What five?**

**Sensual-desire, beggars,  
is a distraction,  
a diversion overpowering the heart,  
making for the debilitation of wisdom.**

**Deviance, beggars,  
is a distraction,  
a diversion overpowering the heart,  
making for the debilitation of wisdom.**

**Sluggish-stupidity, beggars,  
is a distraction,  
a diversion overpowering the heart,  
making for the debilitation of wisdom.**

**Anxious confusion, beggars,  
is a distraction,  
a diversion overpowering the heart,  
making for the debilitation of wisdom.**

**Scatter-brained second-thoughts, beggars,**

are a distraction,  
a diversion overpowering the heart,  
making for the debilitation of wisdom.

These, beggars,  
are the five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom.

Indeed, beggars,  
that a beggar,  
not giving up  
these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being powerless,  
wisdom-debilitated —  
should know his own attainments, or  
know another's attainments, or  
know both his own and another's attainments or,  
beyond things human,  
should witness  
a truly aristocratic excellence of  
knowing and seeing  
such a thing  
does not stand to reason.

In just the same way, beggars,  
as a stream  
springing from the mountains,  
headed far,  
swift-flowing,  
carrying all before it,  
if some man  
were to plow a diversion  
across its mouth,  
thus overpowered, beggars,  
that stream,  
diffused,  
its main body  
no longer heads far,  
no longer swiftly-flows,

no longer carries all before it.

In the same way, beggars,  
a beggar,  
not giving up  
these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being powerless,  
wisdom-debilitated —  
should know his own attainments, or  
know another's attainments, or  
know both his own and another's attainments or,  
beyond things human,  
should witness  
a truly aristocratic excellence of  
knowing and seeing  
such a thing  
does not stand to reason.

Indeed, beggars,  
that a beggar,  
giving up  
these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being empowered,  
wise —  
should know his own attainments, or  
know another's attainments, or  
know both his own and another's attainments or,  
beyond things human,  
should witness  
a truly aristocratic excellence of  
knowing and seeing  
such a thing stands to reason.

In just the same way, beggars,  
as a stream  
springing from the mountains  
headed far,  
swift-flowing,

carrying all before it,  
if no one  
were to plow a diversion  
across its mouth,  
thus not overpowered, beggars,  
that stream,  
not diffused,  
its main body  
heads far,  
swiftly-flows,  
carries all before it.

In the same way, beggars,  
a beggar,  
giving up  
these five distractions,  
diversions overpowering the heart,  
making for the debilitation of wisdom,  
— being empowered,  
wise —  
should know his own attainments, or  
know another's attainments, or  
know both his own and another's attainments or,  
beyond things human,  
should witness  
a truly aristocratic excellence of  
knowing and seeing  
such a thing stands to reason.

AN 5.051

Once upon a time the Self-Awakened,  
Sāvatti-town came a revisit'n  
Anāthapiṇḍika's Jeta Grove.

There then,  
the Self-Awakened addressed the beggars:  
"Beggars!"

And the beggars responding "Venerable!"  
the Self-Awakened said:

"Speaking thoughtfully, beggars,  
describing these five diversions as:

**"A constellation of ineptitudes",  
one would be speaking accurately.**

**For indeed, beggars,  
these are  
a constellation of ineptitudes,  
that is to say  
the five diversions.**

**What five?**

**Indulging in sensual-desires  
indulging in deviance,  
indulging in sluggish-stupidity,  
indulging in anxious confusion,  
indulging in scatter-brained second thoughts.**

**Speaking thoughtfully, beggars,  
describing these five diversions as:**

**"A constellation of ineptitudes",  
one would be speaking accurately.**

**For indeed, beggars,  
these are  
a constellation of ineptitudes,  
that is to say  
the five diversions."**

AN 5.052

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There,  
to the beggars gathered round,  
he said:**

**"Beggars!"**

**And: "Venerable!"  
the beggars gathered round responded.**

**Then the Self-Awakened said:**

**"Beggars!**

**These five perceptions**

when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.

What five?

Perception of impurity,  
perception of death,  
perception of disadvantage,  
perception of the disgusting nature of food,  
perceiving nothing to delight in  
in all the world.

**Beggars!**

These five perceptions  
when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.

AN 5.061

Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.

There,  
to the beggars gathered round,  
he said:

"Beggars!"

And: "Venerable!"  
the beggars gathered round responded.

Then the Self-Awakened said:

"Beggars! These five perceptions  
when made become,  
when made a big deal of,  
are of great fruit, of

**great advantage,  
plunge into the deathless  
conclude in the deathless.**

**What five?**

**Perception of change,  
perception of not-self,  
perception of death,  
perception of the disgusting nature of food,  
perceiving nothing to delight in in all the world.**

**Beggars!**

**These five perceptions when made become,  
when made a big deal of,  
are of great fruit,  
of great advantage,  
plunge into the deathless  
conclude in the deathless.**

AN 5.062

**"Beggars!**

**These five things  
when made become,  
when made a big deal of,  
result in  
extreme satisfaction,  
dispassion,  
ending,  
settling down,  
higher knowledge,  
self-awakening,  
*Nibbāna.***

**What five?**

**Here a beggar lives  
seeing the impure nature of  
the body;  
the disgusting nature of  
food,  
perceiving nothing to delight in  
in all the world,  
sees the impermanent nature of**

**all own-made things, and  
perceiving that death applies  
to one personally.**

**Beggars!**

**These five things  
when made become,  
when made a big deal of,  
result in  
extreme satisfaction,  
dispassion,  
ending,  
settling down,  
higher knowledge,  
self-awakening,**

*Nibbāna.*

AN 5.069

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**A certain *bhikkhu*  
came to pay a call, and,  
after paying respect with closed palms,  
he sat on a low seat  
to one side  
at a respectful distance  
and asked:**

**""Walk'n the talk' is the expression.**

**To what extent, The Consummately Self-Awakened  
does one**

**"walk the talk'  
in this *Dhamma*?"**

**"In the case of the first case  
we have the case of the beggar  
who has an all-round understanding of *Dhamma*.**

**He spends his day  
in the mastering of *Dhamma*.**



**But he neglects  
putting down interaction and  
does not devote himself  
to mental tranquillity within.**

**This beggar, beggar,  
is said to be  
big on all-round understanding, but  
does not live the *Dhamma*.**

**In the case of the second case  
we have the case of the beggar  
who teaches *Dhamma* to others  
as he has heard and  
understood it.**

**He spends his time  
instructing and  
inciting others.**

**But he neglects  
putting down interaction  
and does not devote himself  
to mental tranquillity within.**

**This beggar, beggar,  
is said to be  
big on wisdom, but  
does not live the *Dhamma*.**

**In the case of the third case  
we have the case of the beggar  
who is a repeater.**

**He memorizes *Dhamma* and  
repeats it to others  
as he has heard it, and  
so spends his day.**

**But he neglects  
putting down interaction  
and does not devote himself  
to mental tranquillity within.**

**This beggar, beggar,  
is said to be  
big on memory, but**

does not live the *Dhamma*.

In the case of the fourth case  
we have the case of the beggar  
who is a thinker.

He thinks about *Dhamma*  
as he has heard it and  
understood it.

He spends his day  
thinking about *Dhamma*.

But he neglects  
putting down interaction  
and does not devote himself  
to mental tranquillity within.

This beggar, beggar,  
is said to be  
big on thinking,  
but does not live the *Dhamma*.

In the case of the fifth case  
we have the case of the beggar  
who has an all-round understanding of *Dhamma*, but  
he does not spend his day  
in the mastery of *Dhamma*,  
he does not neglect  
putting down interaction and  
does devote himself  
to mental tranquillity within.

This beggar, beggar,  
is said to 'walk the talk'.

So, beggar,  
I have given you  
one who is big on understanding,  
one who is big on wisdom,  
one who is big on memory,  
one who is big on thinking,  
and one who 'walks the talk'.

Beggar! What a teacher should do  
for his student,  
looking after his well-being,

seeking his good,  
out of sympathy,  
such is such as I have done for you.

There are the roots of trees,  
places of solitude.

Do not be negligent,  
do not give yourself cause  
for self-recrimination later.

This is our instruction to you.

AN 5.073

Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.

A certain *bhikkhu*  
came to pay a call, and,  
after paying respect with closed palms,  
he sat on a low seat  
to one side  
at a respectful distance  
and asked:

''Walk'n the talk' is the expression.

To what extent, The Consummately Self-Awakened  
does one

''walk the talk'  
in this *Dhamma*?''

''In the case of the first case  
we have the case of the beggar  
who has an all-round understanding of *Dhamma*.

He spends his day  
in the mastering of *Dhamma*  
but that beyond,  
which is attained through wisdom,  
he knows not.

This beggar, beggar,  
is said to be  
big on all-round understanding,

but does not live the *Dhamma*.

In the case of the second case  
we have the case of the beggar  
who teaches *Dhamma* to others  
as he has heard and  
understood it.

He spends his time  
instructing and  
inciting others  
but that beyond,  
which is attained through wisdom,  
he knows not.

This beggar, beggar,  
is said to be  
big on wisdom,  
but does not live the *Dhamma*.

In the case of the third case  
we have the case of the beggar  
who is a repeater.

He memorizes *Dhamma* and  
repeats it to others  
as he has heard it  
and so spends his day  
but that beyond,  
which is attained through wisdom,  
he knows not.

This beggar, beggar,  
is said to be  
big on memory,  
but does not live the *Dhamma*.

In the case of the fourth case  
we have the case of the beggar  
who is a thinker.

He thinks about *Dhamma*  
as he has heard it and  
understood it.

He spends his day  
thinking about *Dhamma*

but that beyond,  
which is attained through wisdom,  
he knows not.

This beggar, beggar,  
is said to be  
big on thinking,  
but does not live the *Dhamma*.

In the case of the fifth case  
we have the case of the beggar  
who has an all-round understanding of *Dhamma*,  
does not spend his entire day  
in the understanding of,  
memorization of,  
and thinking about *Dhamma*,  
he does not neglect  
putting down interaction, and  
does devote himself  
to mental tranquillity within  
and that beyond,  
which is attained through wisdom,  
he knows.

This beggar, beggar,  
is said to 'walk the talk'.

So, beggar,  
I have given you  
one who is big on understanding,  
one who is big on wisdom,  
one who is big on memory,  
one who is big on thinking,  
and one who 'walks the talk'.

Beggar!  
What a teacher should do for his student,  
looking after his well-being,  
seeking his good,  
out of sympathy,  
such is such as I have done for you.

There are the roots of trees,  
places of solitude.

**Do not be negligent,  
do not give yourself cause  
for self-recrimination later.**

**This is our instruction to you.**

AN 5.074

**"Getting himself five things, beggars,  
a beggar minding the breathing  
penetrates the unshakable  
not long thereafter.**

**What are those five?**

**Here beggars,  
a beggar has few ambitions,  
has few duties.**

**He bears well,  
is well-content  
with life's basics.**

**He takes little food,  
is not yoked to  
filling the stomach.**

**He has heard much,  
has got down and  
bears many suttas.**

**That *Dhamma*,  
helpful in the beginning,  
helpful in the middle,  
helpful at the conclusion,  
with meaning and  
syllable  
in complete agreement,  
addressing the thoroughly-pure  
best of lives —  
of such *Dhamma*  
he has heard much,  
bearing,  
discussing,  
reciting,  
pondering it over in mind,**

**well-penetrating it in theory.**

**And he reflects upon  
any freedom of heart  
accordingly.**

**These are the five things, beggars,  
that getting,  
a beggar  
minding the breathing,  
will penetrate the unshakable  
not long thereafter.**

AN 5.096

**Once upon a time, the Self-Awakened,  
Savatti-town revisiting.**

**There then  
he addressed the beggars:**

**"Beggars!"**

**And the beggars responding:**

*'Bhante!,'*

**the Self-Awakened said:**

**"He,  
indeed whoever,  
beggar or beggar-woman,  
five things brings into existence,  
five things makes substantial,  
of such,  
one or another of two fruitions  
are to be anticipated:  
either knowing the answer  
in this seen thing, or,  
there being grounds for re-arising,  
the state of non-returning.**

**What five?**

**Here beggars, a beggar  
has very well internally set up  
the wisdom of minding  
the appearance and  
retreat of things,**

observation of  
the disadvantages of  
living in a body,  
perception of  
the revolting in food,  
perception of  
joylessness in all the world,  
perception of  
the instability  
of all that is own-made.

He,  
indeed whoever,  
beggar or beggar-woman,  
five things brings into existence,  
five things makes substantial,  
of such,  
one or another of  
two fruitions are to be anticipated:  
either knowing the answer  
in this seen thing, or,  
there being grounds for re-arising,  
the state of non-returning.

AN 5.122

Once upon a time the Self-Awakened  
Sāvattḥī-town revisiting.

There then he addressed the beggars:

"Beggars!"

"*Bhante!*," they responded.

And the Self-Awakened said:

"Beggars!

These five sleep little and  
are highly alert.

What five?

A woman  
yearning for a man  
sleeps little and  
is highly alert.



**A man  
yearning for a woman  
sleeps little and  
is highly alert.**

**A thief  
on the prowl for loot  
sleeps little and  
is highly alert.**

**A king  
bent on conquest  
sleeps little and  
is highly alert.**

**A Beggar  
determined to attain freedom  
from the bonds  
sleeps little and  
is highly alert.**

**Indeed, beggars,  
these five  
sleep little and  
are highly alert.**

AN 5.137

**"Beggars!  
These five  
are not a good man's givings.**

**What five?**

**The given  
without respect.**

**The given  
without thought.**

**That not given  
by one's own hand.**

**That given  
because it is not wanted.**

**That given  
without faith  
in the fruit**

**of good deeds.**

**Indeed, beggars,  
these five  
are not a good man's givings.**

**"Beggars!**

**These five  
are a good man's givings.**

**What five?**

**The given  
with respect.**

**The given  
with thought.**

**That given  
by one's own hand.**

**That given  
because it is desirable.**

**That given  
with faith  
in the fruit  
of good deeds.**

**Indeed, beggars,  
these five  
are a good man's givings.**

AN 5.147

**"Beggars!**

**These five  
are a good man's gifts.**

**What five?**

**He gives  
believing in the fruit of good deeds;  
he gives  
with respect;  
he gives  
at the right time;  
with a happy heart;  
a gift causing injury**

neither to self or  
others.

A gift given  
believing in the fruit of good deeds, beggars,  
whenever it comes to fruition  
brings that good man  
great wealth and  
possessions,  
and such a one  
is good looking,  
handsome,  
as pleasant to the eye  
as the lotus blossom.

A gift given  
with respect, beggars,  
whenever it comes to fruition  
brings that good man  
great wealth and  
possessions,  
and the wife and  
children and  
employees  
of such a one  
listen carefully and  
know how to follow his instructions.

A gift given  
at the right time, beggars,  
whenever it comes to fruition  
brings that good man  
great wealth and  
possessions,  
and what he gets  
comes at the right time.

A gift given  
with a happy heart, beggars,  
whenever it comes to fruition  
brings that good man  
great wealth and  
possessions,

**and whatever of such  
as he enjoys  
he does so  
with the full indulgence  
of the five chords  
of sense pleasure.**

**A gift given  
which causes no injury  
to self or  
others, beggars,  
whenever it comes to fruition  
brings that good man  
great wealth and  
possessions,  
and all such  
is made safe against  
fire and  
water and  
kings and  
thieves and  
greedy heirs.**

**These five  
are a good man's gifts.**

AN 5.148

**Once upon a time,  
Sāvattthī-town revisiting  
the Self-Awakened addressed the beggars there:**

**"Beggars!"**

***"Bhante!"* said the beggars in response,  
and the Self-Awakened said:**

**"These five  
lead to coming down  
for one who has gained freedom from  
things of time.**

**What five?**

**Delight in activity.**

**Delight in gab.**

**Delight in sleep.**

**Delight in company.**

**And he does not reflect  
on the freedom of heart  
he has attained.**

**Indeed, beggars,  
these five  
lead to coming down  
for one who has gained freedom from  
things of time.**

**"These five  
lead to not coming down  
for one who has gained freedom from  
things of time.**

**What five?**

**Non-delight in activity.**

**Non-delight in gab.**

**Non-delight in sleep.**

**Non-delight in company.**

**And he reflects  
on the freedom of heart  
he has attained.**

**Indeed, beggars,  
these five  
lead to not coming down  
for one who has gained freedom from  
things of time.**

AN 5.149

**Once upon a time,  
Sāvattḥī-town revisiting  
the Self-Awakened addressed the beggars there:**

**"Beggars!"**

**"*Bhante!*" said the beggars in response,  
and the Self-Awakened said:**

**"These five  
lead to coming down**

**for one who has gained freedom from  
things of time.**

**What five?**

**Delight in activity.**

**Delight in gab.**

**Delight in sleep.**

**Leaving unguarded  
the doors of the senses.**

**Immoderate eating.**

**Indeed, beggars,  
these five**

**lead to coming down  
for one who has gained freedom from  
things of time.**

**"These five  
lead to not coming down  
for one who has gained freedom from  
things of time.**

**What five?**

**Non-delight in activity.**

**Non-delight in gab.**

**Non-delight in sleep.**

**Guarding the doors of the senses.**

**Moderate eating.**

**Indeed, beggars,  
these five**

**lead to not coming down  
for one who has gained freedom from  
things of time.**

AN 5.150

**Once upon a time,  
Sāvattthī-town revisiting  
the Self-Awakened addressed the beggars there:**

**"Beggars!"**

**"*Bhante!*" said the beggars in response,**

**and the Self-Awakened said:**

**"Five, beggars,  
are things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.**

**What five?**

**Having disrespect for speech,  
having disrespect for speakers,  
having disrespect for self,  
having an agitated heart  
hearing *Dhamma* with distracted heart  
and not studiously tracing out  
the origins of things.**

**These, beggars,  
are the things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.**

**"Five, beggars,  
are things possessed of which,  
if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things  
consummately delightful.**

**Not having disrespect for speech,  
not having disrespect for speakers,  
not having disrespect for self,  
not having an agitated heart  
hearing *Dhamma* whole-heartedly, and  
studiously tracing out  
the origins of things.**

**These, beggars,**

are the things possessed of which,  
if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things  
consummately delightful."

AN 5.151

Once upon a time,  
Sāvattthī-town revisiting  
the Self-Awakened addressed the beggars there:

"Beggars!"

"*Bhante!*" said the beggars in response,  
and the Self-Awakened said:

"Five, beggars,  
are things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.

What five?

Having disrespect of speech,  
having disrespect of speakers,  
having disrespect of self,  
being stupid,  
a dull driver  
being knowledge-proud,  
not knowing.

These, beggars,  
are the things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.

"Five, beggars,  
are things possessed of which,



**if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things  
consummately delightful.**

**Not having disrespect of speech,  
not having disrespect of speakers,  
not having disrespect of self,  
being wise,  
no dull driveler,  
not being knowledge-proud  
not knowing.**

**These, beggars,  
are the things possessed of which,  
if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things  
consummately delightful.**

AN 5.152

**Once upon a time,  
Sāvattḥī-town revisiting  
the Self-Awakened addressed the beggars there:**

**"Beggars!"**

**"*Bhante!*" said the beggars in response,  
and the Self-Awakened said:**

**"Five, beggars,  
are things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.**

**What five?**

**Listening to *Dhamma* hypocritically,  
pre-positioned to fake enthusiasm,  
listening to *Dhamma* critical at heart,**

seeking the weak spots,  
*Dhamma*-teaching being beaten-back  
in a heart  
overpowered by obstructions,  
being stupid,  
a dull drivler  
being knowledge-proud,  
not knowing.

These, beggars,  
are the things possessed of which,  
even hearing the best of *Dhammas*,  
there will be no falling in  
with the method  
of skillful things  
consummately delightful.

"Five, beggars,  
are things possessed of which,  
if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things  
consummately delightful.

Not listening to *Dhamma* hypocritically,  
not pre-positioned to fake enthusiasm,  
not listening to *Dhamma* critical at heart,  
not seeking the weak spots,  
*Dhamma*-teaching not being beaten-back  
in a heart  
overpowered by obstructions,  
being wise,  
no dull driveler,  
not being knowledge-proud  
not knowing.

These, beggars,  
are the things possessed of which,  
if hearing the best of *Dhammas*,  
there will be falling in  
with the method  
of skillful things

**consummately delightful.**

AN 5.153

**Once upon a time,  
Sāvattthī-town revisiting  
the Self-Awakened addressed the beggars there:**

**"Beggars!"**

**And the beggars responding "*Bhante!*"  
the Self-Awakened said:**

**"Possessed by five things, beggars,  
a beggar has been overcome  
by the fearful.**

**What five?**

**In this case, beggars,  
a beggar is faithless,  
is without ethical standards,  
is unlearned,  
is lazy,  
is unwise.**

**These then beggars,  
are the five things  
possessed by which  
a beggar has been overcome  
by the fearful.**

**"Possessed by five things, beggars,  
a beggar is fearless.**

**What five?**

**In this case beggars,  
a beggar has faith,  
has ethical standards  
is learned,  
is of aroused energy,  
is wise.**

**These then, beggars,  
are the five things  
possessed by which  
a beggar is fearless.**

AN 5.158

**This occurred in Sāvattihī.**

**There then,  
Old Man Ānanda approached Old Man Sāriputta  
and drew near.**

**Having drawn near,  
he gave greetings and  
well-wishes.**

**Having exchanged greetings and  
well-wishes,  
he took a seat to one side.**

**Seated to one side, then,  
Old Man Ānanda said this  
to Old Man Sāriputta:**

**"Now then, friend Sāriputta,  
how does a beggar  
become quick-witted and  
expert at things,  
well-grasp the grasped,  
grasp much, and  
not lose memory  
of the grasped?"**

**"Friend Ānanda has heard much,  
then let this matter  
be made clear by him."**

**"In that case, friend Sāriputta  
give ear,  
study well in mind,  
I will speak!"**

**"Even so, friend'  
said Old Man Sāriputta  
to Old Man Ānanda in response."**

**And Old Man Ānanda said this:**

**"Here, friend Sāriputta,  
a beggar is expert at intents,  
expert at *Dhamma*,  
expert at root meanings  
expert in the letter**

**expert in what comes before and  
what comes after.**

**This, friend Sāriputta,  
is how a beggar,  
becomes quick-witted and  
expert at things,  
well-grasps the grasped,  
grasps much,  
and does not lose memory  
of the grasped."**

**"How snappy friend!**

**How extraordinary friend!**

**How well set up  
is this here  
by Old Man Ānanda.**

**And we hold  
that these five things  
are possessed by Old Man Ānanda:**

**Old Man Ānanda is  
expert at intents,  
expert at *Dhamma*,  
expert at root meanings  
expert in the letter  
expert in what comes before and  
what comes after.**

AN 5.169

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!"**

**And:**

**"Venerable!"**

**the beggars gathered round responded.**

**Then the Self-Awakened said:**

**"Five, beggars,  
are the trades  
that should not be undertaken  
by a lay follower.**

**What five?**

**Trade in swords,  
trade in living beings,  
trade in limbs,  
trade in maddening drugs,  
trade in poisons.**

**These are the five trades, beggars,  
that should not be undertaken  
by a lay follower."**

AN 5.177

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There,  
to the beggars gathered round,  
he said:**

**"Beggars!"**

**And the beggars gathered round responding:**

**"Venerable!"**

**the Self-Awakened said:**

**"Five, beggars,  
are the dimensions  
making up the well-said,  
the not badly said,  
the blameless,  
unblamable by the wise.**

**What five?**

**What is said,  
is said  
at the right time.**

**What is said,**

**is said  
truthfully.**

**What is said,  
is said  
in a polished manner.**

**What is said,  
is said  
sticking to the point.**

**What is said,  
is said  
with a heart of friendly vibrations.**

**These, beggars,  
are the dimensions  
making up the well-said,  
the not badly said,  
the blameless,  
unblamable by the wise."**

AN 5.198

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!**

**There are five bad results  
from not brushing your teeth.**

**What five?**

**The vision is unclear.**

**Bad breath.**

**Sensitivity  
to the subtleties of taste  
is impaired.**

**One's food is contaminated  
by phlegm and  
mucus.**

**And the enjoyment of food  
is diminished.**

**Indeed, beggars,  
these are five bad results  
from not brushing your teeth.**

**"Beggars!**

**There are five good results  
from brushing your teeth.**

**What five?**

**The vision is clear.**

**Sweet breath.**

**Sensitivity  
to the subtleties of taste.**

**One's food is not contaminated  
by phlegm and  
mucus.**

**And the enjoyment of food  
is undiminished.**

**Indeed, beggars,  
these are the five good results  
from brushing your teeth."**

AN 5.208

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!**

**There are five bad things  
about falling asleep  
absent-mindedly,  
unawares.**

**What five?**

**Unpleasant sleep.**



**Unpleasant re-awakening.**

**Seeing bad dreams.**

**Not being watched over  
by the gods.**

**And that sweet whatchamacallum  
gets stiff.**

**Indeed, beggars,  
these are five bad things  
about falling asleep  
absent-mindedly,  
unawares.**

**"Beggars!**

**There are five good things  
that happen falling asleep  
consciously,  
not unawares.**

**What five?**

**Pleasant sleep.**

**Pleasant re-awakening.**

**Not seeing bad dreams.**

**Being watched over  
by the gods.**

**And that sweet whatchamacallum  
does not get stiff.**

**Indeed, beggars,  
these are five good things that happen  
falling asleep  
consciously,  
not unawares."**

AN 5.210

**Once upon a time, the Self-Awakened,  
Sāvatti-town residing.**

**There then  
the Self-Awakened addressed the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Venerable!"**

**the Self-Awakened said this:**

**"There are these five disadvantages of  
over-staying.**

**What five?**

**Having many possessions  
accumulation of many possessions.**

**Having many medicinals  
accumulation of many medicinals.**

**Having many duties  
much to do  
being handy  
at what needs to be done.**

**Living with people  
with householders-homeleavers  
settling for  
householder-companionship.**

**And departing that residence,  
one departs that residence  
with-reluctance.**

**These, beggars,  
are the five disadvantages from  
over-staying.**

**There are these five advantages of  
regular habitat-rotation.**

**What five?**

**Not having many possessions  
not accumulating many possessions.**

**Not having many medicinals  
not accumulating many medicinals.**

**Not having many duties  
not having much to do  
or being handy  
at what needs to be done.**

**Not living with people  
with householders-homeleavers**

**not settling for householder-companionship.**

**And departing that residence,  
one departs that residence  
without-reluctance.**

**These, beggars,  
are the five advantages  
of regular habitat-rotation."**

AN 5.223

**Once upon a time, the Self-Awakened,  
Sāvatti-town residing.**

**There then  
the Self-Awakened addressed the beggars gathered round:**

**"Beggars!"**

**And the beggars responding:**

**"Venerable!"**

**the Self-Awakened said this:**

**"There are these five disadvantages of  
over-staying.**

**What five?**

**Having residence-greed,  
having supporter-greed,  
having gains-greed,  
having status-greed,  
having *Dhamma*-greed.**

**These, beggars,  
are the five disadvantages from  
over-staying.**

**There are these five advantages of  
regular habitat-rotation.**

**What five?**

**Not having residence-greed,  
not having supporter-greed,  
not having gains-greed,  
not having status-greed,  
not having *Dhamma*-greed.**

**These, beggars,**

**are the five advantages of  
regular habitat-rotation."**

AN 5.224

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!**

**There are five bad things about  
a black snake.**

**What five?**

**Uncleanliness.**

**A foul smell.**

**It belongs to anyone.**

**It is easily frightened.**

**And it is duplicitous  
with friends.**

**Indeed, beggars,  
these are five bad things about  
a black snake**

**Beggars!**

**There are five bad things about  
the female gender.**

**What five?**

**Uncleanliness**

**A foul smell.**

**They'll belong to anyone.**

**They are easily frightened.**

**And they are duplicitous  
with friends.**

**Indeed, beggars,  
these are five bad things about**

**the female gender."**

AN 5.229

**Once upon a time the Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
came-a revisiting.**

**There, to the beggars gathered round,  
he said:**

**"Beggars!**

**There are five bad things about  
a black snake.**

**What five?**

**Its anger is uncontrolled.**

**It carries a grudge.**

**Its bite is deadly poison.**

**It is forked tongued.**

**And it is duplicitous  
with friends.**

**Indeed, beggars,  
these are five bad things about  
a black snake**

**"Beggars!**

**There are five bad things about  
the female gender.**

**What five?**

**Uncontrolled anger.**

**Vengefulness.**

**A deadly poisonous bite.**

**Forked-tongue speech.**

**And duplicity  
with friends.**

**Indeed, beggars,  
these are five bad things about  
the female gender.**

**Beggars!**

**This is the deadly poison of  
womankind:**

**they are almost always  
intensely passionate.**

**Beggars!**

**This is the forked tongue of  
womankind:**

**they are almost always  
slanderous in speech.**

**Beggars!**

**This is the duplicity of  
womankind:**

**they are almost always  
unfaithful."**



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