

Yarn-Basket for a Buddhist

Volume 1

Selected Suttas from
The Majjhima Nikāya

Translated from the Pāli
by
Michael M. Olds



BuddhaDust Publications

Los Altos

2021



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Buddha Dust

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



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

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

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Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

Sutta 1

Mūla-Pariyā'ya Suttam

The Root of All Evil

I HEAR TELL

**Once Upon a Time, The Lucky Man,
Ukkattha-Town,
Good-luck Grove,
at the root of the Old Sal Willow
came a revisiting.**

There, to the Beggars gathered round, he said:

"Beggars!"

And the Beggars responding:

"Broke-Tooth!"

the Lucky Man said this:

**"I will teach you, Beggars,
The One-Up-Passa-Mulapariyaya Spell,
The Way Passed the Root of All Evil.**

Listen up!

Pay Attention!

I will speak!"

"Even So, Broke-Tooth!"

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And so the Lucky Man broke this spell for them, saying:

"In the case of the first case, Beggars,

**we have the case of the untamed,
untrained,
uneducated
common man;
untamed to the discipline of the aristocrats,
untrained in the manners of the aristocrats,
uneducated to the teachings of the aristocrats,
untamed to the ways of the Sorcerers,
untrained in the craft of the Sorcerers,
uneducated in the lore of the Sorcerers;
he takes earth for earth.**

**Taking earth for earth,
he conceptualizes earth.**

He thinks about earth.

**He thinks of earth
in whatever ways he thinks of earth.**

**He thinks in terms of "My"
with regard to earth.**

He takes delight in earth.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes water for water.

**Taking water for water,
he conceptualizes water.**

He thinks about water.

**He thinks of water
in whatever ways he thinks of water.**

**He thinks in terms of "My"
with regard to water.**

He takes delight in water.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes fire as fire.

Taking fire for fire, he conceptualizes fire.

He thinks about fire.

He thinks of fire in whatever ways he thinks of fire.

He thinks in terms of "My" with regard to fire.

He takes delight in fire.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes wind as wind.

Taking wind for wind, he conceptualizes wind.

He thinks about wind.

He thinks of wind in whatever ways he thinks of wind.

He thinks in terms of "My" with regard to wind.

He takes delight in wind.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes beings as beings.

Taking beings for beings, he conceptualizes beings.

He thinks about beings.

He thinks of beings in whatever ways he thinks of beings.

He thinks in terms of "My" with regard to beings.

He takes delight in beings.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes dieties as dieties.

Taking dieties for dieties, he conceptualizes dieties.

He thinks about dieties.

He thinks of dieties in whatever ways he thinks of dieties.

He thinks in terms of "My" with regard to dieties.

He takes delight in dieties.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes The Creator as The Creator.

Taking The Creator for The Creator, he conceptualizes The Creator.

He thinks about The Creator.

He thinks of The Creator in whatever ways he thinks of The Creator.

He thinks in terms of "My" with regard to The Creator.

He takes delight in The Creator.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes God as God.

Taking God for God, he conceptualizes God.

He thinks about God.

He thinks of God in whatever ways he thinks of God.

He thinks in terms of "My" with regard to God.

He takes delight in God.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Radiant Beings as Radiant Beings.

**Taking Radiant Beings for Radiant Beings, he conceptualizes Radiant
Beings.**

He thinks about Radiant Beings.

He thinks of Radiant Beings in whatever ways he thinks of Radiant Beings.

He thinks in terms of "My" with regard to Radiant Beings.

He takes delight in Radiant Beings.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Luminescent Beings as Luminescent Beings.

Taking Luminescent Beings for Luminescent Beings, he conceptualizes Luminescent Beings.

He thinks about Luminescent Beings.

He thinks of Luminescent Beings in whatever ways he thinks of Luminescent Beings.

He thinks in terms of "My" with regard to Luminescent Beings.

He takes delight in Luminescent Beings. How come?

Because this matter is not fully understood by him, so I say.



He takes Bountiful Beings as Bountiful Beings.

Taking Bountiful Beings for Bountiful Beings, he conceptualizes Bountiful Beings.

He thinks about Bountiful Beings.

He thinks of Bountiful Beings in whatever ways he thinks of Bountiful Beings.

He thinks in terms of "My" with regard to Bountiful Beings.

He takes delight in Bountiful Beings.

How come?

Because this matter is not fully understood by him, so I say.



He takes Upabove as Upabove.

Taking Upabove for Upabove, he conceptualizes Upabove.

He thinks about Upabove.

He thinks of Upabove in whatever ways he thinks of Upabove.

He thinks in terms of "My" with regard to Upabove.

He takes delight in Upabove.

How come?

Because this matter is not fully understood by him, so I say.



He takes The Realm of Space as The Realm of Space.

Taking The Realm of Space for The Realm of Space, he conceptualizes The Realm of Space.

He thinks about The Realm of Space.

He thinks of The Realm of Space in whatever ways he thinks of The Realm of Space.

He thinks in terms of "My" with regard to The Realm of Space.

He takes delight in The Realm of Space.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes The Realm of Consciousness as The Realm of Consciousness.

Taking The Realm of Consciousness for The Realm of Consciousness, he conceptualizes The Realm of Consciousness.

He thinks about The Realm of Consciousness.

He thinks of The Realm of Consciousness in whatever ways he thinks of The Realm of Consciousness.

He thinks in terms of "My" with regard to The Realm of Consciousness.

He takes delight in The Realm of Consciousness.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes The Realm of No Things There as The Realm of No Things There.

Taking The Realm of No Things There for The Realm of No Things There, he conceptualizes The Realm of No Things There.

He thinks about The Realm of No Things There.

He thinks of The Realm of No Things There in whatever ways he thinks of The Realm of No Things There.

He thinks in terms of "My" with regard to The Realm of No Things There.

He takes delight in The Realm of No Things There.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Taking The Realm of Neither-Perception-nor-Non-Perception for The Realm of Neither-Perception-nor-Non-Perception, he conceptualizes The Realm of Neither-Perception-nor-Non-Perception.

He thinks about The Realm of Neither-Perception-nor-Non-Perception.

He thinks of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thinks of The Realm of Neither-Perception-nor-Non-Perception.

He thinks in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

Because this matter is not fully understood by him, so I say.



He takes Seeing as Seeing.

Taking Seeing for Seeing, he conceptualizes Seeing.

He thinks about Seeing.

He thinks of Seeing in whatever ways he thinks of Seeing.

He thinks in terms of "My" with regard to Seeing.

He takes delight in Seeing.

How come?

Because this matter is not fully understood by him, so I say.



He takes Hearing as Hearing.

Taking Hearing for Hearing, he conceptualizes Hearing.

He thinks about Hearing.

He thinks of Hearing in whatever ways he thinks of Hearing.

He thinks in terms of "My" with regard to Hearing.

He takes delight in Hearing.

How come?

Because this matter is not fully understood by him, so I say.



He takes Sensing as Sensing.

Taking Sensing for Sensing, he conceptualizes Sensing.

He thinks about Sensing.

He thinks of Sensing in whatever ways he thinks of Sensing.

He thinks in terms of "My" with regard to Sensing.

He takes delight in Sensing.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Intuiting as Intuiting.

Taking Intuiting for Intuiting, he conceptualizes Intuiting.

He thinks about Intuiting.

He thinks of Intuiting in whatever ways he thinks of Intuiting.

He thinks in terms of "My" with regard to Intuiting.

He takes delight in Intuiting.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Oneness as Oneness.

Taking Oneness for Oneness, he conceptualizes Oneness.

He thinks about Oneness.

He thinks of Oneness in whatever ways he thinks of Oneness.

He thinks in terms of "My" with regard to Oneness.

He takes delight in Oneness.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Multiplicity as Multiplicity.

Taking Multiplicity for Multiplicity, he conceptualizes Multiplicity.

He thinks about Multiplicity.

He thinks of Multiplicity in whatever ways he thinks of Multiplicity.

He thinks in terms of "My" with regard to Multiplicity.

He takes delight in Multiplicity.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes all as all.

Taking all for all, he conceptualizes all.

He thinks about all.

He thinks of all in whatever ways he thinks of all.

He thinks in terms of "My" with regard to all.

He takes delight in all.

How come?

**Because this matter is not fully understood by him,
so I say.**



He takes Nibbāna as Nibbāna.

Taking Nibbāna for Nibbāna, he conceptualizes Nibbāna.

He thinks about Nibbāna.

He thinks of Nibbāna in whatever ways he thinks of Nibbāna.

He thinks in terms of "My" with regard to Nibbāna.

He takes delight in Nibbāna.

How come?

**Because this matter is not fully understood by him,
so I say.**



In the case of the second case, Beggars,

we have the Beggar who is a seeker,

a little developed in mind,

short of his intended goal,

one who lives preparing to throw off the yoke

the throwing off of which there is nothing better,

he recognizes earth as earth.

Recognizing earth as earth, he knows about earth.

Let him think not about earth.

Let him think not of earth in whatever ways he thinks of earth.

Let him not think in terms of "My" with regard to earth.

Let him take no delight in earth.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes water as water.

Recognizing water as water, he knows about water.

Let him think not about water.

Let him think not of water in whatever ways he thinks of water.

Let him not think in terms of "My" with regard to water.

Let him take no delight in water.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

Let him think not about fire.

Let him think not of fire in whatever ways he thinks of fire.

Let him not think in terms of "My" with regard to fire.

Let him take no delight in fire.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

Let him think not about wind.

Let him think not of wind in whatever ways he thinks of wind.

Let him not think in terms of "My" with regard to wind.

Let him take no delight in wind.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

Let him think not about beings.

Let him think not of beings in whatever ways he thinks of beings.

Let him not think in terms of "My" with regard to beings.

Let him take no delight in beings.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

Let him think not about dieties.

Let him think not of dieties in whatever ways he thinks of dieties.

Let him not think in terms of "My" with regard to dieties.

Let him take no delight in dieties.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

Let him think not about The Creator.

**Let him think not of The Creator in whatever ways he thinks of The
Creator.**

Let him not think in terms of "My" with regard to The Creator.

Let him take no delight in The Creator.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes God as God.

Recognizing God as God, he knows about God.

Let him think not about God.

Let him think not of God in whatever ways he thinks of God.

Let him not think in terms of "My" with regard to God.

Let him take no delight in God.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

Let him think not about Radiant Beings.

Let him think not of Radiant Beings in whatever ways he thinks of Radiant Beings.

Let him not think in terms of "My" with regard to Radiant Beings.

Let him take no delight in Radiant Beings.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Luminescent Beings as Luminescent beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

Let him think not about Luminescent Beings.

Let him think not of Luminescent Beings in whatever ways he thinks of Luminescent Beings.

Let him not think in terms of "My" with regard to Luminescent Beings.

Let him take no delight in Luminescent Beings.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

Let him think not about Bountiful Beings.

Let him think not of Bountiful Beings in whatever ways he thinks of Bountiful Beings.

Let him not think in terms of "My" with regard to Bountiful Beings.

Let him take no delight in Bountiful Beings.

How come?

Because this way this matter may be fully understood by him, so I say.



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

Let him think not about Upabove.

Let him think not of Upabove in whatever ways he thinks of Upabove.

Let him not think in terms of "My" with regard to Upabove.

Let him take no delight in Upabove.

How come?

Because this way this matter may be fully understood by him, so I say.



He recognizes The Realm of Space as The Realm of Space.

Recognizing The Realm of Space as The Realm of Space, he knows about The Realm of Space.

Let him think not about The Realm of Space.

Let him think not of The Realm of Space in whatever ways he thinks of The Realm of Space.

Let him not think in terms of "My" with regard to The Realm of Space.

Let him take no delight in The Realm of Space.

How come?

Because this way this matter may be fully understood by him, so I say.



He recognizes The Realm of Consciousness as The Realm of Consciousness.

Recognizing The Realm of Consciousness as The Realm of Consciousness, he knows about The Realm of Consciousness.

Let him think not about The Realm of Consciousness.

Let him think not of The Realm of Consciousness in whatever ways he thinks of The Realm of Consciousness.

Let him not think in terms of "My" with regard to The Realm of Consciousness.

Let him take no delight in The Realm of Consciousness.

How come?

Because this way this matter may be fully understood by him, so I say.



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

Let him think not about The Realm of No Things There.

Let him think not of The Realm of No Things There in whatever ways he thinks of The Realm of No Things There.

Let him not think in terms of "My" with regard to The Realm of No Things There.

Let him take no delight in The Realm of No Things There.

How come?

Because this way this matter may be fully understood by him, so I say.



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

Let him think not about The Realm of Neither-Perception-nor-Non-Perception.

Let him think not of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thinks of The Realm of Neither-Perception-nor-Non-Perception.

Let him not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

Let him take no delight in The Realm of Neither-Perception-nor-Non-

Perception.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

Let him think not about Seeing.

Let him think not of Seeing in whatever ways he thinks of Seeing.

Let him not think in terms of "My" with regard to Seeing.

Let him take no delight in Seeing.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Hearing as Hearing.

Recognizing Hearing as Hearing, he knows about Hearing.

Let him think not about Hearing.

Let him think not of Hearing in whatever ways he thinks of Hearing.

Let him not think in terms of "My" with regard to Hearing.

Let him take no delight in Hearing.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Sensing as Sensing.

Recognizing Sensing as Sensing, he knows about Sensing.

Let him think not about Sensing.

Let him think not of Sensing in whatever ways he thinks of Sensing.

Let him not think in terms of "My" with regard to Sensing.

Let him take no delight in Sensing.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

Let him think not about Intuiting.

Let him think not of Intuiting in whatever ways he thinks of Intuiting.

Let him not think in terms of "My" with regard to Intuiting.

Let him take no delight in Intuiting.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

Let him think not about Oneness.

Let him think not of Oneness in whatever ways he thinks of Oneness.

Let him not think in terms of "My" with regard to Oneness.

Let him take no delight in Oneness.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

Let him think not about Multiplicity.

**Let him think not of Multiplicity in whatever ways he thinks of
Multiplicity.**

Let him not think in terms of "My" with regard to Multiplicity.

Let him take no delight in Multiplicity.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes all as all.

Recognizing all as all, he knows about all.

Let him think not about all.

Let him think not of all in whatever ways he thinks of all.

Let him not think in terms of "My" with regard to all.

Let him take no delight in all.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

Let him think not about Nibbāna.

Let him think not of Nibbāna in whatever ways he thinks of Nibbāna.

Let him not think in terms of "My" with regard to Nibbāna.

Let him take no delight in Nibbāna.

How come?

**Because this way this matter may be fully understood by him,
so I say.**



**In the case of the third case, Beggars,
we have the Beggar who is Arahant,
one who has left behind the Corrupt,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to rebirth,
and is freed by straight-answer-knowledge,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

He does not think about wind.

He does not think of wind in whatever ways he thought of wind.

He does not think in terms of "My" with regard to wind.

He takes no delight in wind.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

He does not think about beings.

He does not think of beings in whatever ways he thought of beings.

He does not think in terms of "My" with regard to beings.

He takes no delight in beings.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

He does not think about dieties.

He does not think of dieties in whatever ways he thought of dieties.

He does not think in terms of "My" with regard to dieties.

He takes no delight in dieties.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

He does not think about The Creator.

**He does not think of The Creator in whatever ways he thought of The
Creator.**

He does not think in terms of "My" with regard to The Creator.

He takes no delight in The Creator.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

Because this matter is fully understood by him,

so I say.



He recognizes Radiant Beings as Radiant Beings.

**Recognizing Radiant Beings as Radiant Beings,
he knows about Radiant Beings.**

He does not think about Radiant Beings.

**He does not think of Radiant Beings in whatever ways he thought of
Radiant Beings.**

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Luminescent Beings as Luminescent Beings.

**Recognizing Luminescent Beings as Luminescent Beings, he knows about
Luminescent Beings.**

He does not think about Luminescent Beings.

**He does not think of Luminescent Beings in whatever ways he thought of
Luminescent Beings.**

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Bountiful Beings as Bountiful Beings.

**Recognizing Bountiful Beings as Bountiful Beings, he knows about
Bountiful Beings.**

He does not think about Bountiful Beings.

**He does not think of Bountiful Beings in whatever ways he thought of
Bountiful Beings.**

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes The Realm of Space as The Realm of Space.

**Recognizing The Realm of Space as The Realm of Space, he knows about
The Realm of Space.**

He does not think about The Realm of Space.

**He does not think of The Realm of Space in whatever ways he thought of
The Realm of Space.**

He does not think in terms of "My" with regard to The Realm of Space.

He takes no delight in The Realm of Space.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes The Realm of Consciousness as The Realm of Consciousness.

**Recognizing The Realm of Consciousness as The Realm of Consciousness,
he knows about The Realm of Consciousness.**

He does not think about The Realm of Consciousness.

**He does not think of The Realm of Consciousness in whatever ways he
thought of The Realm of Consciousness.**

**He does not think in terms of "My" with regard to The Realm of
Consciousness.**

He takes no delight in The Realm of Consciousness.

How come?

Because this matter is fully understood by him,

so I say.



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Hearing as Hearing.

Recognizing Hearing as Hearing, he knows about Hearing.

He does not think about Hearing.

He does not think of Hearing in whatever ways he thought of Hearing.

He does not think in terms of "My" with regard to Hearing.

He takes no delight in Hearing.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Sensing as Sensing.

Recognizing Sensing as Sensing, he knows about Sensing.

He does not think about Sensing.

He does not think of Sensing in whatever ways he thought of Sensing.

He does not think in terms of "My" with regard to Sensing.

He takes no delight in Sensing.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

He does not think about Intuiting.

He does not think of Intuiting in whatever ways he thought of Intuiting.

He does not think in terms of "My" with regard to Intuiting.

He takes no delight in Intuiting.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

He does not think about Oneness.

He does not think of Oneness in whatever ways he thought of Oneness.

He does not think in terms of "My" with regard to Oneness.

He takes no delight in Oneness.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

**He does not think of Multiplicity in whatever ways he thought of
Multiplicity.**

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

**Because this matter is fully understood by him,
so I say.**



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

Because this matter is fully understood by him, so I say.



**In the case of the fourth case, Beggars,
we have the Beggar who is Arahant,
one who has left behind the Corrupt,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to rebirth,
and is freed by straight-answer-knowledge,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

He does not think about wind.

He does not think of wind in whatever ways he thought of wind.

He does not think in terms of "My" with regard to wind.

He takes no delight in wind.

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

He does not think about beings.

He does not think of beings in whatever ways he thought of beings.

He does not think in terms of "My" with regard to beings.

He takes no delight in beings.

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

He does not think about dieties.

He does not think of dieties in whatever ways he thought of dieties.

He does not think in terms of "My" with regard to dieties.

He takes no delight in dieties.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

He does not think about The Creator.

He does not think of The Creator in whatever ways he thought of The Creator.

He does not think in terms of "My" with regard to The Creator.

He takes no delight in The Creator.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

He does not think about Radiant Beings.

He does not think of Radiant Beings in whatever ways he thought of Radiant Beings.

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Luminescent Beings as Luminescent Beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

He does not think about Luminescent Beings.

He does not think of Luminescent Beings in whatever ways he thought of Luminescent Beings.

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

He does not think about Bountiful Beings.

He does not think of Bountiful Beings in whatever ways he thought of Bountiful Beings.

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes The Realm of Space as The Realm of Space.

Recognizing The Realm of Space as The Realm of Space, he knows about The Realm of Space.

He does not think about The Realm of Space.

He does not think of The Realm of Space in whatever ways he thought of The Realm of Space.

He does not think in terms of "My" with regard to The Realm of Space.

He takes no delight in The Realm of Space.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes The Realm of Consciousness as The Realm of Consciousness.

Recognizing The Realm of Consciousness as The Realm of Consciousness, he knows about The Realm of Consciousness.

He does not think about The Realm of Consciousness.

He does not think of The Realm of Consciousness in whatever ways he thought of The Realm of Consciousness.

He does not think in terms of "My" with regard to The Realm of Consciousness.

He takes no delight in The Realm of Consciousness.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he

thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say

He recognizes Hearing as Hearing.

**Recognizing Hearing as Hearing, he knows about Hearing.
He does not think about Hearing.
He does not think of Hearing in whatever ways he thought of Hearing.
He does not think in terms of "My" with regard to Hearing.
He takes no delight in Hearing.**

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



**He recognizes Sensing as Sensing.
Recognizing Sensing as Sensing, he knows about Sensing.
He does not think about Sensing.
He does not think of Sensing in whatever ways he thought of Sensing.
He does not think in terms of "My" with regard to Sensing.
He takes no delight in Sensing.**

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



**He recognizes Intuiting as Intuiting.
Recognizing Intuiting as Intuiting, he knows about Intuiting.
He does not think about Intuiting.
He does not think of Intuiting in whatever ways he thought of Intuiting.
He does not think in terms of "My" with regard to Intuiting.
He takes no delight in Intuiting.**

How come?

**Because he has attained freedom from lust by the withering away of lust,
so I say.**



**He recognizes Oneness as Oneness.
Recognizing Oneness as Oneness, he knows about Oneness.
He does not think about Oneness.
He does not think of Oneness in whatever ways he thought of Oneness.
He does not think in terms of "My" with regard to Oneness.**

He takes no delight in Oneness.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

He does not think of Multiplicity in whatever ways he thought of Multiplicity.

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

Because he has attained freedom from lust by the withering away of lust, so I say.

**In the case of the fifth case, Beggars,
we have the Beggar who is Arahant,
one who has left behind the Corrupt,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to rebirth,
and is freed by straight-answer-knowledge,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

**Because he has attained freedom from anger by the withering away of
anger,
so I say.**



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

**Because he has attained freedom from anger by the withering away of
anger,
so I say.**



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

He does not think about wind.

He does not think of wind in whatever ways he thought of wind.

He does not think in terms of "My" with regard to wind.

He takes no delight in wind.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

He does not think about beings.

He does not think of beings in whatever ways he thought of beings.

He does not think in terms of "My" with regard to beings.

He takes no delight in beings.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

He does not think about dieties.

He does not think of dieties in whatever ways he thought of dieties.

He does not think in terms of "My" with regard to dieties.

He takes no delight in dieties.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

He does not think about The Creator.

He does not think of The Creator in whatever ways he thought of The Creator.

He does not think in terms of "My" with regard to The Creator.

He takes no delight in The Creator.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

He does not think about Radiant Beings.

He does not think of Radiant Beings in whatever ways he thought of Radiant Beings.

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Luminescent Beings as Luminescent Beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

He does not think about Luminescent Beings.

He does not think of Luminescent Beings in whatever ways he thought of Luminescent Beings.

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

He does not think about Bountiful Beings.

He does not think of Bountiful Beings in whatever ways he thought of Bountiful Beings.

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes The Realm of Space as The Realm of Space.

Recognizing The Realm of Space as The Realm of Space, he knows about The Realm of Space.

He does not think about The Realm of Space.

He does not think of The Realm of Space in whatever ways he thought of The Realm of Space.

He does not think in terms of "My" with regard to The Realm of Space.

He takes no delight in The Realm of Space.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes The Realm of Consciousness as The Realm of Consciousness.

Recognizing The Realm of Consciousness as The Realm of Consciousness, he knows about The Realm of Consciousness.

He does not think about The Realm of Consciousness.

He does not think of The Realm of Consciousness in whatever ways he thought of The Realm of Consciousness.

He does not think in terms of "My" with regard to The Realm of Consciousness.

He takes no delight in The Realm of Consciousness.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Hearing as Hearing.

Recognizing Hearing as Hearing, he knows about Hearing.

He does not think about Hearing.

He does not think of Hearing in whatever ways he thought of Hearing.

He does not think in terms of "My" with regard to Hearing.

He takes no delight in Hearing.

How come?

Because he has attained freedom from anger by the withering away of anger, so I say



He recognizes Sensing as Sensing.

Recognizing Sensing as Sensing, he knows about Sensing.

He does not think about Sensing.

He does not think of Sensing in whatever ways he thought of Sensing.

He does not think in terms of "My" with regard to Sensing.

He takes no delight in Sensing.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

He does not think about Intuiting.

He does not think of Intuiting in whatever ways he thought of Intuiting.

He does not think in terms of "My" with regard to Intuiting.

He takes no delight in Intuiting.

How come?

Because he has attained freedom from anger by the withering away of

**anger,
so I say.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

He does not think about Oneness.

He does not think of Oneness in whatever ways he thought of Oneness.

He does not think in terms of "My" with regard to Oneness.

He takes no delight in Oneness.

How come?

**Because he has attained freedom from anger by the withering away of
anger,
so I say.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

**He does not think of Multiplicity in whatever ways he thought of
Multiplicity.**

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

**Because he has attained freedom from anger by the withering away of
anger,
so I say.**



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

**Because he has attained freedom from anger by the withering away of
anger,
so I say.**



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

**Because he has attained freedom from anger by the withering away of anger,
so I say.**



**In the case of the sixth case, Beggars,
we have the Beggar who is Arahant,
one who has left behind the Corrupt,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to rebirth,
and is freed by straight-answer-knowledge,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

He does not think about wind.

He does not think of wind in whatever ways he thought of wind.

He does not think in terms of "My" with regard to wind.

He takes no delight in wind.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

He does not think about beings.

He does not think of beings in whatever ways he thought of beings.

He does not think in terms of "My" with regard to beings.

He takes no delight in beings.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

He does not think about dieties.

He does not think of dieties in whatever ways he thought of dieties.

He does not think in terms of "My" with regard to dieties.

He takes no delight in dieties.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

He does not think about The Creator.

He does not think of The Creator in whatever ways he thought of The Creator.

He does not think in terms of "My" with regard to The Creator.

He takes no delight in The Creator.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

He does not think about Radiant Beings.

He does not think of Radiant Beings in whatever ways he thought of Radiant Beings.

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Luminescent Beings as Luminescent Beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

He does not think about Luminescent Beings.

He does not think of Luminescent Beings in whatever ways he thought of Luminescent Beings.

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

He does not think about Bountiful Beings.

He does not think of Bountiful Beings in whatever ways he thought of Bountiful Beings.

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes The Realm of Space as The Realm of Space.

Recognizing The Realm of Space as The Realm of Space, he knows about The Realm of Space.

He does not think about The Realm of Space.

He does not think of The Realm of Space in whatever ways he thought of The Realm of Space.

He does not think in terms of "My" with regard to The Realm of Space.

He takes no delight in The Realm of Space.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes The Realm of Consciousness as The Realm of Consciousness.

Recognizing The Realm of Consciousness as The Realm of Consciousness, he knows about The Realm of Consciousness.

He does not think about The Realm of Consciousness.

He does not think of The Realm of Consciousness in whatever ways he thought of The Realm of Consciousness.

He does not think in terms of "My" with regard to The Realm of Consciousness.

He takes no delight in The Realm of Consciousness.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-

Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Hearing as Hearing.

Recognizing Hearing as Hearing, he knows about Hearing.

He does not think about Hearing.

He does not think of Hearing in whatever ways he thought of Hearing.

He does not think in terms of "My" with regard to Hearing.

He takes no delight in Hearing.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Sensing as Sensing.

Recognizing Sensing as Sensing, he knows about Sensing.

He does not think about Sensing.

He does not think of Sensing in whatever ways he thought of Sensing.

He does not think in terms of "My" with regard to Sensing.

He takes no delight in Sensing.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

He does not think about Intuiting.

He does not think of Intuiting in whatever ways he thought of Intuiting.

He does not think in terms of "My" with regard to Intuiting.

He takes no delight in Intuiting.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

He does not think about Oneness.

He does not think of Oneness in whatever ways he thought of Oneness.

He does not think in terms of "My" with regard to Oneness.

He takes no delight in Oneness.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

He does not think of Multiplicity in whatever ways he thought of Multiplicity.

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

**Because he has attained freedom from bewilderment by the withering away of bewilderment,
so I say.**



**In the case of the seventh case, Beggars,
we have the Tathāgata who is Arahant,
The Number One Wide Awakened One,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes wind as wind.

Recognizing wind as wind, he knows about wind.

He does not think about wind.

He does not think of wind in whatever ways he thought of wind.

He does not think in terms of "My" with regard to wind.

He takes no delight in wind.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.

■
He recognizes beings as beings.

Recognizing beings as beings, he knows about beings.

He does not think about beings.

He does not think of beings in whatever ways he thought of beings.

He does not think in terms of "My" with regard to beings.

He takes no delight in beings.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**

■
He recognizes dieties as dieties.

Recognizing dieties as dieties, he knows about dieties.

He does not think about dieties.

He does not think of dieties in whatever ways he thought of dieties.

He does not think in terms of "My" with regard to dieties.

He takes no delight in dieties.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**

■
He recognizes The Creator as The Creator.

Recognizing The Creator as The Creator, he knows about The Creator.

He does not think about The Creator.

**He does not think of The Creator in whatever ways he thought of The
Creator.**

He does not think in terms of "My" with regard to The Creator.

He takes no delight in The Creator.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**

■
He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

He does not think about Radiant Beings.

He does not think of Radiant Beings in whatever ways he thought of Radiant Beings.

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Luminescent Beings as Luminescent Beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

He does not think about Luminescent Beings.

He does not think of Luminescent Beings in whatever ways he thought of Luminescent Beings.

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

He does not think about Bountiful Beings.

He does not think of Bountiful Beings in whatever ways he thought of Bountiful Beings.

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes The Realm of Space as The Realm of Space.

Recognizing The Realm of Space as The Realm of Space, he knows about The Realm of Space.

He does not think about The Realm of Space.

He does not think of The Realm of Space in whatever ways he thought of The Realm of Space.

He does not think in terms of "My" with regard to The Realm of Space.

He takes no delight in The Realm of Space.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes The Realm of Consciousness as The Realm of Consciousness.

Recognizing The Realm of Consciousness as The Realm of Consciousness, he knows about The Realm of Consciousness.

He does not think about The Realm of Consciousness.

He does not think of The Realm of Consciousness in whatever ways he thought of The Realm of Consciousness.

He does not think in terms of "My" with regard to The Realm of Consciousness.

He takes no delight in The Realm of Consciousness.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

Because this matter is thoroughly understood by the Tathāgata, so I say.



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

Because this matter is thoroughly understood by the Tathāgata,

so I say.



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Hearing as Hearing.

Recognizing Hearing as Hearing, he knows about Hearing.

He does not think about Hearing.

He does not think of Hearing in whatever ways he thought of Hearing.

He does not think in terms of "My" with regard to Hearing.

He takes no delight in Hearing.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Sensing as Sensing.

Recognizing Sensing as Sensing, he knows about Sensing.

He does not think about Sensing.

He does not think of Sensing in whatever ways he thought of Sensing.

He does not think in terms of "My" with regard to Sensing.

He takes no delight in Sensing.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

He does not think about Intuiting.

He does not think of Intuiting in whatever ways he thought of Intuiting.

He does not think in terms of "My" with regard to Intuiting.

He takes no delight in Intuiting.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

He does not think about Oneness.

He does not think of Oneness in whatever ways he thought of Oneness.

He does not think in terms of "My" with regard to Oneness.

He takes no delight in Oneness.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

**He does not think of Multiplicity in whatever ways he thought of
Multiplicity.**

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

**Because this matter is thoroughly understood by the Tathāgata,
so I say.**



**In the case of the eighth case, Beggars,
we have the Tathāgata who is Arahant,
The Number One Wide Awakened One,
he recognizes earth as earth.**

Recognizing earth as earth, he knows about earth.

He does not think about earth.

He does not think of earth in whatever ways he thought of earth.

He does not think in terms of "My" with regard to earth.

He takes no delight in earth.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,**

so say I.



He recognizes water as water.

Recognizing water as water, he knows about water.

He does not think about water.

He does not think of water in whatever ways he thought of water.

He does not think in terms of "My" with regard to water.

He takes no delight in water.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst

by withering away,

dispassion,

ending

and Letting Go,

has attained awakening

to the unsurpassed #1 Wide Awakening,

so say I.



He recognizes fire as fire.

Recognizing fire as fire, he knows about fire.

He does not think about fire.

He does not think of fire in whatever ways he thought of fire.

He does not think in terms of "My" with regard to fire.

He takes no delight in fire.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst

by withering away,

dispassion,

ending

**and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes wind as wind.
Recognizing wind as wind, he knows about wind.
He does not think about wind.
He does not think of wind in whatever ways he thought of wind.
He does not think in terms of "My" with regard to wind.
He takes no delight in wind.
How come?**

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.
It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes beings as beings.
Recognizing beings as beings, he knows about beings.
He does not think about beings.
He does not think of beings in whatever ways he thought of beings.
He does not think in terms of "My" with regard to beings.
He takes no delight in beings.
How come?**

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.
It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst**

**by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes dieties as dieties.
Recognizing dieties as dieties, he knows about dieties.
He does not think about dieties.
He does not think of dieties in whatever ways he thought of dieties.
He does not think in terms of "My" with regard to dieties.
He takes no delight in dieties.
How come?**

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.
It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes The Creator as The Creator.
Recognizing The Creator as The Creator, he knows about The Creator.
He does not think about The Creator.
He does not think of The Creator in whatever ways he thought of The
Creator.
He does not think in terms of "My" with regard to The Creator.
He takes no delight in The Creator.
How come?
Because he knows delight is the root of pain;**

**it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes God as God.

Recognizing God as God, he knows about God.

He does not think about God.

He does not think of God in whatever ways he thought of God.

He does not think in terms of "My" with regard to God.

He takes no delight in God.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Radiant Beings as Radiant Beings.

Recognizing Radiant Beings as Radiant Beings, he knows about Radiant Beings.

He does not think about Radiant Beings.

He does not think of Radiant Beings in whatever ways he thought of Radiant Beings.

He does not think in terms of "My" with regard to Radiant Beings.

He takes no delight in Radiant Beings.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,

having completely uprooted thirst

by withering away,

dispassion,

ending

and Letting Go,

has attained awakening

to the unsurpassed #1 Wide Awakening,

so say I.



He recognizes Luminescent Beings as Luminescent Beings.

Recognizing Luminescent Beings as Luminescent Beings, he knows about Luminescent Beings.

He does not think about Luminescent Beings.

He does not think of Luminescent Beings in whatever ways he thought of Luminescent Beings.

He does not think in terms of "My" with regard to Luminescent Beings.

He takes no delight in Luminescent Beings.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,

having completely uprooted thirst

by withering away,

dispassion,

ending

and Letting Go,

has attained awakening

to the unsurpassed #1 Wide Awakening,

so say I.



He recognizes Bountiful Beings as Bountiful Beings.

Recognizing Bountiful Beings as Bountiful Beings, he knows about Bountiful Beings.

He does not think about Bountiful Beings.

He does not think of Bountiful Beings in whatever ways he thought of Bountiful Beings.

He does not think in terms of "My" with regard to Bountiful Beings.

He takes no delight in Bountiful Beings.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Upabove as Upabove.

Recognizing Upabove as Upabove, he knows about Upabove.

He does not think about Upabove.

He does not think of Upabove in whatever ways he thought of Upabove.

He does not think in terms of "My" with regard to Upabove.

He takes no delight in Upabove.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending**

**and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes The Realm of Space as The Realm of Space.
Recognizing The Realm of Space as The Realm of Space, he knows about
The Realm of Space.
He does not think about The Realm of Space.
He does not think of The Realm of Space in whatever ways he thought of
The Realm of Space.
He does not think in terms of "My" with regard to The Realm of Space.
He takes no delight in The Realm of Space.
How come?**

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



**He recognizes The Realm of Consciousness as The Realm of Consciousness.
Recognizing The Realm of Consciousness as The Realm of Consciousness,
he knows about The Realm of Consciousness.
He does not think about The Realm of Consciousness.
He does not think of The Realm of Consciousness in whatever ways he
thought of The Realm of Consciousness.
He does not think in terms of "My" with regard to The Realm of
Consciousness.
He takes no delight in The Realm of Consciousness.
How come?**

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes The Realm of No Things There as The Realm of No Things There.

Recognizing The Realm of No Things There as The Realm of No Things There, he knows about The Realm of No Things There.

He does not think about The Realm of No Things There.

He does not think of The Realm of No Things There in whatever ways he thought of The Realm of No Things There.

He does not think in terms of "My" with regard to The Realm of No Things There.

He takes no delight in The Realm of No Things There.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception.

Recognizing The Realm of Neither-Perception-nor-Non-Perception as The Realm of Neither-Perception-nor-Non-Perception, he knows about The Realm of Neither-Perception-nor-Non-Perception.

He does not think about The Realm of Neither-Perception-nor-Non-Perception.

He does not think of The Realm of Neither-Perception-nor-Non-Perception in whatever ways he thought of The Realm of Neither-Perception-nor-Non-Perception.

He does not think in terms of "My" with regard to The Realm of Neither-Perception-nor-Non-Perception.

He takes no delight in The Realm of Neither-Perception-nor-Non-Perception.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Seeing as Seeing.

Recognizing Seeing as Seeing, he knows about Seeing.

He does not think about Seeing.

He does not think of Seeing in whatever ways he thought of Seeing.

He does not think in terms of "My" with regard to Seeing.

He takes no delight in Seeing.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst**

by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.



He recognizes Hearing as Hearing.
Recognizing Hearing as Hearing, he knows about Hearing.
He does not think about Hearing.
He does not think of Hearing in whatever ways he thought of Hearing.
He does not think in terms of "My" with regard to Hearing.
He takes no delight in Hearing.

How come?

Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.



He recognizes Sensing as Sensing.
Recognizing Sensing as Sensing, he knows about Sensing.
He does not think about Sensing.
He does not think of Sensing in whatever ways he thought of Sensing.
He does not think in terms of "My" with regard to Sensing.
He takes no delight in Sensing.

How come?

Because he knows delight is the root of pain;
it's outgrowth is birth

and it's end result is aging and death for beings.

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Intuiting as Intuiting.

Recognizing Intuiting as Intuiting, he knows about Intuiting.

He does not think about Intuiting.

He does not think of Intuiting in whatever ways he thought of Intuiting.

He does not think in terms of "My" with regard to Intuiting.

He takes no delight in Intuiting.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Oneness as Oneness.

Recognizing Oneness as Oneness, he knows about Oneness.

He does not think about Oneness.

He does not think of Oneness in whatever ways he thought of Oneness.

He does not think in terms of "My" with regard to Oneness.

He takes no delight in Oneness.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes Multiplicity as Multiplicity.

Recognizing Multiplicity as Multiplicity, he knows about Multiplicity.

He does not think about Multiplicity.

**He does not think of Multiplicity in whatever ways he thought of
Multiplicity.**

He does not think in terms of "My" with regard to Multiplicity.

He takes no delight in Multiplicity.

How come?

**Because he knows delight is the root of pain;
it's outgrowth is birth
and it's end result is aging and death for beings.**

**It needs no thought, therefore, Beggars, to say 'The Tathāgata,
having completely uprooted thirst
by withering away,
dispassion,
ending
and Letting Go,
has attained awakening
to the unsurpassed #1 Wide Awakening,
so say I.**



He recognizes all as all.

Recognizing all as all, he knows about all.

He does not think about all.

He does not think of all in whatever ways he thought of all.

He does not think in terms of "My" with regard to all.

He takes no delight in all.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,

having completely uprooted thirst

by withering away,

dispassion,

ending

and Letting Go,

has attained awakening

to the unsurpassed #1 Wide Awakening,

so say I.



He recognizes Nibbāna as Nibbāna.

Recognizing Nibbāna as Nibbāna, he knows about Nibbāna.

He does not think about Nibbāna.

He does not think of Nibbāna in whatever ways he thought of Nibbāna.

He does not think in terms of "My" with regard to Nibbāna.

He takes no delight in Nibbāna.

How come?

Because he knows delight is the root of pain;

it's outgrowth is birth

and it's end result is aging and death for beings.

It needs no thought, therefore, Beggars, to say 'The Tathāgata,

having completely uprooted thirst

by withering away,

dispassion,

ending

and Letting Go,

has attained awakening

to the unsurpassed #1 Wide Awakening,

so say I."

This was what the Teacher said, but on that occasion the Beggars gathered round did not understand a word.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

Sutta 8

Sallekha Suttaṃ

Hoeing the Row

I HEAR TELL

**Once Upon a Time, The Lucky Man, Sāvattihī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.**

**There then Old Man Mahā Cunda
at even-tide rising up from his own line of pursuits
drew near to the Lucky Man.**

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

Seated to one side then, Old Man Mahā Cunda said this to the Lucky Man:

**2. "Whatever are, bhante, those variously-composed views appearing in
the world**

**reflecting a self yoked to experience of self or
reflecting a self yoked to experience of the world —
is it possible to let go such views,
is it possible to reject such views,
at the very start of a beggars making of mind?"**

**"Whatever are, Cunda, those variously-composed views appearing in the
world**

**reflecting a self yoked to experience of self or
reflecting a self yoked to experience of the world —
wherever these views appear, and
wherever they follow in consequence, and
wherever they are in use,
thinking:**

"This is not mine,"

"This is not me,"

**"This is not my self,"
seeing whatever it is
as it is
with consummate wisdom,
it is possible to let go such views,
it is possible to reject such views.**



**3. Then further, Cunda, there is this situation to be seen:
that some beggar here,
isolating himself from sense pleasures,
isolating himself from unskillful things,
with thinking,
with pondering isolation-born pleasureable-enthusiasm
enters into
and abides in
the first burning knowledge
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:
"Living pleasantly in this seen thing."**



**4. Then further, Cunda, there is this situation to be seen:
that some beggar here
desolving thought and pondering,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without pondering,
enters into
and abides in
the serenity-born pleasurable enthusiasm,
of the second burning knowledge
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living pleasantly in this seen thing."



**5. Then further, Cunda, there is this situation to be seen:
that some beggar here,
with the vanishing of enthusiasm,
and living detached,
minding,
self-aware,
and pleased,
experiencing in his own body
that of which the Aristocrats speak
when they say:**

**"Detached, minding, he lives pleasantly'
enters into
and abides in
the third burning knowledge
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living pleasantly in this seen thing."



**6. Then further, Cunda, there is this situation to be seen:
that some beggar here
letting go of pleasures,
letting go of pains,
settling down the preceding mental ease and mental pain,
without pain, but without pleasure,
detached, recollected, surpassingly pure
enters into
and abides in
the fourth burning knowledge
whereupon he thinks:**

"I live hoeing the row".

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living pleasantly in this seen thing."



**7. Then further, Cunda, there is this situation to be seen:
that some beggar here
passing beyond all perception of shape,
settling down perception of difference,
thinking:**

'Endless Space'

enters into

and abides in

the The Realm of Space

whereupon he thinks:

"I live hoeing the row".

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

**This, in the discipline of the Aristocrat,
is called:**

"Living in peace."



**8. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Space,
thinking:**

'Endless Consciousness'

enters into

and abides in

the The Realm of Consciousness

whereupon he thinks:

"I live hoeing the row".

**But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.**

This, in the discipline of the Aristocrat,

is called:
"Living in peace."



9. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Consciousness,
thinking:
'There is nothing'
enters into
and abides in
the The Realm of Nothing's Had There
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living in peace."



10. Then further, Cunda, there is this situation to be seen:
that some beggar here
settling down the whole of the Realm of Nothing's Had There,
enters into
and abides in
the The Realm of Neither-Perception-nor-Non-Perception
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not, in the discipline of the Aristocrat,
called 'hoeing the row'.

This, in the discipline of the Aristocrat,
is called:
"Living in peace."



I. The Curriculum for Hoeing-the-Row

Now further, Cunda, here is how to 'hoe the row':

1. Thinking:

**'Others may be violent,
we however will be non-violent.'**

is how to hoe the row.

2. Thinking:

**'Others may be life-takers,
we however will abstain from life-taking.'**

is how to hoe the row.

3. Thinking:

**'Others may take what is not given,
we however will abstain from taking what is not given.'**

is how to hoe the row.

4. Thinking:

**'Others may live in godless ways,
we however will live in godly ways.'**

is how to hoe the row.

5. Thinking:

**'Others may say what is not true,
we however will abstain from saying what is not true.'**

is how to hoe the row.

6. Thinking:

**'Others may be of evil speech,
we however will abstain from evil speech.'**

is how to hoe the row.

7. Thinking:

**'Others may be of cutting speech,
we however will abstain from cutting speech.'**

is how to hoe the row.

8. Thinking:

**'Others may be lip-flappers,
we however will abstain from lip-flapping.'**

is how to hoe the row.

9. Thinking:

'Others may be covetous,

we however will be non-covetous.'

is how to hoe the row.

10. Thinking:

**'Others may be devious-hearted,
we however will be non-devious-hearted.'**

is how to hoe the row.

11. Thinking:

**'Others may be of low views,
we however will be of consummate view.'**

is how to hoe the row.

12. Thinking:

**'Others may be of low principles,
we however will be of consummate principles.'**

is how to hoe the row.

13. Thinking:

**'Others may be of low speech,
we however will be of consummate speech.'**

is how to hoe the row.

14. Thinking:

**'Others may be of low works,
we however will be of consummate works.'**

is how to hoe the row.

15. Thinking:

**'Others may be of low lifestyle,
we however will be of consummate lifestyle.'**

is how to hoe the row.

16. Thinking:

**'Others may be of low effort at self-control,
we however will be of consummate effort at self-control.'**

is how to hoe the row.

17. Thinking:

**'Others may be of low mind,
we however will be of consummate mind.'**

is how to hoe the row.

18. Thinking:

**'Others may be of low serenity,
we however will be of consummate serenity.'**

is how to hoe the row.

19. Thinking:

**'Others may be of low knowledge,
we however will be of consummate knowledge.'**

is how to hoe the row.

20. Thinking:

**'Others may be of low freedom,
we however will be of consummate freedom.'**

is how to hoe the row.

21. Thinking:

**'Others may be overcome by sloth and inertia,
we however will overcome sloth and inertia.'**

is how to hoe the row.

22. Thinking:

**'Others may get carried away,
we however will maintain poise.'**

is how to hoe the row.

23. Thinking:

**'Others may suffer doubt and perplexity,
we however will be through with doubt and perplexity.'**

is how to hoe the row.

24. Thinking:

**'Others may become infuriated,
we however will maintain friendliness.'**

is how to hoe the row.

25. Thinking:

**'Others may be grudge-bearing,
we however will not be grudge-bearing.'**

is how to hoe the row.

26. Thinking:

**'Others may be hypocrites,
we however will be straight-forward.'**

is how to hoe the row.

27. Thinking:

**'Others may be unmerciful,
we however will be merciful.'**

is how to hoe the row.

28. Thinking:

**'Others may be jealous,
we however will be without envy.'**

is how to hoe the row.

29. Thinking:

**'Others may be selfish,
we however will be unselfish.'**

is how to hoe the row.

30. Thinking:

**'Others may be tricky,
we however will be without fraudulence.'**

is how to hoe the row.

31. Thinking:

**'Others may be deceitful,
we however will be without deceit.'**

is how to hoe the row.

32. Thinking:

**'Others may be rigid,
we however will not be stubborn.'**

is how to hoe the row.

33. Thinking:

**'Others may have a high opinion of themselves,
we however will not be arrogant.'**

is how to hoe the row.

34. Thinking:

**'Others may be hurtful,
we however will be sweet-spoken.'**

is how to hoe the row.

35. Thinking:

**'Others may be bad friends,
we however will be a good friend.'**

is how to hoe the row.

36. Thinking:

**'Others may be careless,
we however will be careful.'**

is how to hoe the row.

37. Thinking:

**'Others may be faithless,
we however will have faith.'**

is how to hoe the row.

38. Thinking:

**'Others may be shameless,
we however will have a sense of shame.'**

is how to hoe the row.

39. Thinking:

**'Others may not fear blame,
we however will have a fear of blame.'**

is how to hoe the row.

40. Thinking:

**'Others may be of little learning,
we however will be of great learning.'**

is how to hoe the row.

41. Thinking:

**'Others may be indolent,
we however will be of stirred up energy.'**

is how to hoe the row.

42. Thinking:

**'Others may be absent-minded,
we however will be established in mind.'**

is how to hoe the row.

43. Thinking:

**'Others may be stupid,
we however will be possessed of wisdom.'**

is how to hoe the row.

44. Thinking:

'Others may lay hold of, obstinately adhering to their own views,

**giving them up with difficulty,
we however will not lay hold of, obstinately adhering to our own views,
but will let go of them readily.'**
is how to hoe the row.

II. The Curriculum for Uplifting the Heart

1. Skillful things, Cunda, are a big help in uplifting the heart, say I.

**Just what more can be said then,
of acting in accordance therewith
in body and speech?**

Therefore here Cunda

1. Thinking:

**'Others may be violent,
we however will be non-violent.'**

lift up the heart.

2. Thinking:

**'Others may be life-takers,
we however will abstain from life-taking.'**

lift up the heart.

3. Thinking:

**'Others may take what is not given,
we however will abstain from taking what is not given.'**

lift up the heart.

4. Thinking:

**'Others may live in godless ways,
we however will live in godly ways.'**

lift up the heart.

5. Thinking:

**'Others may say what is not true,
we however will abstain from saying what is not true.'**

lift up the heart.

6. Thinking:

'Others may be of evil speech,

we however will abstain from evil speech.'

lift up the heart.

7. Thinking:

**'Others may be of cutting speech,
we however will abstain from cutting speech.'**

lift up the heart.

8. Thinking:

**'Others may be lip-flappers,
we however will abstain from lip-flapping.'**

lift up the heart.

9. Thinking:

**'Others may be covetous,
we however will be non-covetous.'**

lift up the heart.

10. Thinking:

**'Others may be devious-hearted,
we however will be non-deviuous-hearted.'**

lift up the heart.

11. Thinking:

**'Others may be of low views,
we however will be of consummate view.'**

lift up the heart.

12. Thinking:

**'Others may be of low principles,
we however will be of consummate principles.'**

lift up the heart.

13. Thinking:

**'Others may be of low speech,
we however will be of consummate speech.'**

lift up the heart.

14. Thinking:

**'Others may be of low works,
we however will be of consummate works.'**

lift up the heart.

15. Thinking:

**'Others may be of low lifestyle,
we however will be of consummate lifestyle.'**

lift up the heart.

16. Thinking:

**'Others may be of low effort at self-control,
we however will be of consummate effort at self-control.'**

lift up the heart.

17. Thinking:

**'Others may be of low mind,
we however will be of consummate mind.'**

lift up the heart.

18. Thinking:

**'Others may be of low serenity,
we however will be of consummate serenity.'**

lift up the heart.

19. Thinking:

**'Others may be of low knowledge,
we however will be of consummate knowledge.'**

lift up the heart.

20. Thinking:

**'Others may be of low freedom,
we however will be of consummate freedom.'**

lift up the heart.

21. Thinking:

**'Others may be overcome by sloth and inertia,
we however will overcome sloth and inertia.'**

lift up the heart.

22. Thinking:

**'Others may get carried away,
we however will maintain poise.'**

lift up the heart.

23. Thinking:

**'Others may suffer doubt and perplexity,
we however will be through with doubt and perplexity.'**

lift up the heart.

24. Thinking:

**'Others may become infuriated,
we however will maintain friendliness.'**

lift up the heart.

25. Thinking:

**'Others may be grudge-bearing,
we however will not be grudge-bearing.'**

lift up the heart.

26. Thinking:

**'Others may be hypocrites,
we however will be straight-forward.'**

lift up the heart.

27. Thinking:

**'Others may be unmerciful,
we however will be merciful.'**

lift up the heart.

28. Thinking:

**'Others may be jealous,
we however will be without envy.'**

lift up the heart.

29. Thinking:

**'Others may be selfish,
we however will be unselfish.'**

lift up the heart.

30. Thinking:

**'Others may be tricky,
we however will be without fraudulence.'**

lift up the heart.

31. Thinking:

**'Others may be deceitful,
we however will be without deceit.'**

lift up the heart.

32. Thinking:

**'Others may be rigid,
we however will not be stubborn.'**

lift up the heart.

33. Thinking:

**'Others may have a high opinion of themselves,
we however will not be arrogant.'**

lift up the heart.

34. Thinking:

**'Others may be hurtful,
we however will be sweet-spoken.'**

lift up the heart.

35. Thinking:

**'Others may be bad friends,
we however will be a good friend.'**

lift up the heart.

36. Thinking:

**'Others may be careless,
we however will be careful.'**

lift up the heart.

37. Thinking:

**'Others may be faithless,
we however will have faith.'**

lift up the heart.

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we however will have a sense of shame.'**

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43. Thinking:

**'Others may be stupid,
we however will be possessed of wisdom.'**

lift up the heart.

44. Thinking:

**'Others may lay hold of, obstinately adhering to their own views,
giving them up with difficulty,
we however will not lay hold of, obstinately adhering to our own views,
but will let go of them readily.'**

lift up the heart.

III. The Curriculum for Walk'n the Walk

**Just suppose, Cunda, there were an uneven highway,
where there was another even highway for walking about;
or further, Cunda, just suppose there were an uneven ford,
where there was another even ford for walking about.**

In the same way, Cunda:

- 1. For the human being who is violent,
there is walking the walk of the non-violent.**
- 2. For the human being who is a life-taker,
there is walking the walk of one who abstains from life-taking.**
- 3. For the human being who takes what is not given,
there is walking the walk of one who abstains from taking what is not
given.**
- 4. For the human being who lives in godless ways,
there is walking the walk of one who lives in godly ways.**
- 5. For the human being who says what is not true,
there is walking the walk of one who abstains from saying what is not true.**

- 6. For the human being who is of evil speech,
there is walking the walk of one who abstains from evil speech.**
- 7. For the human being who is of cutting speech,
there is walking the walk of one who abstains from cutting speech.**
- 8. For the human being who is a lip-flapper,
there is walking the walk of one who abstains from lip-flapping.**
- 9. For the human being who is covetous,
there is walking the walk of the non-covetous.**
- 10. For the human being who is devious-hearted,
there is walking the walk of the non-devious-hearted.**
- 11. For the human being who is of low views,
there is walking the walk of one of consummate view.**
- 12. For the human being who is of low principles,
there is walking the walk of one of consummate principles.**
- 13. For the human being who is of low speech,
there is walking the walk of one of consummate speech.**
- 14. For the human being who is of low works,
there is walking the walk of one of consummate works.**
- 15. For the human being who is of low lifestyle,
there is walking the walk of one of consummate lifestyle.**
- 16. For the human being who is of low effort at self-control,
there is walking the walk of one of consummate effort at self-control.**
- 17. For the human being who is of low mind,
there is walking the walk of one of consummate mind.**
- 18. For the human being who is of low serenity,
there is walking the walk of one of consummate serenity.**
- 19. For the human being who is of low knowledge,
there is walking the walk of one of consummate knowledge.**
- 20. For the human being who is of low freedom,
there is walking the walk of one of consummate freedom.**
- 21. For the human being who is overcome by sloth and inertia,
there is walking the walk of one who overcomes sloth and inertia.**
- 22. For the human being who gets carried away,
there is walking the walk of one who maintains poise.**
- 23. For the human being who suffers doubt and perplexity,
there is walking the walk of one through with doubt and perplexity.**
- 24. For the human being who becomes infuriated,**

there is walking the walk of one who maintains friendliness.

**25. For the human being who is grudge-bearing,
there is walking the walk of one who is not grudge-bearing.**

**26. For the human being who is a hypocrite,
there is walking the walk of one who is straight-forward.**

**27. For the human being who is unmerciful,
there is walking the walk of one who is merciful.**

**28. For the human being who is jealous,
there is walking the walk of one without envy.**

**29. For the human being who is selfish,
there is walking the walk of one who is unselfish.**

**30. For the human being who is tricky,
there is walking the walk of one without fraudulence.**

**31. For the human being who is deceitful,
there is walking the walk of one without deceit.**

**32. For the human being who is rigid,
there is walking the walk of one who is not stubborn.**

**33. For the human being who has a high opinion of himself,
there is walking the walk of one who is not arrogant.**

**34. For the human being who is hurtful,
there is walking the walk of one who is sweet-spoken.**

**35. For the human being who is a bad friend,
there is walking the walk of one who is a good friend.**

**36. For the human being who is careless,
there is walking the walk of one who is careful.**

**37. For the human being who is faithless,
there is walking the walk of one who has faith.**

**38. For the human being who is shameless,
there is walking the walk of one who has a sense of shame.**

**39. For the human being who does not fear blame,
there is walking the walk of one who has a fear of blame.**

**40. For the human being who is of little learning,
there is walking the walk of one who is of great learning.**

**41. For the human being who is indolent,
there is walking the walk of one who is of stirred up energy.**

**42. For the human being who is absent-minded,
there is walking the walk of one who is established in mind.**

**43. For the human being who stupid,
there is walking the walk of one who is possessed of wisdom.**

**44. For the human being who lays hold of, obstinately adhering to his own
views,
giving them up with difficulty,
there is walking the walk of one who does not lay hold of, obstinately
adhering to his own views,
but who will let go of them readily.**

IV. The Curriculum for Reaching Higher-States

**Just as you would suppose, Cunda,
whatsoever unskillful things there are,
all that goes on to lower states;
where whatsoever skilled things there are,
all that goes on to higher states.**

Even so, Cunda:

- 1. For the human being who is violent,
there is non-violence for the higher state.**
- 2. For the human being who is a life-taker,
there is abstaining from life-taking for the higher state.**
- 3. For the human being who takes what is not given,
there is abstaining from taking what is not given for the higher state.**
- 4. For the human being who lives in godless ways,
there is living in godly ways for the higher state.**
- 5. For the human being who says what is not true,
there is abstaining from saying what is not true for the higher state.**
- 6. For the human being who is of evil speech,
there is abstaining from evil speech for the higher state.**
- 7. For the human being who is of cutting speech,
there is abstaining from cutting speech for the higher state.**
- 8. For the human being who is a lip-flapper,
there is abstaining from lip-flapping for the higher state.**
- 9. For the human being who is covetous,
there is non-covetousness for the higher state.**
- 10. For the human being who is devious-hearted,**

there is non-deviousness for the higher state.

**11. For the human being who is of low views,
there is consummate view for the higher state.**

**12. For the human being who is of low principles,
there are consummate principles for the higher state.**

**13. For the human being who is of low speech,
there is consummate speech for the higher state.**

**14. For the human being who is of low works,
there are consummate works for the higher state.**

**15. For the human being who is of low lifestyle,
there is consummate lifestyle for the higher state.**

**16. For the human being who is of low effort at self-control,
there is consummate effort at self-control for the higher state.**

**17. For the human being who is of low mind,
there is consummate mind for the higher state.**

**18. For the human being who is of low serenity,
there is consummate serenity for the higher state.**

**19. For the human being who is of low knowledge,
there is consummate knowledge for the higher state.**

**20. For the human being who is of low freedom,
there is consummate freedom for the higher state.**

**21. For the human being who is overcome by sloth and inertia,
there is overcoming sloth and inertia for the higher state.**

**22. For the human being who gets carried away,
there is maintaining poise for the higher state.**

**23. For the human being who suffers doubt and perplexity,
there is being done with doubt and perplexity for the higher state.**

**24. For the human being who becomes infuriated,
there is maintaining friendliness for the higher state.**

**25. For the human being who is grudge-bearing,
there is not bearing grudges for the higher state.**

**26. For the human being who is a hypocrite,
there is being straight-forward for the higher state.**

**27. For the human being who is unmerciful,
there is being merciful for the higher state.**

**28. For the human being who is jealous,
there is being without envy for the higher state.**

- 29. For the human being who is selfish,
there is being unselfish for the higher state.**
- 30. For the human being who is tricky,
there is being without fraudulence for the higher state.**
- 31. For the human being who is deceitful,
there is being without deceit for the higher state.**
- 32. For the human being who is rigid,
there is not being stubborn for the higher state.**
- 33. For the human being who has a high opinion of himself,
there is non-arrogance for the higher state.**
- 34. For the human being who is hurtful,
there is being sweet-spoken for the higher state.**
- 35. For the human being who is a bad friend,
there is being a good friend for the higher state.**
- 36. For the human being who is careless,
there is being careful for the higher state.**
- 37. For the human being who is faithless,
there is having faith for the higher state.**
- 38. For the human being who is shameless,
there is having a sense of shame for the higher state.**
- 39. For the human being who does not fear blame,
there is having fear of blame for the higher state.**
- 40. For the human being who is of little learning,
there is becoming one of great learning for the higher state.**
- 41. For the human being who is indolent,
there is being of stirred up energy for the higher state.**
- 42. For the human being who absent-minded,
there is being present-minded for the higher state.**
- 43. For the human being who stupid,
there is becoming possessed of wisdom for the higher state.**
- 44. For the human being who lays hold of, obstinately adhering to his own
views,
giving them up with difficulty,
there is not laying hold of, obstinately adhering to one's own views,
but being one who will let go of them readily for the higher state.**

V. The Curriculum for Thorough Unbinding

Indeed, Cunda, to think:

**'One who is himself stuck in the mud
can extract another who is stuck in the mud,' —
such does not bear examination.**

Indeed, Cunda, to think:

**'One who himself not stuck in the mud
can extract another who is stuck in the mud,' —
such does bear examination.**

Indeed, Cunda, to think:

**'One who is himself untamed, untrained, uneducated,
who is not himself thoroughly unbound,
can tame, train, educate and thoroughly unbind another' —
such does not bear examination.**

Indeed, Cunda, to think:

**'One who is himself tamed, trained, educated,
who is himself thoroughly unbound,
can tame, train, educate and thoroughly unbind another' —
such does bear examination.**

Even so, Cunda:

- 1. For the human being who is violent,
there is non-violence for it's thorough unbinding.**
- 2. For the human being who is a life-taker,
there is abstaining from life-taking for it's thorough unbinding.**
- 3. For the human being who takes what is not given,
there is abstaining from taking what is not given for it's thorough
unbinding.**
- 4. For the human being who lives in godless ways,
there is living in godly ways for it's thorough unbinding.**
- 5. For the human being who says what is not true,
there is abstaining from saying what is not true for it's thorough
unbinding.**
- 6. For the human being who is of evil speech,
there is abstaining from evil speech for it's thorough unbinding.**
- 7. For the human being who is of cutting speech,**

- there is abstaining from cutting speech for it's thorough unbinding.
8. For the human being who is a lip-flapper,
there is abstaining from lip-flapping for it's thorough unbinding.
9. For the human being who is covetous,
there is non-covetousness for it's thorough unbinding.
10. For the human being who is devious-hearted,
there is non-deviuousness for it's thorough unbinding.
11. For the human being who is of low views,
there is consummate view for it's thorough unbinding.
12. For the human being who is of low principles,
there are consummate principles for it's thorough unbinding.
13. For the human being who is of low speech,
there is consummate speech for it's thorough unbinding.
14. For the human being who is of low works,
there are consummate works for it's thorough unbinding.
15. For the human being who is of low lifestyle,
there is consummate lifestyle for it's thorough unbinding.
16. For the human being who is of low effort at self-control,
there is consummate effort at self-control for it's thorough unbinding.
17. For the human being who is of low mind,
there is consummate mind for it's thorough unbinding.
18. For the human being who is of low serenity,
there is consummate serenity for it's thorough unbinding.
19. For the human being who is of low knowledge,
there is consummate knowledge for it's thorough unbinding.
20. For the human being who is of low freedom,
there is consummate freedom for it's thorough unbinding.
21. For the human being who is overcome by sloth and inertia,
there is overcomeing sloth and inertia for it's thorough unbinding.
22. For the human being who gets carried away,
there is maintaining poise for it's thorough unbinding.
23. For the human being who suffers doubt and perplexity,
there is being done with doubt and perplexity for it's thorough unbinding.
24. For the human being who becomes infuriated,
there is maintaining friendliness for it's thorough unbinding.
25. For the human being who is grudge-bearing,
there is not bearing grudges for it's thorough unbinding.

- 26. For the human being who is a hypocrite,
there is being straight-forward for it's thorough unbinding.**
- 27. For the human being who is unmerciful,
there is being merciful for it's thorough unbinding.**
- 28. For the human being who is jealous,
there is being without envy for it's thorough unbinding.**
- 29. For the human being who is selfish,
there is being unselfish for it's thorough unbinding.**
- 30. For the human being who is tricky,
there is being without fraudulence for it's thorough unbinding.**
- 31. For the human being who is deceitful,
there is being without deceit for it's thorough unbinding.**
- 32. For the human being who is rigid,
there is not being stubborn for it's thorough unbinding.**
- 33. For the human being who has a high opinion of himself,
there is non-arrogance for it's thorough unbinding.**
- 34. For the human being who is hurtful,
there is being sweet-spoken for it's thorough unbinding.**
- 35. For the human being who is a bad friend,
there is being a good friend for it's thorough unbinding.**
- 36. For the human being who is careless,
there is being careful for it's thorough unbinding.**
- 37. For the human being who is faithless,
there is having faith for it's thorough unbinding.**
- 38. For the human being who is shameless,
there is having a sense of shame for it's thorough unbinding.**
- 39. For the human being who does not fear blame,
there is having fear of blame for it's thorough unbinding.**
- 40. For the human being who is of little learning,
there is becoming one of great learning for it's thorough unbinding.**
- 41. For the human being who is indolent,
there is being of stirred up energy for it's thorough unbinding.**
- 42. For the human being who absent-minded,
there is being present-minded for it's thorough unbinding.**
- 43. For the human being who stupid,
there is becoming possessed of wisdom for it's thorough unbinding.**
- 44. For the human being who lays hold of, obstinately adhering to his own**

views,
giving them up with difficulty,
there is not laying hold of, obstinately adhering to one's own views,
but being one who will let go of them readily for it's thorough unbinding.

This then Cunda, is the disertation I have made:

'The Curriculum for Hoeing-the-Row';

the disertation:

'The Curriculum for Uplifting the Heart';

the disertation:

'The Curriculum for Walk'n-the-Walk';

the disertation:

'The Curriculum for Reaching Higher States';

and the disertation:

'The Curriculum for Thorough Unbinding'.

That which ought to be done, Cunda,

by a Master for his students,

out of compassion,

seeking their good,

in friendliness,

out of kindness,

based on kindness,

that I have done for you.

Here are the roots of trees,

empty places.

Meditate, Cunda, do not be careless.

Be not one who falls back later.

This is our admonition to you.

Thus spoke the Lucky Man.

"Delightful" said Old Man Cunda the Great

Uplifted in mind by what the Lucky Man said.

**Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga**

Sutta 10

Sati-Paṭṭhāna Suttam

**The Four Settings-Up
of Mind**

I HEAR TELL

**Once upon a time Bhagavā Kurūsuland came-a revisiting
their market town, Kammāssadhamma.**

It was while there that The Lucky Man addressed the beggars:

"Beggars!" he says.

and the beggars responding

'BrokeTooth!'

The Lucky Man says this to them:

**One sure thing, this, Beggars,
a way for the purification of beings,
for rising above personal grief and lamentation,
for the subsidence of pain and misery,
for mastering the method,
experiencing Nibbāna
— that is to say, the four satisfactions.**

What four?

**Here, beggars, a beggar
— lives observing the body, through the body,
ardent, cogniscent, satisfied,
having risen above personal grief and lamentation;
— lives observing the senses, through sense experiences,
ardent, cogniscent, satisfied,
having risen above personal grief and lamentation;**

— lives observing the mind, through mental states,
ardent, cogniscent, satisfied,
having risen above personal grief and lamentation;
— lives observing phenomena, through the Dhamma,
ardent, cogniscent, satisfied,
having risen above personal grief and lamentation.

And how, beggars, does a beggar
live observing the body through the body?

Here beggars, a beggar,
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
body upright,
legs bent-across-lapwise,
and having set up minding around the mouth,
just so minds the in-breath,
just so minds the out breath.

If he breaths in deeply, he knows:
'I am breathing in deeply.'

If he breaths out deeply, he knows:
'I am breathing out deeply.'

If he breaths in shallowly, he knows:
'I am breathing in shallowly.'

If he breaths out shallowly, he knows:
'I am breathing out shallowly.'

'Reflecting on the experience of everything bodily, I will breath in,'
this is the way he trains.

'Observing everything bodily, I will breath out,'
this is the way he trains.

'Pacifying bodily own-making, I will breath in,'
this is the way he trains.

'Pacifying bodily own-making, I will breath out,'
this is the way he trains.

In the same way as the spinner, beggars,
or his apprentice,
in pulling long knows:

**'I am pulling long,'
in pulling short knows:
'I am pulling short,'
even so, beggars, a beggar
if he breaths in deeply, knows:
'I am breathing in deeply,'
if he breaths out deeply, knows:
'I am breathing out deeply.'
If he breaths in shallowly, he knows:
'I am breathing in shallowly.'
If he breaths out shallowly, he knows:
'I am breathing out shallowly.'
'Observing everything bodily, I will breath in,'
this is the way he trains.
'Observing everything bodily, I will breath out,'
this is the way he trains.
'Pacifying the own-body, I will breath in,'
this is the way he trains.
'Pacifying the own-body, I will breath out,'
this is the way he trains.**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

Thus he lives observing

but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that, a beggar, having got going, knows: 'I
have gotten going,'

standing, knows: 'I am standing,'

sitting, knows: 'I am sitting,'

lying down, knows: 'I am lying down.'

Thus in suchwise as he manages the body
thus is such as he knows it to be.

Thus he lives observing body, through body
with regard to the self

or he lives observing body, through body
with regard to externals

or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,

or he lives observing body,
through the aging of things,

or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'

he sets up minding

just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing

but does not grasp after things of the world.

Even so, beggars,

a beggar lives observing body through body.

Again, beggars, deeper than that,

a beggar, departing or returning

does it with cognizance;

looking at or looking the other way,

he does it with cognizance;

stretching or flexing,
he does it with cognizance;
wearing cloak, bowl and upper-robe
he does it with cognizance;
eating, drinking, biting, or tasting
he does it with cognizance;
passing matter or passing water
he does it with cognizance;
on the go, standing, sitting,
asleep or awake,
speaking or becoming silent
he does it with cognizance.

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar reflects on this body encased by skin
as filled from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below
with diverse sorts of putrid filth,

thinking:

**'There is in this body hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
innerds,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
wax,
spit,
snot,
synovial fluid,
urine
and brain.'**

**In the same way, beggars,
as with a double-mouthed sample-bag
filled with various sorts of grain,
suchas:
fine rice,
unhusked rice,
kidney beans,
white beans,**

sesame,
husked rice,
and a man there
with eyes in his head that can see,
could see,
when he dumped out that bag:

'Here is fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice.'

— Even so, beggars,
a beggar reflects on this body encased by skin
as filled from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below
with diverse sorts of putrid filth,
thinking:

'There is in this body hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
innerds,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,

sweat,
fat,
tears,
wax,
spit,
snot,
synovial fluid,
urine
and brain.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:

'There is, in this body
the earth element,
the water element,

**the fire element
and the wind element.'**

**In the same way, beggars,
as the cattle-butcher
or the cattle-butchers apprentice
having butchered a cow,
arranges the parts
at the crossroads as he sits;
even so, beggars,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:**

**'There is, in this body
the earth element,
the water element,
the fire element
and the wind element.'**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
dead for 1, 2, 3 days
become bloated,
black and blue,
rotting,
relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**Again, beggars, deeper than that,
a beggar, in the same way**

as if he had seen a body
tossed into the charnal ground,
being eaten by crows,
being eaten by hawks,
being eaten by vultures,
being eaten by dogs,
being eaten by jakals,
being eaten by various sorts of living creatures,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body

tossed into the charnal ground,
a trail of bones,
bloody members strung together by sinew,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
a trail of bones,
memberless
smeared with blood
strung together by sinew

relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
a trail of bones,
stripped of flesh and blood,
strung together by sinew
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,

will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
disconnected and
scattered here, there and in-between,
in one place the hand-bone,
in another place the footbone,
in another place the legbone,
in another place the chestbone,
in another place the hipbone,
in another place the backbone,
and in another place the skull,
relating this to his own body,

he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
white,
something like the pearl-white of shells,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,

will come to just such an end as that.'

**Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.**

**Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
a heap of bones,
dried-up,
rotted year-old bones,
relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

Thus he lives observing body, through body

with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body
with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:
'This is body'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

Again, beggars, deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
putrid,
chewed up bones,
relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body, through body
with regard to the self
or he lives observing body, through body
with regard to externals
or he lives observing body, through body

with regard to himself and externals.

Or he lives observing body,
through the origins of things,
or he lives observing body,
through the aging of things,
or he lives observing body,
through the origins and aging of things.

Or thinking:

'This is body'

he sets up minding

just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after things of the world.

Even so, beggars,
a beggar lives observing body through body.

§

And how, beggars, does a beggar
live observing sense experience
through sense experience?

Here beggars, a beggar
experiencing a pleasant sense experience, knows:

'I am experiencing a pleasant sense experience.'

Experiencing a painful sense experience, knows:

'I am experiencing a painful sense experience.'

Experiencing a sense experience
which is not unpleasant but not pleasant, knows:

'I am experiencing a sense experience

which is not unpleasant but not pleasant.'

Experiencing a carnal pleasant sense experience, he knows:

'I am experiencing a carnal pleasant sense experience.'

Experiencing a carnal-free pleasant sense experience, he knows:

'I am experiencing a carnal-free pleasant sense experience.'

Experiencing a carnal painful sense experience, he knows:

'I am experiencing a carnal painful sense experience.'

Experiencing a carnal-free painful sense experience, he knows:

'I am experiencing a carnal-free painful sense experience.'

**Experiencing a carnal sense experience
that is not painful, but not pleasant, he knows:**

**'I am experiencing a carnal sense experience
that is not painful, but not pleasant.'**

**Experiencing a carnal-free sense experience
that is not painful, but not pleasant, he knows:**

**'I am experiencing a carnal-free sense experience
that is not painful, but not pleasant.'**

**Thus he lives observing sense experience
through sense experience
with regard to the self
or he lives observing sense experience
through sense experience
with regard to externals
or he lives observing sense experience
through sense experience
with regard to himself and externals.**

**Or he lives observing sense experience
through the origins of things,
or he lives observing sense experience
through the aging of things,
or he lives observing sense experience
through the origins and aging of things.**

Or thinking:

**'This is sense experience'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing sense experience
through sense experience.**

**And how, beggars, does a beggar live
observing the mind through the mind?**

**Here beggars, a beggar knows,
of a mind with lust:**

'This is a mind with lust.'

Of a mind without lust, he knows:

'This is a mind without lust.'

Of a mind with anger, he knows:

'This is a mind with anger.'

Of a mind without anger, he knows:

'This is a mind without anger.'

Of a deluded mind, he knows:

'This is a deluded mind.'

Of a mind without delusion, he knows:

'This is a mind without delusion.'

Of a narrow mind, he knows:

'This is a narrow mind.'

Of a broad mind, he knows:

'This is a broad mind.'

Of a closed mind, he knows:

'This is a closed mind.'

Of an open mind, he knows:

'This is an open mind.'

Of a mind that is less than superior, he knows:

'This mind is less than superior.'

Of a mind that is nothing less than superior, he knows:

'This mind is nothing less than superior.'

Of an unbalanced mind, he knows:

'This is an unbalanced mind.'

Of a balanced mind, he knows:

'This is a balanced mind.'

Of a mind that is not free, he knows:

'This is a mind that is not free.'

Of a mind that is free, he knows:

'This is a mind that is free.'

**Thus he lives observing the mind through the mind
with regard to the self
or he lives observing the mind through the mind
with regard to externals
or he lives observing the mind through the mind
with regard to himself and externals.**

**Or he lives observing the mind
through the origins of things,
or he lives observing the mind
through the aging of things,
or he lives observing the mind
through the origins and aging of things.**

**Or thinking:
'This is the mind'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives
observing the mind through the mind.**

§

**And how, beggars, does a beggar live
observing phenomena through the Dhamma?**

**Here beggars, a beggar lives
observing phenomena through the Dhamma:**

'Five Involvements'.

**And how, beggars, does a beggar, live
observing phenomena through the Dhamma:**

'Five Involvements'?

**Here, beggars, a beggar,
when there is wishing for pleasure within, knows:**

'There is within wishing for pleasure.'

When there is no wishing for pleasure within, knows:

'There is within no wishing for pleasure.'

**He knows it, should there come to be
the arising of unarisen wishing for pleasure,
he knows it, should there come to be
letting go of that arisen wishing for pleasure,
and he knows it when there comes to be
no future arising of that let go wishing for pleasure.**

When there is anger within, he knows:

'There is anger within.'

When there is no anger within, he knows:

'There is no anger within.'

**He knows it, should there come to be
the arising of unarisen anger,
he knows it, should there come to be
letting go of that arisen anger,
and he knows it when there comes to be
no future arising of that let go anger.**

When there is lazyness and inertia within, he knows:

'There is lazyness and inertia within.'

When there is no lazyness and inertia within, he knows:

'There is no lazyness and inertia within.'

**He knows it, should there come to be
the arising of unarisen lazyness and inertia,
he knows it, should there come to be
letting go of that arisen lazyness and inertia,
and he knows it when there comes to be
no future arising of that let go lazyness and inertia.**

When there is fear and trembling within, he knows:

'There is fear and trembling within.'

When there is no fear and trembling within, he knows:

'There is no fear and trembling within.'

**He knows it, should there come to be
the arising of unarisen fear and trembling,
he knows it, should there come to be
letting go of that arisen fear and trembling,
and he knows it when there comes to be
no future arising of that let go fear and trembling.**

When there is vacillation within, he knows:

'There is vacillation within.'

When there is no vacillation within, he knows:

'There is no vacillation within.'

**He knows it, should there come to be
the arising of unarisen vacillation,
he knows it, should there come to be
letting go of that arisen vacillation,
and he knows it when there comes to be
no future arising of that let go vacillation.**

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

Or thinking:

**'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

**Again, beggars, deeper than that,
a beggar lives observing phenomena
through the Dhamma:**

'Five Boundup Stockpiles'.

**And how, beggars, does a beggar
live observing phenomena through the Dhamma:**

'Five Boundup Stockpiles'?

Here beggars a beggar thinks:

**'This is shape,
this is the origin of shape,
this is the settling of shape.**

**This is sense experience,
this is the origin of sense experience,
this is the settling of sense experience.**

**This is perception,
this is the origin of perception,
this is the settling of perception.**

**This is own-making,
this is the origin of own-making,
this is the settling of own-making.**

**This is consciousness,
this is the origin of consciousness,
this is the settling of consciousness.'**

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

Even so, beggars, a beggar lives observing phenomena through

Dhamma.

Again, beggars, deeper than that, a beggar, lives observing phenomena through the Dhamma: 'Six Internal/External Realms'.

And how, beggars, does a beggar, live observing phenomena through the Dhamma: 'Six Internal/External Realms'?

**Here beggars a beggar knows the eye and knows shape,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.**

**Here beggars a beggar knows the ear and knows sounds,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.**

**Here beggars a beggar knows the nose and knows scents,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.**

**Here beggars a beggar knows the tongue and knows tastes,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.**

**Here beggars a beggar knows the body and knows touch,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.**

**Here beggars a beggar knows the mind and knows Dhamma,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,**

and he knows it when there comes to be no future arising of that let go yoke.

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

**Again, beggars, deeper than that,
a beggar lives observing phenomena
through the Dhamma:**

'Seven Dimensions of Awakening.'

**And how, beggars, does a beggar live
observing phenomena through the Dhamma:**

'Seven Dimensions of Awakening'?

**Here, beggars, a beggar,
when there is the mind dimension of self-awakening within, knows:**

'There is the mind dimension of self-awakening within.'

When there is no mind dimension of self-awakening within, knows:

'There is within no mind dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen
mind dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen mind dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the Dhamma-investigation dimension of self-awakening
within, knows:**

'There is the Dhamma-investigation dimension of self-awakening within.'

**When there is no Dhamma-investigation dimension of self-awakening
within, knows:**

**'There is within no Dhamma-investigation
dimension of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen Dhamma-investigation dimension of self-
awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen Dhamma-investigation dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the energy dimension of self-awakening within, knows:**

'There is the energy dimension of self-awakening within.'

When there is no energy dimension of self-awakening within, knows:

'There is within no energy dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen energy dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen energy dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the enthusiasm dimension of self-awakening within, knows:**

'There is the enthusiasm dimension of self-awakening within.'

When there is no enthusiasm dimension of self-awakening within, knows:

'There is within no enthusiasm dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen
enthusiasm dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen enthusiasm dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the impassivity dimension of self-awakening within, knows:**

'There is the impassivity dimension of self-awakening within.'

When there is no impassivity dimension of self-awakening within, knows:

'There is within no impassivity dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen
impassivity dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen impassivity dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the serenity dimension of self-awakening within, knows:**

'There is the serenity dimension of self-awakening within.'

When there is no serenity dimension of self-awakening within, knows:

'There is within no serenity dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen serenity dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen serenity dimension of self-awakening.**

**Here, beggars, a beggar,
when there is the detachment dimension of self-awakening within, knows:**

'There is the detachment dimension of self-awakening within.'

When there is no detachment dimension of self-awakening within, knows:

'There is within no detachment dimension of self-awakening.'

**He knows it, should there come to be
the arising of an unarisen detachment dimension of self-awakening,
and he knows it, should there come to be
all-round thorough development
of that arisen detachment dimension of self-awakening.**

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up minding
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

**Again, beggars, deeper than that,
a beggar lives observing phenomena through the Dhamma:**

'Four Aristocrats of Truths'.

**And how, beggars, does a beggar live
observing phenomena through the Dhamma:**

'Four Aristocrats of Truths'?

Here beggars a beggar thinks:

'Here is pain'

and he knows it according to it's nature.

He thinks:

'This is the origin of pain'

and he knows it according to it's nature.

he thinks:

'This is the ending of pain'

and he knows it according to it's nature.

he thinks:

'This is the way settle the end of that pain'

and he knows it according to it's nature.

**Thus he lives observing phenomena through Dhamma
with regard to the self
or he lives observing phenomena through Dhamma
with regard to externals
or he lives observing phenomena through Dhamma
with regard to himself and externals.**

**Or he lives observing phenomena
through the origins of things,
or he lives observing phenomena
through the aging of things,
or he lives observing phenomena
through the origins and aging of things.**

Or thinking:

'This is Dhamma'

he sets up minding

**just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives observing phenomena through
Dhamma.**

§

**For him, beggars, who so develops these four satisfactions for seven rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or**

having involvements, non-returning.

Let stand, beggars, seven rains,
for him, beggars, who so develops these four satisfactions for six rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, six rains,
for him, beggars, who so develops these four satisfactions for five rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, five rains,
for him, beggars, who so develops these four satisfactions for four rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, four rains,
for him, beggars, who so develops these four satisfactions for three rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, three rains,
for him, beggars, who so develops these four satisfactions for two rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, two rains,
for him, beggars, who so develops these four satisfactions for one rains,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, one rains,
for him, beggars, who so develops these four satisfactions for seven moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, seven moons,
for him, beggars, who so develops these four satisfactions for six moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or

having involvements, non-returning.

Let stand, beggars, six moons,
for him, beggars, who so develops these four satisfactions for five moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, five moons,
for him, beggars, who so develops these four satisfactions for four moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, four moons,
for him, beggars, who so develops these four satisfactions for three moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, three moons,
for him, beggars, who so develops these four satisfactions for two moons,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, two moons,
for him, beggars, who so develops these four satisfactions for one moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, one moon,
for him, beggars, who so develops these four satisfactions for a half moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

Let stand, beggars, a half moon,
for him, beggars, who so develops these four satisfactions for seven days,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having involvements, non-returning.

'One sure thing, this, Beggars, a way for the purification of beings, for rising above personal grief and lamentation, for the subsidence of pain and misery, for mastering the method, experiencing Nibbāna — that is to say, the four satisfactions.'

**It was because of this
that that which has been said
was said thus."**

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.

**Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga**

Sutta 19

Dvedhā-Vitakka Suttaṃ

Splitting Up Thought

I HEAR TELL

**Once upon a time, The Lucky man, Sāvattthī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "Bhante!"

The Lucky Man said this to them:

**"Prior, beggars, to my self-awakening,
not yet self-awakened,
just an awakening being,
this occurred to me:**

**'What about if now I lived
splitting the sorts of thought
into two sorts?'**

**So then, beggars,
of whatever there were of thoughts of sense-pleasures,
and deviant thoughts,
and violent thoughts,
I made of these one part;
and whatever there were of thoughts of abandoning,
and non-deviant thoughts,
and non-violent thoughts,
I made of these a second part.**

As I lived thus, beggars,

careful,
ardent,
self-resolute,
there arose thought of sense-pleasures
and thus I knew
that there had then arisen in me
this thought of sense pleasure.

And then also that
'This just conduces to self-harm,
this just conduces to the harm of others,
this just conduces to the harm of both,
erodes wisdom,
leads to blows,
conduces to no unbinding.'

Just reflecting to myself:
'This conduces to self-harm', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This conduces to the harm of others', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This conduces to the harm of both', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This erodes wisdom,
leads to blows,
conduces to no unbinding', beggars,
this thought came to be settled down.

So then I beggars,
squelched upon arising
thought of sense-pleasure,
thus expelled,
thus rejected,
thus terminated this sort.

As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose deviant thought,
and thus I knew

that there had then arisen in me
this deviant thought.

And then also that
'This just conduces to self-harm,
this just conduces to the harm of others,
this just conduces to the harm of both,
erodes wisdom,
leads to blows,
conduces to no unbinding.'

Just reflecting to myself:
'This conduces to self-harm', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This conduces to the harm of others', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This conduces to the harm of both', beggars,
this thought came to be settled down.

Just reflecting to myself:
'This erodes wisdom,
leads to blows,
conduces to no unbinding', beggars,
this thought came to be settled down.

So then I beggars,
squelched upon arising
deviant thought,
thus expelled,
thus rejected,
thus terminated this sort.

As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose violent thought,
and thus I knew
that there had then arisen in me
this violent thought.

And then also that
'This just conduces to self-harm,
this just conduces to the harm of others,

**this just conduces to the harm of both,
erodes wisdom,
leads to blows,
conduces to no unbinding.**

Just reflecting to myself:

**'This conduces to self-harm', beggars,
this thought came to be settled down.**

Just reflecting to myself:

**'This conduces to the harm of others', beggars,
this thought came to be settled down.**

Just reflecting to myself:

**'This conduces to the harm of both', beggars,
this thought came to be settled down.**

Just reflecting to myself:

**'This erodes wisdom,
leads to blows,
conduces to no unbinding', beggars,
this thought came to be settled down.**

**So then I beggars,
squelched upon arising
violent thought —
thus expelled,
thus rejected,
thus terminated this sort.**

**Whatsoever is such as such as a beggar
makes a big thing of, beggars,
furthers thought of,
furthers pondering of,
thus and so
becomes the bent of his heart.**

**If beggars, a beggar give thought of sense-pleasure
much further thought,
further pondering,
thought of renunciation is struck down,
thought of sense-pleasure is made much of.**

**Thus and so
it is to thought of sense-pleasure
the heart is bent.**

**If beggars, a beggar give deviant thought
much further thought,**

further pondering,
thought of non-deviance is struck down,
thought of deviance is made much of.

Thus and so
it is to thought of deviance
the heart is bent.

If beggars, a beggar give violent thought
much further thought,
further pondering,
thought of non-violence is struck down,
thought of violence is made much of.

Thus and so
it is to thought of violence
the heart is bent.

In the same way, beggars,
as in the last month of the rains,
towards autumn when the corn is thick,
the cowherd guards the cows,
repeatedly beating those cows
thus and so
with a stick —
hauling,
obstrucing.

How come?

Because, beggars,
that cow-herd sees the connection
to imprisonment
and execution
and fines
and blame.

Even so, beggars, I saw
unskillful things
as dangerous,
degrading,
contaminated;
skillful things
as praiseworthy,
on the side of purity,
renunciation.

As I lived thus, beggars,

careful,
ardent,
self-resolute,
there arose thought of renunciation,
and thus I knew
that there had then arisen in me
this thought of renunciation.

And then also that
'This neither conduces to self-harm,
nor does it conduce to the harm of others,
nor does it conduce to the harm of both,
it sows wisdom,
does not lead to blows,
conduces to Nibbāna.'

Even if throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...

Even if throughout the day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...

Even if throughout the night and day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...

...but just that
with my excessive periods of thinking on,
pondering on,
my body becomes agitated.

The agitated body soils the heart.

The soiled heart
is far from the serene heart.

So I then beggars, stilled,
quieted,
composed
and thus made serene

this heart within.

How come?

'Let not soiled be my heart', thought I.

**As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose straight thought,
and thus I knew
that there had then arisen in me
this straight thought.**

**And then also that
'This neither conduces to self-harm,
nor does it conduce to the harm of others,
nor does it conduce to the harm of both,
it sows wisdom,
does not lead to blows,
conduces to Nibbāna.'**

**Even if throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

**Even if throughout the day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

**Even if throughout the night and day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

**...but just that
with my excessive periods
of thinking on,
pondering on,
my body becomes agitated.**

The agitated body soils the heart.

**The soiled heart
is far from the serene heart.**

**So I then beggars, stilled,
quieted,
composed
and thus made serene
this heart within.**

How come?

'Let not soiled be my heart', thought I.

**As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose non-violent thought,
and thus I knew
that there had then arisen in me
this non-violent thought.**

And then also that

**'This neither conduces to self-harm,
nor does it conduce to the harm of others,
nor does it conduce to the harm of both,
it sows wisdom,
does not lead to blows,
conduces to Nibbāna.'**

**Even if throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

**Even if throughout the day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

**Even if throughout the night and day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that...**

...but just that

with my excessive periods
of thinking on,
pondering on,
my body becomes agitated.

The agitated body soils the heart.

The soiled heart
is far from the serene heart.

So I then beggars, stilled,
quieted,
composed
and thus made serene
this heart within.

How come?

'Let not soiled be my heart', thought I.

Whatsoever is such as such as a beggar makes a big thing of, beggars,
furthers thought of,
furthers pondering of,
thus and so
becomes the bent of his heart.

If beggars, a beggar give thought of renunciation
much further thought,
further pondering,
thought of sense-pleasure is struck down,
thought of renunciation is made much of.

Thus and so it is
to thought of renunciation the heart is bent.

If beggars, a beggar give straight thought
much further thought,
further pondering,
thought of deviance is struck down,
straight thought is made much of.

Thus and so it is
to straight thought the heart is bent.

If beggars, a beggar give non-violent thought
much further thought,
further pondering,
thought of violence is struck down,
thought of non-violence is made much of.

Thus and so it is

to thought of non-violence the heart is bent.

In the same way, beggars,
as the cow-herd guards the cows
in the last month of the summer
when all the corn has been harvested and stored —

Getting himself to such as a root of a tree,
or the open air,
and remembering what is needful,
thus has the thought:
'there are the cows'.

Even so, beggars, remembering what is needful thus think:
'these are things'.

And then, indeed, beggars,
with energy unsluggish,
memory established unconfused,
body impassive undisturbed,
I was at one with an even-going heart.

Then, separating myself from sense pleasures,
separating myself from unskillful things,
with rethinking, with pondering,
there came the pleasurable Enthusiasm born of solitude
inhabiting the first burning.

Then, rethinking and pondering calmed,
inwardly impassive,
become at one with an inwardly impassive heart,
without rethinking, without reminiscing,
there came the pleasurable enthusiasm born of serenity
inhabiting the second burning.

Then, enthusiasm fading,
living detached,
recollected and self-aware,
there came the experiencing of the bodily pleasure
inhabiting the third burning
of which the Aristocrats declare:

'Detached, recollected, he lives happily.'

Then, letting go of pleasure,
letting go of pain,
their precursors in mental ease and discomfort
having found their own way home,
without pain or pleasure,

**there came the utter purity of the detached mind
inhabiting the fourth burning.**

**And then thus settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
I bore down on, bent down my heart to
previous-inhabitations-knowledge.**

I called to mind not just one arrangement of previous inhabitation.

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,
one hundred births in all,
a thousand births in all,
a hundred-thousand births in all,
not just one evolution of a kappa,
not just one devolution of a kappa,
not just one evolution and devolution of a kappa.**

That there:

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

Shifting away from that, re-appearing elsewhere.

In that habitation:

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

Shifting away from that reborn here."

**Thus with it's makeup in detail,
I recollected not just one arrangement of previous inhabitations.**

**This then beggars, was the first vision
gained by me in the first watch of the night,
blindness struck down,
vision arose,
darkness struck down,
light arose,
as I lived,
careful,
ardent,
self-resolute.**

**And then, thus settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
I bore down on, bent down my heart to
beings-shifting-round-n-round-knowledge.**

**I saw beings
with purified godlike sight
surpassing that of mankind.**

**I knew of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,
experiencing of pain,
according to their intentional deeds:**

**For sure these good beings were
committed to injurious bodily conduct,
committed to injurious verbal conduct,
committed to injurious mental conduct,
denegated Aristocrats,
held low views,
were committed to behavior in accordance with low views,
for upon the break up of the body after death
they have arisen in states of woe,**

**pain,
punishment,
Niraya Hell.**

**For sure these good beings were
committed to beneficial bodily conduct,
committed to beneficial verbal conduct,
committed to beneficial mental conduct,
spoke well of Aristocrats,
were of high view,
were committed to behavior in accordance with high view,
for upon the break up of the body after death
they have arisen in worlds of heavenly pleasures.**

**Thus I saw beings with purified godlike sight
surpassing that of mankind.**

**And I knew 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.**

**This then beggars, was the second vision
gained by me in the middle watch of the night,
blindness struck down,
vision arose,
darkness struck down,
light arose,
as I lived,
careful,
ardent,
self-resolute.**

**And then thus settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
I bore down on, bent down my heart to
corrupting-influences-destruction-knowledge.**

I, thinking: *'This is pain,'*

knew the essence thereof.

I, thinking: *'This is the origin of pain,'*

knew the essence thereof.

I, thinking: *'This is the eradication of pain,'*

knew the essence thereof.

I, thinking: *'This is the the way to go to eradicate pain,'*

knew the essence thereof.

I, thinking: *'These are the corrupting influences,'*

knew the essence thereof.

I, thinking: *'This is the origin of the corrupting influences,'*

knew the essence thereof.

I, thinking: *'This is the eradication of the corrupting influences,'*

knew the essence thereof.

I, thinking: *'This is the way to go to eradicate the corrupting influences,'*

knew the essence thereof.

Knowing this thus just so

my heart was released

from the corrupting influence of sense pleasure.

Just so my heart was released

from the corrupting influence of living.

Just so my heart was released

from the corrupting influence of blindness.

In freedom was knowledge of being free.

And I knew:

'Left behind: birth,

lived the Brahma carriage,

duty's doings done,

no further it'n-n-at'n for me!'

**This then beggars, was the third vision
gained by me in the last watch of the night,**

blindness struck down,

vision arose,

darkness struck down,

light arose,

as I lived,

careful,

ardent,

self-resolute.

**In the same way, beggars,
as if in a remote mountain range
there were a vast low-lying marsh,
and a great herd of deer
living in reliance thereon.**

**And there comes along some person
not desiring their gain,
not desiring their benefit,
not devoted to their welfare —
whatsoever way leads to their well-being
that way he closes off
and he opens up a dubious way,
staged as a domesticated male,
set up with a domesticated female.**

**And consequently, beggars,
after a time
that great herd of deer comes to loss,
thinning,
diminishment.**

**Then, later, beggars,
there comes to this great herd of deer some person
desiring their gain,
desiring their benefit,
devoted to their welfare —
he closes down the dubious way,
opens up the Way leading to well-being
discharging the domesticated male,
expelling the domesticated female.**

**And consequently, beggars,
after a time,
that great herd deer comes to gain,
expansion,
increase.**

**I have created this likeness for you, beggars,
for your instruction.**

And this is how it is to be got here:

'Vast low-lying marsh',
this then beggars is a word for sense-pleasures.

'Great herd of deer',
this then beggars is a word for beings.

*'Some person not desiring their gain,
not desiring their benefit,
not devoted to their wellfare'*

**this then beggars is a word for Mara,
the Evil One.**

'The Dubious way',

**this then beggars, is a word for the Contrary Way,
that is:**

**Mixed-up views,
Mixed-up principles,
Mixed-up speech,
Mixed-up works,
Mixed-up lifestyle,
Mixed-up self-control,
Mixed-up memory,
Mixed-up serenity.**

'Domesticated male',

this then beggars, is a word for delighting in lust.

'Domesticated female',

this then beggars, is a word for blindness.

*'Some person desireing their gain,
desiring their benefit,
devoted to their wellfare',*

**this then beggars, is a word for the Tathāgata,
Aristocrat,
the consummately self-awakened one.**

'The Way leading to well-being',

**this then beggars, is a word for the Aristocratic Multi-dimensional Way,
that is:**

**High view,
High principles,
High speech,
High works,
High lifestyle,
High self-control,
High Memory,
High Serenity.**

**So it is then, beggars,
that I have opened up the Way
leading to well-being**

**discharged the domesticated male,
expelled the domesticated female.**

**Whatever, beggars, a teacher should do,
out of compassion,
supported by compassion,
desiring gain for his students,
desiring their benefit,
that has been done for you.**

**Here, beggars, are the roots of trees,
here are empty places.**

**Meditate beggars,
be not careless,
let not there be cause for regret hereafter.**

This is my instruction to you.

This is what Bhagava said.

**"Delightful!" said those beggars,
uplifted by what the Lucky Man said.**

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

Sutta 22

Alagadd'Ūpama Suttaṃ

The Snake Simile

I HEAR TELL

**Once upon a time, The Lucky man, Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.**

**At that time,
in this beggar named Ariṭṭha,
formerly a falcon-trainer,
there was born the manifestation
of an inclination
towards the nefarious view:**

**"Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these pursuits
are hollow obstacles."**

Then, a large group of beggars heard:

**"In this beggar named Ariṭṭha,
formerly a falcon-trainer,
is born the manifestation
of an inclination
towards the nefarious view:**

**'Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:**

whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles."

There then those beggars approached Aritṭha,
formerly a falcon-trainer,
and drew near.

Having drawn near
those beggars said this to Aritṭha,
formerly a falcon-trainer:

"Is it really true then,
that in friend Aritṭha,
is born the manifestation
of an inclination
towards the nefarious view:

'Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles'?"

"It is indeed so!

Of this, friends,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles."

There then these beggars
made to detach Aritṭha,
formerly a falcon-trainer
from his approval
of this inclination
towards this nefarious view,
working with him closely,
asking him for his reasoning:

"But do not speak thus, friend Aritṭha,
but do not speak thus, friend Aritṭha.

**Do not speak ill of the Lucky Man,
it is not well to speak badly of the Lucky Man,
nor would the Lucky Man speak thus.**

**In more than one discourse, friend Aritṭha,
has the Lucky Man spoken of things that are obstacles,
and moreover, that pursuit thereof
is certainly an obstacle.**

**Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,**

**with more to come;
so says the Lucky Man.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like the chopping block
and knife of the butcher
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a snake's head
are sense-pleasures,**

of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man."

Just so did these beggars
make to detach Ariṭṭha,
formerly a falcon-trainer,
working with him closely,
asking him for his reasoning,
from his steadfast,
grasping adherence
to declaration of his inclination
towards the nefarious view:

Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles.

Then, since those beggars could see for themselves
that they could not make the beggar Ariṭṭha,
formerly a falcon-trainer
detach himself from his inclination
towards that nefarious view,
these beggars approached the Lucky Man
and drew near.

Having drawn near
and exchanged greetings
they took seats to one side.

Seated to one side then,
these beggars said this to the Lucky Man:

"In this beggar named Ariṭṭha,
formerly a falcon-trainer, bhante,
there was born the manifestation
of an inclination
towards the nefarious view:

'Of this,
the Lucky Man's Dhamma as expounded,

**this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles.'**

Then, a large group of beggars heard:

**'In this beggar named Ariṭṭha,
formerly a falcon-trainer,
is born the manifestation
of an inclination
towards the nefarious view:**

**'Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles.'**

**There then we approached Ariṭṭha,
formerly a falcon-trainer,
and drew near.**

**Having drawn near
we said this to Ariṭṭha,
formerly a falcon-trainer:**

**'Is it really true then,
that in friend Ariṭṭha,
is born the manifestation
of an inclination
towards the nefarious view:**

**"Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles?'"**

**'It is indeed so;
of this, friends,
the Lucky Man's Dhamma as expounded,
this is to be known:**

whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles.'

There then we made to detach Ariṭṭha,
formerly a falcon-trainer
from his approval
of this inclination
towards this nefarious view
working with him closely,
asking him for his reasoning:

'But do not speak thus, friend Ariṭṭha,
but do not speak thus, friend Ariṭṭha.

Do not speak ill of the Lucky Man,
it is not well to speak badly of the Lucky Man,
nor would the Lucky Man speak thus.

In more than one discourse, friend Ariṭṭha,
has the Lucky Man spoken of things that are obstacles,
and moreover, that pursuit thereof
is certainly an obstacle.

Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.

Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.

Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;

so says the Lucky Man.

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.**

**Like the chopping block
and knife of the butcher
are sense-pleasures,
of plentiful pain,**

of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.

Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.

Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says the Lucky Man.'

Just so did we make to detach Ariṭṭha,
formerly a falcon-trainer,
working with him closely,
asking him for his reasoning,
from his steadfast,
grasping adherence
to declaration
of his inclination
towards the nefarious view:

'Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles.'

Then, since we could see for ourselves
that we could not make the beggar Ariṭṭha,
formerly a falcon-trainer
detach himself
from his inclination
towards that nefarious view,
we approached the Lucky Man."

**Then at this point
the Lucky Man addressed another beggar:**

**"Come you, beggar,
in my name
invite the beggar Aritṭha,
formerly a falcon-trainer
saying:**

'The master invites you friend Aritṭha.'

**"Even so, bhante,"
replied that beggar to the Lucky man,
and approaching the beggar Aritṭha,
he drew near.**

**Having drawn near Aritṭha,
formerly a falcon-trainer
he said this:**

"The master invites you friend Aritṭha."

Then, replying

**"Even so, friend"
Aritṭha, formerly a falcon-trainer,
approached the Lucky Man
and drew near.**

**Having drawn near the Lucky Man
and exchanged greetings,
he took a seat to one side.**

**Seated to one side then,
the Lucky Man said this to Aritṭha,
formerly a falcon-trainer:**

**"Is it really true then,
that in you Aritṭha,
is born the manifestation
of an inclination
towards the nefarious view:**

**'Of this,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles'?"**

**"It is indeed so;
of this, bhante,
the Lucky Man's Dhamma as expounded,
this is to be known:
whatsoever the Lucky Man said
is a thing that is an obstacle,
these per suits
are hollow obstacles."**

**"Who then do you name,
confused man,
whom I have taught Dhamma
to be known in this way?**

**Have I not, confused man,
in more than one way
discoursed on things that are obstacles,
and moreover,
that pursuit thereof
is certainly an obstacle,
saying:**

**Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,**

**of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the chopping block
and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

Like a snake's head

are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

And further you confused man,
you not only produce a hard road
and much bad kamma for yourself,
but at the same time you slander me.

This, confused man,
will bring you many a long night
of unwelcome pain."

Then the Lucky Man addressed the bhikkhus:

"What do you think, beggars?

Has this beggar,
Ariṭṭha, formerly a falcon-trainer,
even warmed to this Dhamma-Vinaya?"

"How could that be?

No way bhante."

That said,
Ariṭṭha, formerly a falcon-trainer,
having lost face,
was silent,
confused —
with shoulders drooping,
he sat there burning with shame,
unable to respond.

Then The Lucky Man,
seeing Ariṭṭha, formerly a falcon-trainer,
silent,
confused —
having lost face,
with shoulders drooping,
burning with shame,
unable to respond,
said this to him:

"You, you confused man,
will achieve re noun
through latching onto

this faulty view of yours.

As for me

I will put this question before the bhikkhus."

Then The Lucky Man addressed the bhikkhus:

**"Do you, too, beggars, understand this Dhamma I have expounded
in the same way as does**

**Ariṭṭha, formerly a falcon-trainer,
through latching onto
this faulty view of his
producing a hard road
and much bad kamma for himself,
and at the same time slandering me?"**

**"No way, bhante! for,
in more than one discourse,
has the Lucky Man spoken
of things that are obstacles,
and moreover, that pursuit thereof
is certainly an obstacle, saying:**

**'Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,**

**full of wretchedness now,
with more to come.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the chopping block
and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a snake's head
are sense-pleasures,**

**of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come."**

"Well done, beggars!

**It is well that the Dhamma I have taught
is understood by you thus.**

**For in not simply one formulation
have I elaborated on Dhamma
stating of things that are obstacles
that they are in fact obstacles
and moreover that pursuit thereof
is certainly an obstacle, saying:**

**'Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,**

**of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the chopping block
and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.'**

But this bhikkhu,

**Ariṭṭha, formerly a falcon-trainer
that confused man,
not only produces a hard road
and much bad kamma for himself,
but at the same time he slanders me.**

**This will bring this confused man
many a long night
of unwelcome pain.**

**That, beggars,
one could indulge in the sensual,
without sensuality
without perceiving the sensual
without thinking about the sensual
surely does not stand examination.**

Here, beggars, some confused persons learn Dhamma.

**These in learning Dhamma,
do not reach wisdom in this Dhamma
through digging into its meaning.**

**These, not reaching wisdom in this Dhamma,
through digging into its meaning,
have no proper appreciation of it.**

**These learn Dhamma
just for the floccinaucinihilipilification of others,
and for out-maneuvering others' put-downs.**

**And because of that
they do not attain Dhamma mastery
or the benefit thereof.**

**This poorly grasped Dhamma
will bring them many a long night
of unwelcome pain.**

How come?

Because of that poor grasp, beggars, of Dhamma.



**It is, beggars, just like some man, who, in want of a snake,
looking for a snake,
walking around in search of a snake,**

seeing a great snake,
takes hold of it by tail or coil,
whereupon it rounds back on him, biting
his hand or,
his arm or
a certain other limb, large or small —
as a result of which he comes to death
or pain amounting to death.

How come?

Because of that poor grasp, beggars, of the snake.



Even so, beggars, here some confused persons learn Dhamma.

These in learning Dhamma,
do not reach wisdom in this Dhamma
through digging into its meaning.

These, not reaching wisdom in this Dhamma,
through digging into its meaning,
have no proper appreciation of it.

These learn Dhamma
just for disparaging others,
and for out-maneuvering others' put-downs.

And because of that
they do not attain Dhamma mastery
or the benefit thereof.

This poorly grasped Dhamma
will bring them many a long night
of unwelcome pain.

How come?

Because of that poor grasp, beggars, of Dhamma.



Again, beggars, here some sons of good families learn Dhamma.

These, in learning Dhamma,
reach wisdom in this Dhamma
through digging into its meaning.

These, reaching wisdom in this Dhamma,
through digging into its meaning,
have a proper appreciation of it.

These learn Dhamma,

**not for disparaging others,
nor for out-maneuvering other's put-downs,
and for that reason attain Dhamma mastery
and the benefits thereof.**

**Well taken hold of, this Dhamma
will bring them many a long night
of welcome pleasure.**

How come?

Because of their good grasp of Dhamma.



**It is, beggars, just like some man, who, in want of a snake,
looking for a snake,
walking around in search of a snake,
seeing a great snake,
securely pins it down with a forked stick,
having securely pinned it down with a forked stick,
he seizes it at the neck —
however much, beggars, that snake may round back on him,
coil around hand or
arm, or
some other limb, large or small,
he will not for that reason come to death
or pain amounting to death.**

How come?

Because of his good grasp of that snake.



Even so, beggars, here some sons of good families learn Dhamma.

**These, in learning Dhamma,
reach wisdom in this Dhamma
through digging into its meaning.**

**These, reaching wisdom in this Dhamma,
through digging into its meaning,
have a proper appreciation of it.**

**These learn Dhamma,
not for disparaging others,
nor for out-maneuvering other's put-downs,
and for that reason attain Dhamma mastery
and the benefits thereof.**

Well taken hold of, this Dhamma

**will bring them many a long night
of welcome pleasure.**

How come?

Because of their good grasp of Dhamma.



**Wherefore, beggars, that which I have said
which you have understood,
bear that in mind;
and as for that which I have said
that you do not understand
you should question me further,
or some learned bhikkhu.**

**I will give you, beggars, a Dhamma talk;
a simile of a raft,
for getting across,
not for retaining.**

Listen up!

Pay close attention!

I will speak!"

"Very well, Bhante!" those beggars responded to the Lucky Man.

The Lucky Man said this to them:

**It is just like a man going along a highway,
who sees a great stream of water —
this side treacherous befraught with the fearful
that side trustworthy, without the fearful —
and there is no boat,
or bridge for conveyance over,
for going from the not-beyond to the beyond.**

This might occur to him:

**'Here we have a great stream of water —
this side treacherous,
befraught with the fearful,
that side trustworthy,
without the fearful —
but there is no boat,
or bridge for conveyance over,**

for going from the not-beyond to the beyond.

**How about if I,
collecting grass, sticks, branches, and foliage,
bind together a raft
straddling which,
striving with hands and feet,
I conduct myself safely over to the beyond?'**

**There then, beggars, this man, collecting grass, sticks, branches, and
foliage,
binds together a raft
straddling which,
striving with hands and feet,
he conducts himself safely over to the beyond.**

Having got across to the other side, this occurs to him:

'Of great service to me was this raft!

**Straddling this raft,
striving with hands and feet,
I conducted myself safely over to the beyond.**

**How about if I hoist this raft onto my head or place it on my shoulder
and go about wherever I wish?'**

What do you think, beggars?

**Is that man, doing with that raft
what ought to be done?"**

"No way, bhante."

**What, then, beggars,
should that man do with that raft
so as to do what ought to be done with it?**

**Here, beggars, to this man,
having got across to the other side,
this occurs:**

'Of great service to me was this raft!

**Straddling this raft,
striving with hands and feet,
I conducted myself safely over to the beyond.**

**How about if I
toss it onto dry land
or submerge it in the water
and go about wherever I wish?'**

**Doing this, beggars, that man
is doing with that raft
what ought to be done.**

**Such, beggars, is this Dhamma talk;
a simile of a raft,
for getting across,
not for retaining.**

**This simile of the raft, beggars, understood by you,
you will let go even of The Dhamma,
let alone what is not Dhamma.**

There are, beggars, these six theoretical positions.

What six?

**Here, beggars, an uneducated commoner,
disregarding the Aristocrat,
ignorant of the ways of the Aristocrats,
untrained in the Doctrine of the Aristocrats,
disregarding the good man,
ignorant of the ways of the good man,
untrained in the Doctrine of the good man:**

[1] Of forms thinking:

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

[2] Of sense experience thinking:

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

[3] Of sense-perception thinking:

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

[4] Of own-making thinking:

**'This is mine,
I am this,
this is my self.'**
such is the way he sees.

**[5] Of the seen,
the heard,
the sensed,
the intuitively known
secured,
sought after,
thought over,
intended,
of that too he thinks:**

**'This is mine,
I am this,
this is my self.'**
such is the way he sees.

[6] Of the theoretical position:

**'That which is the world,
that is the self
this, after passing will become
stable,
true,
endless,
a reliable thing,
that will last forever and ever',
of that too he thinks:**

**'This is mine,
I am this,
this is my self.'**
such is the way he sees.



**But beggars, the well-educated student of the Aristocrat,
taking note of the Aristocrat,
knowing the ways of the Aristocrats,
well trained in the Dhamma of the Aristocrats,
taking note of good men,
knowing the ways of good men,
trained in the habits of good men:**

[1] Of forms, thinks:

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

[2] Of sense experience, thinks:

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

[3] Of sense-perception, thinks:

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

[4] Of own-making, thinks:

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

**[5] Of the seen,
the heard,
the sensed,
the intuitively known
secured,
sought after,
thought over,
intended,
of that too he thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

[6] Of the theoretical position:

**'That which is the world,
that is the self
this, after passing will become
stable,**

true,
endless,
a reliable thing,
that will last forever and ever',
of that too he thinks:

'This is not mine,
I am not this,
this is not my self.'

and such is the way he sees.

He thus seeing non-existence
will not be overly concerned."



This said, a certain beggar said this to the Lucky Man:

"Now then, bhante,
can there be over-concern
with the impersonally non-existent?"

"There can, beggar", said The Lucky Man.

"Here some beggar has this thought:

'Alas! What became mine
is, alack, mine no longer
alas, what might have become mine
that, alack, I have not gained.'

He wearies himself
with grief, weeping and lamentation,
beats his breast,
and acts confused.

This, bhikkhu, is how
there can be over-concern
with the impersonally non-existent."



"Now then, bhante,
can there be being not overly concerned
with the impersonally non-existent?"

"There can, beggar", said The Lucky Man.

"Here some beggar does not have this thought:

'Alas! What became mine
is, alack, mine no longer
alas, what might have become mine

that, alack, I have not gained.'

**He does not weary himself
with grief, we aping and lamentation,
nor does he beat his breast,
and act confused.**

**This, bhikkhu, is how
there can be not being over-concerned
with the impersonally non-existent."**



**"Now then, bhante,
can there be over-concern
with the personally non-existent?"**

"There can, beggar", said The Lucky Man.

"Here some beggar holds the theoretical position:

**That which is the world,
that is the self
this, after passing will become
stable,
true,
endless,
a reliable thing,
that will last forever and ever.**

**He hears the Tathāgata
or a student of the Tathāgata
condemning all theoretical positions,
resolutions,
pre-conceived notions,
adherences,
and tendencies;
discoursing on a Dhamma
for the calming-down of all own-making,
all uprisen attachments;
for the eradication of thirst;
for dispassion,
ending,
Nibbana.**

He has the realization:

'Phooey! Cut off am I for sure!

Phooey! Destroyed am I for sure!

Phooey! There is no becoming for me for sure!

**He wearies himself
with grief, we aping and lamentation,
beats his breast,
and acts confused.**

**This, bhikkhu, is how
there can be over-concern
with the impersonally non-existent."**



**"Now then, bhante,
can there be being not overly concerned
with the personally non-existent?"**

"There can, beggar", said The Lucky Man.

"Here some beggar does not hold the theoretical position:

**That which is the world,
that is the self
this, after passing will become
stable,
true,
endless,
a reliable thing,
that will last forever and ever.**

**He hears the Tathāgata
or a student of the Tathāgata
condemning all theoretical positions,
resolutions,
pre-conceived notions,
adherences,
and tendencies;
discoursing on a Dhamma for the calming-down of all own-making,
all uprisen attachments;
for the eradication of thirst;
for dispassion,
ending,
Nibbana.**

He has no such realization as:

'Phooey! Cut off am I for sure!

Phooey! Destroyed am I for sure!

Phooey! There is no becoming for me for sure!

**He does not weary himself
with grief, we aching and lamentation,
beat his breast,
and act confused.**

**This, bhikkhu, is how
there can be no over-concern
with the impersonally non-existent.**

**You might wish, beggars, to possess
that possession
which possession
was reliable,
true,
endless,
an unchanging thing
that stood fast forever and ever,
but do you see, beggars,
that possession
which possession
was reliable,
true,
endless,
an unchanging thing
that would stand fast forever and ever?"**

"No way, bhante!"

"It is well, beggars.

**Neither do I see that possession
which possession
was reliable,
true,
endless,
an unchanging thing
that would stand fast forever and ever.**



**You might wish, beggars,
to grasp that grasping after self
which grasped
did not result in grief and lamentation,
pain and misery**

and despair,
but do you see, beggars,
that grasping after self
which grasped
did not result in grief and lamentation,
pain and misery
and despair?"

"No way, bhante!"

"It is well, beggars.

Neither do I see
that grasping after self
which grasped
did not result in grief and lamentation,
pain and misery
and despair.



You might wish, beggars,
that view-establishment
through which view-establishment
this established view-establishment
did not result in grief and lamentation,
pain and misery
and despair,
but do you see, beggars,
that view-establishment
through which view-establishment
this established view-establishment
did not result in grief and lamentation,
pain and misery
and despair?"

"No way, bhante!"

"It is well, beggars.

Neither do I see
that view-establishment
through which view-establishment
this established view-establishment
did not result in grief and lamentation,
pain and misery
and despair.

Were there, beggars, a self,
could one say of it:

'It belongs to me.'?"

"Even so bhante."

"Or were there, beggars, that which belongs to self,
could one refer to that as:

'My self.'?"

"Even so bhante."

And about this self
that belongs to the self, beggars,
it not being taken as real and true,
is not the theoretical position:

That which is the world,
that is the self
this, after passing will become
stable,
true,
endless,
a reliable thing,
that will last forever and ever.

a complete
and utterly
foolish thing?"

"How indeed, bhante, could it not be
a complete
and utterly
foolish thing?"

What do you think, bhikkhus?

Form: is it stable or unstable?"

"Unstable, bhante."

"That which is unstable:
is that painful
or is that pleasurable?"

"Painful, bhante."

**"That which is an unstable, painful, reversible thing;
is it well that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, bhante."



"What do you think, bhikkhus?

**Sense-experience:
is it stable
or unstable?"**

"Unstable, bhante."

**"That which is unstable:
is that painful
or is that pleasurable?"**

"Painful, bhante."

**"That which is an unstable, painful, reversible thing;
is it well that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, bhante."



"What do you think, bhikkhus?

**Perception:
is it stable
or unstable?"**

"Unstable, bhante."

**"That which is unstable:
is that painful
or is that pleasurable?"**

"Painful, bhante."

**"That which is an unstable, painful, reversible thing;
is it well that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, bhante."



"What do you think, bhikkhus?"

Own-making:

**is it stable
or unstable?"**

"Unstable, bhante."

"That which is unstable:

**is that painful
or is that pleasurable?"**

"Painful, bhante."

**"That which is an unstable, painful, reversible thing;
is it well that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, bhante."



"What do you think, bhikkhus?"

Sense-consciousness:

**is it stable
or unstable?"**

"Unstable, bhante."

"That which is unstable:

**is that painful
or is that pleasurable?"**

"Painful, bhante."

**"That which is an unstable, painful, reversible thing;
is it well that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, bhante."



**"Wherefore, beggars, form —
past, future or present,
external or personal,**

**gross or subtle,
low or exalted,
far or near —
all form,
as it really is,
should be seen with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**



**Wherefore, beggars, sense-experience —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all sense-experience,
as it really is,
should be seen with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**



**Wherefore, beggars, perception —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all perception,
as it really is,
should be seen with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**



**Wherefore, beggars, own-making —
past, future or present,
external or personal,
gross or subtle,**

low or exalted,
far or near —
all own-making,
as it really is,
should be seen with consummate wisdom as:
'This is not mine,
I am not this
this is not my self'.



Wherefore, beggars, sense-consciousness —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all sense-consciousness,
as it really is,
should be seen with consummate wisdom as:
'This is not mine,
I am not this
this is not my self'.



Thus seeing, beggars,
the well-educated student of the Aristocrats,
grows weary of form
grows weary of sense-experience,
grows weary of perception,
grows weary of own-making,
grows weary of sense-consciousness;
weary he is dispassionate,
dispassionate he is freed
in freedom, finding freedom,
he has this knowledge:
'Left behind is rebirth,
lived is the best of lives,
done is duty's doing,
no further it'n-n-at'n me.'
This beggar, beggars, is one of whom it is said that
he has thrown aside the bar,
filled in the moat,

**pulled out the spiller,
drawn out the bolt,
a bannerless, burdenless, unyoked Aristocrat.**



And how, beggars, has a beggar thrown aside the bar?

**Here, beggars, a beggar has let go of blindness,
has cut it off at the root,
has made it like a palm-tree cut down to the ground,
a thing no longer able to rise up again.**

This is how, beggars, a beggar has thrown aside the bar.



And how, beggars, has a beggar filled in the moat?

**Here, beggars, a beggar has let go of again-becoming
in the round-and-round of births,
has cut it off at the root,
has made it like a palm-tree cut down to the ground,
a thing no longer able to rise up again.**

This is how, beggars, a beggar has filled in the moat.



And how, beggars, has a beggar pulled out the spiller?

**Here, beggars, a beggar has let go of thirst,
has cut it off at the root,
has made it like a palm-tree cut down to the ground,
a thing no longer able to rise up again.**

This is how, beggars, a beggar has pulled out the spiller.



And how, beggars, has a beggar drawn out the bolt?

**Here, beggars, a beggar has let go of the five yokes to the lower worlds,
has cut them off at the root,
has made them like a palm-tree cut down to the ground,
something no longer able to rise up again.**

This is how, beggars, a beggar has drawn out the bolt.



**And how, beggars, is a beggar a bannerless, burdenless, unyoked
Aristocrat?**

**Here, beggars, a beggar has let go of 'I-am' pride,
has cut it off at the root,
has made it like a palm-tree cut down to the ground,**

something no longer able to rise up again.

This is how, beggars, a beggar is a bannerless, burdenless, unyoked
Aristocrat.



With his heart freed like this, beggars,
the gods, with Indra, with Brahma, with Pajāpati
seeking, can not see:

'This Tathagata's sense-consciousness is seated here.'

How come?

Even here in this visible thing, beggars,
the Tathagata is not to be found,
say I.

But even so saying, beggars,
even so proclaiming,
some shaman and brahmins
no good,
hollow;
falsely,
deceitfully,
slander me, saying:

'A nihilist is the shaman Gotama,
he declares the cutting off
the ruination,
the extinction
of living beings.'

But this, beggars, I am not,
nor is this what I say,
but there are shaman and brahmin who
wrongly
baselessly
deceitfully
falsely
slander me saying:

'A nihilist is the shaman Gotama,
he declares the cutting off
the ruination,
the extinction
of living beings.'

I, beggars, previously and currently

**just declare pain,
and the ending of pain.**

**As to this, beggars,
if others revile,
disrespect,
harass the Tathāgata,
the Tathāgata, beggars,
has no agita,
no resentment,
no disturbance of heart as to that.**

**As to that, beggars,
if others honor,
esteem,
respect,
venerate the Tathāgata,
the Tathāgata, beggars,
has no mental joyous elation,
no exultation of heart as to it.**

**As to that, beggars,
if others honor,
esteem,
respect,
venerate the Tathāgata,
the Tathāgata, beggars, just thinks:**

**'Whatever is now such as what ought to be done for me,
is done because of the thorough comprehension that was wrought earlier.'**



**As to this, beggars,
if others revile,
disrespect,
harass you,
you should, beggars,
have no agita,
no resentment,
no disturbance of heart as to that.**

**As to that, beggars,
if others honor,
esteem,**

respect,
venerate you,
you, beggars,
should have no mental joyous elation,
no exultation of heart as it.

As to that, beggars,
if others honor,
esteem,
respect,
venerate you,
you, beggars, should just think:

'Whatever is now such as what ought to be done for me,
is done because of an earlier thorough understanding.'

Wherefore beggars, that which is not yours,
put that away,
putting that away
will be for your benefit and happiness
for many a long night.

And what, beggars, is not yours?

Form, beggars, is not yours,
put that away.

Put away, that will be for your benefit and happiness
for many a long night.

Sense experience, beggars, is not yours,
put that away.

Put away, that will be for your benefit and happiness
for many a long night.

Sense-perception, beggars, is not yours,
put that away.

Put away, that will be for your benefit and happiness
for many a long night.

Own-making, beggars, is not yours,
put that away.

Put away, that will be for your benefit and happiness
for many a long night.

Sense-consciousness, beggars, is not yours,

put that away.

**Put away, that will be for your benefit and happiness
for many a long night.**

What do you think, beggars?

**If some person were to fetch,
consume by burning,
or do whatever he wants
with the the grass, sticks, branches, and foliage of this Jeta Grove,
would it then occur to you:**

**'Some person is arresting us,
burning us,
doing whatever he wants with us'?"**

"No way, Bhante!

How come?

**Because such things are neither our self
nor our possessions."**



**Wherefore beggars, that which is not yours,
put that away,
putting that away
will be for your benefit and happiness
for many a long night.**

And what, beggars, is not yours?

**Form, beggars, is not yours,
put that away.**

**Put away, that will be for your benefit and happiness
for many a long night.**

**Sense experience, beggars, is not yours,
put that away.**

**Put away, that will be for your benefit and happiness
for many a long night.**

**Sense-perception, beggars, is not yours,
put that away.**

**Put away, that will be for your benefit and happiness
for many a long night.**

**Own-making, beggars, is not yours,
put that away.**

**Put away, that will be for your benefit and happiness
for many a long night.**

**Sense-consciousness, beggars, is not yours,
put that away.**

**Put away, that will be for your benefit and happiness
for many a long night.**

**Thus well-taught by me, beggars, is Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings.**

**Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —
of those corruptions-destroyed Arahants,
who have lived the life,
done their duty,
put down the burden,
attained the highest goal,
thoroughly destroyed the yokes to existence,
by consummate-knowledge freed —
there is no discovering the comings and goings.**

**Thus well-taught by me, beggars, is Dhamma,
laid out,
open,
made comprehensible,
stripped of dressings.**



**Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —**

**of those bhikkhus who have let go
the five yokes to the lower worlds —
all of these arise spontaneously,
in such a way as to there attain final Nibbāna
a thing not returning from that world.**

**Thus well-taught by me, beggars, is Dhamma,
laid out,
open,
made comprehensible,
stripped of dressings.**



**Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —
of those bhikkhus who have let go
the three yokes,
diminished lust, anger and stupidity —
all of these are Once-returners;
returning to this world but once more,
they will make an end of pain.**

**Thus well-taught by me, beggars, is Dhamma,
laid out,
open,
made comprehensible,
stripped of dressings.**



**Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —
of those bhikkhus who have let go
the three yokes,
all of these are Stream-enterers;
not liable to states of punishment
certain of ending up self-awakened.**

**Thus well-taught by me, beggars, is Dhamma,
laid out,
open,**

made comprehensible,
stripped of dressings.



Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —
of those bhikkhus who live
in accordance with Dhamma,
in accordance with faith,
all of these are certain of ending up self-awakened.

Thus well-taught by me, beggars, is Dhamma,
laid out,
open,
made comprehensible,
stripped of dressings.



Being well-taught by me, beggars, Dhamma,
laid out,
opened up,
made comprehensible,
stripped of dressings —
of those bhikkhus who place in me
a measure of faith,
a measure of affection
all these are bound for the heavens.

Thus well-taught by me, beggars, is Dhamma,
laid out,
open,
made comprehensible,
stripped of dressings.

That is what the Lucky Man said.
Pleased in mind, the beggars said:
"Wonderful"
to the Lucky Man."

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

Sutta 23

Vammīka Suttam

The Anthill

I HEAR TELL

Once upon a time Bhagava, Sāvattihī-town residing, Anāthapiṇḍika's Jeta Grove.

At this time, then, the Ancient Kumāra Kassapa resided in Dark Woods.

**Then towards the passing of night
a certain diety of surpassing color
drew near to Kumāra Kassapa
and illuminating the while that Dark Woods,
having drawn near,
stood to one side.**

**Standing to one side
that diety said this to Kumāra Kassapa:**

"Beggar! Beggar!

**This anthill smokes by night,
by day blazes up.**

The Brahmin says this:

**'Use the sword, Goodly-wise,
dig it up.'**

**Using the sword,
Goodly-wise, digging,
saw an obstruction
and said:**

'An obstruction, venerable.'

The Brahmin says this:

**'Get rid of the obstruction,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a puffed up croaker
and said:**

'A puffed up croaker, venerable.'

The Brahmin says this:

**'Get rid of the puffed up croaker,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a diverging path
and said:**

'A diverging path, venerable.'

The Brahmin says this:

**'Get rid of the diverging path,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a screen.
and said:**

'A screen, venerable.'

The Brahmin says this:

**'Get rid of the screen,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a turtle.
and said:**

'A turtle, venerable.'

The Brahmin says this:

**'Get rid of the turtle,
use the sword, Goodly-wise,**

dig it out.'

**Using the sword,
Goodly-wise, digging,
saw a slaughter-house,
and said:**

'A slaughter-house, venerable.'

The Brahmin says this:

**'Get rid of the slaughter-house,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a piece of flesh,
and said:**

'A piece of flesh, venerable.'

The Brahmin says this:

**'Get rid of the piece of flesh,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a serpent,
and said:**

'A serpent, venerable.'

The Brahmin says this:

'Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent.'

**Now then, bhikkhu,
approach the Bhagava
questioning him about this,
in such way as the Bhagava explains,
so you should retain it.**

Beggar!

**I see in this world
with it's dieties,
with it's Māras,**

**Brahmas; —
this generation
together with shamans and brhamins,
with its dieties and men,
no one who if questioned about this,
could explain it to the satisfaction of mind
other than a Tathāgata
or a Tathāgata's apprentice,
or one who had heard it from such a one."**

**Thus spoke that diety
and having spoken,
he vanished on the spot.**

**Then, towards the end of the night
the Ancient, Kumāra Kassapa, drew near to the Bhagava,
having drawn near
he sat to one side.**

**Sitting to one side
the Ancient, Kumāra Kassapa,
said this to the Bhagava:**

**"Towards the passing of night, bhante,
a certain diety of surpassing color
drew near
and illuminating Dark Woods the while,
having drawn near,
stood to one side.**

**Standing to one side
that diety said this to me:**

'Beggar! Beggar!

**This anthill smokes by night,
by day blazes up.**

The Brahmin says this:

**"Use the sword, Goodly-wise,
dig it up."**

**Using the sword,
Goodly-wise, digging,
saw an obstruction
and said:**

"An obstruction, venerable."

The Brahmin says this:

**"Get rid of the obstruction,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a puffed up croaker
and said:**

"A puffed up croaker, venerable."

The Brahmin says this:

**"Get rid of the puffed up croaker,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a diverging path
and said:**

"A diverging path, venerable."

The Brahmin says this:

**"Get rid of the diverging path,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a screen,
and said:**

"A screen, venerable."

The Brahmin says this:

**"Get rid of the screen,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a turtle,
and said:**

"A turtle, venerable."

The Brahmin says this:

**"Get rid of the turtle,
use the sword, Goodly-wise,**

dig it out."

**Using the sword,
Goodly-wise, digging,
saw a slaughter-house,
and said:**

"A slaughter-house, venerable."

The Brahmin says this:

**"Get rid of the slaughter-house,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a piece of flesh,
and said:**

"A piece of flesh, venerable."

The Brahmin says this:

**"Get rid of the piece of flesh,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a serpent,
and said:**

"A serpent, venerable."

The Brahmin says this:

"Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent."

**Now then, bhikkhu,
approach the Bhagava
questioning him about this,
in such way as the Bhagava explains,
so you should retain it.**

Beggar!

**I see in this world
with it's dieties,
with it's Māras,**

**Brahmas; —
this generation
together with shamans and brhamins,
with its dieties and men,
no one who if questioned about this,
could explain it to the satisfaction of mind
other than a Tathāgata
or a Tathāgata's apprentice,
or one who had heard it from such a one.'**

**Thus spoke that diety
and having spoken,
he vanished on the spot.**

**What now, bhante, is 'the anthill'?
What is 'smoking by night'?
What is 'blazing up by day'?
Who is 'the Brahmin'?
Who is 'Goodly-wise'?
What is 'the sword'?
What 'digging out'?
What 'the obstruction'?
What 'the puffed up croaker'?
What 'the divergent path'?
What 'the screen'?
What 'the turtle'?
What 'the slaughter-house'?
What 'the piece of flesh'?
What 'the serpent'?"**

**"'Anthill,' bhikkhu,
such is an expression for this four-great-elements-made body,
brought into being by mother and father,
dependant on gruel and yogurt,
given to instability,
erosion,
and dissolution;
given to breaking-up
and breaking-down.**

**In the night, beggar,
what one rethinks
and re-evaluates
of the day's works,
that is an expression for "smoking at night".**

**In the day, beggar,
whatever followed
from that rethinking
and whatever followed
from that re-evaluating
in the works of body,
speech
or mind,
that is an expression for "blazing up by day".**

**'Brahman,' bhikkhu,
such is an expression
for The Tathāgata,
Aristocrat,
#1-Highest-Self-Awakened-One.**

**'Goodly-wise,' bhikkhu,
such is an expression
for the beggar who is a seeker.**

**'The Sword,' beggar,
such is an expression
for wisdom that is aristocratic.**

**'Digging out,' beggar,
such is an expression
for energetic resolve.**

**'Obstruction,' beggar,
such is an expression
for blindness.**

**Get rid of the obstruction,
let go of blindness,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'The puffed-up croaker,' beggar,
such is an expression
for angry mudslinging**

**Get rid of the puffed-up croaker,
let go of angry mudslinging,
use the sword, Goodly-wise,
dig it out,
this is the point.**

'The divergent path,' beggar,

**such is an expression
for doubt.**

**Get rid of the divergent path,
let go of doubt,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'The screen,' beggar,
such is an expression
for the five bindups:**

**the bindup of wanting pleasure,
the bindup of angry ways,
the bindup of lazy ways and inertia,
the bindup of fear and trembling,
the bindup of doubt.**

**Get rid of the screen,
let go of the five bindups,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'The turtle,' beggar,
such is an expression
for the five bound up stockpiles,
that is to say:**

**the pile bound up in thingness,
the pile bound up in sense experience,
the pile bound up in perception,
the pile bound up in conjuration,
the pile bound up in re-knowing-knowing.**

**Get rid of the turtle
let go of the five bound up stockpiles,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'The slaughter-house,' beggar,
such is an expression
for the five cords of sense-pleasure:**

**things known by way of the eye;
wished for,
enjoyable,**

pleasing,
attractive,
useful in attaining pleasure,
exciting,
sounds known by way of the ear;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting,
scents known by way of the nose;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting,
tastes known by way of the tongue;;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting,
touches known by way of the body;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting.

**Get rid of the slaughter-house,
let go of the five cords of sense-pleasure,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'The piece of flesh,' beggar,
such is an expression
for delighting in lust.**

**Get rid of the piece of flesh,
let go of delighting in lust,
use the sword, Goodly-wise,
dig it out,
this is the point.**

**'Serpent,' beggar,
such is an expression
for the beggar who has abandoned the corrupting influences.**

Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent.

This is the point."

This is what Bhagava said.

**"Delightful!" said the Ancient Kumāra Kassapa,
uplifted by what the Lucky Man said.**

Majjhima Nikāya
2. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

Sutta 74

Dīghanakha Suttam

Longnail
the Naked Ascetic

I HEAR TELL

**Once Upon a Time, The Lucky Man, Rajagaha revisiting,
Vulture Mount,
Sow's Digs.**

**2. There then Longnail the naked ascetic
approached The Lucky Man.**

**Having approached The Lucky Man,
he exchanged friendly greetings.**

**Having exchanged friendly greetings
he stood to one side.**

**Standing to one side then,
Longnail the naked ascetic said this to The Lucky Man:**

**"I, Good Gotama, speak thus,
see it thus:**

'All pleases me not'."

**"Well, Fire-clad,
as to this way you see it:**

'All pleases me not,'

**does this view
not please you?"**

**"If, Good Gotama, this view were pleasing to me,
that would indeed be a bit of this and a bit of that,**

that would indeed be a bit of this and a bit of that!"

3. "Now, Fire-clad, many are the many of the world who speak thus:

'That would indeed be a bit of this and a bit of that, that would indeed be a bit of this and a bit of that,' yet by not abandoning their view, they take up another view.

Now, Fire-clad, few are the few of this world who speak thus:

'That would indeed be a bit of this and a bit of that, that would indeed be a bit of this and a bit of that,' and by abandoning the way they see it they do not take up another way of seeing it.

4. There is, Fire-clad, one sort of shaman and brahman that speaks thus, holds this view:

'All pleases me.'

There is, Fire-clad, one sort of shaman and brahman that speaks thus, holds this view:

'All pleases me not.'

There is, Fire-clad, one sort of shaman and brahman that speaks thus, holds this view:

'Some things please me, some things do not please me.'

Now then Fire-clad, as to those shamans and brahmans that speak thus, hold this view:

'All pleases me,'

that view of theirs is on the side of lust, is on the side of self-yoking, is on the side of taking delight, is on the side of adherence, is on the side of being bound up.

Now then Fire-clad, as to those shamans and brahmans that speak thus, hold this view:

'All pleases me not,'

that way of seeing it of theirs
is on the side of non-lust,
is on the side of non-self-yoking,
is on the side of not-taking delight,
is on the side of non-adherence,
is on the side of not being bound up."

When this was said,
Longnail the naked ascetic
said this to the Lucky Man:

"The accomplished Gotama
is in agreement with the way I see it;
the accomplished Gotama
is complimentary to the way I see it!"

"Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'Some things please me,
some things please me not,'

whatever part of the way they see it that agrees with that
is on the side of lust,
is on the side of self-yoking,
is on the side of taking delight,
is on the side of adherence,
is on the side of being bound up;
whatever part of the way they see it that does not agree
is on the side of non-lust,
is on the side of non-self-yoking,
is on the side of non-taking delight,
is on the side of non-adherence,
is on the side of not being bound up.

Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'All pleases me,'

those of these as are intelligent good men
reflect thus to themselves:

'If, of my view:

'All pleases me,'

**fixing on that,
tenaciously holding to it,
I were to state:**

**'This is the truth
anything else is foolishness.'**

**there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:**

**'All is not pleasing to me,'
and those shamans and brahmans
who speak thus,
Hold this view:**

**'Some things please me,
some things please me not,'
there are these two
with whom I would come into conflict.**

**This disputation is quarreling
quarreling is vexation,
vexation is injury.'**

**Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.**

This is his having let go of this view.

This is his having rejected this view.

**Now then Fire-clad,
as to those shamans and brahmans that speak thus,
hold this view:**

**'All pleases me not,'
those of these as are intelligent good men
reflect thus to themselves:**

'If, of my view:

'All pleases me not,'

**fixing on that,
tenaciously holding to it,
I were to state:**

**'This is the truth
anything else is foolishness.'**

**there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:**

'All is pleasing to me,'

**and those shamans and brahmans
who speak thus,
hold this view:**

**'Some things please me,
some things please me not,'**

**there are these two
with whom I would come into conflict.**

**This disputation is quarreling
quarreling is vexation,
vexation is injury.'**

**Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.**

This is his having let go of this view.

This is his having rejected this view.

**Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:**

**'Some things please me,
some things please me not,'**

those of these as are intelligent good men

reflect thus to themselves:

'If, of my view:

**"Some things please me,
some things please me not,"**

**fixing on that,
tenaciously holding to it,**

I were to state:

**"This is the truth
anything else is foolishness."**

**there would result conflict with two —
those shamans and brahmans
who speak thus,
hold this view:**

**All is pleasing to me,
and those shamans and brahmans
who speak thus,
hold this view:**

**All pleases me not,
there are these two
with whom I would come into conflict.**

**This disputation is quarreling
quarreling is vexation,
vexation is injury.'**

**Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.**

This is his having let go of this view.

This is his having rejected this view.

**Then further Fire-clad, this body,
formed from the four great components of life
born of father and mother
raised on rice porrage and junket
an unstable,**

**beaten-up,
worn-out,
broken down,
scattered-round thing,
should be regarded as
unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty,
not-self.**

**When this body is regarded as
unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty
not-self,
whatever there is regarding body
that is desire for body,
love of body,
conformity to body,
such is let go.**

Then, Fire-clad, there are three sensations:

**Pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**At such a time, Fire-clad,
as a pleasant sensation is experienced,
neither is there at this time painful sensation experienced,
nor is their not-painful-but-not-pleasant sensation experienced,**

there is at that time only pleasant sensation experienced.

**At such a time, Fire-clad,
as a painful sensation is experienced,
neither is there at this time pleasant sensation experienced,
nor is their not-painful-but-not-pleasant sensation experienced,
there is at that time only painful sensation experienced.**

**At such a time, Fire-clad,
as not-painful-but-not-pleasant sensation is experienced,
neither is there at this time pleasant sensation experienced,
nor is their painful sensation experienced,
there is at that time only not-painful-but-not-pleasant sensation
experienced.**

**Then, Fire-clad, the experience of pleasure is unstable,
own-made,
conditionally self-arisen,
a destructable thing,
an aging thing,
a vanishing thing,
an ending thing.**

**Then, Fire-clad, the experience of pain is unstable,
own-made,
conditionally self-arisen,
a destructable thing,
an aging thing,
a vanishing thing,
an ending thing.**

**Then, Fire-clad, the experience of what is not-pain-but-not-pleasure is
unstable,
own-made,
conditionally self-arisen,
a destructable thing,
an aging thing,
a vanishing thing,
an ending thing.**

**So seeing, Fire-clad, the well-trained student of the Aristocrat
wearies of pleasant sensation,
wearies of painful sensation,
wearies of not-painful-but-not-pleasant sensation.**

**From weariness comes dispassion,
from dispassion comes freedom,**

in freedom he knows:

'I am freed!'

And he understands:

**'Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"**

**Then, Fire-clad, a beggar
thus freed-in-heart,
does not voice agreement with anyone,
does not voice disagreement with anyone,
but when speaking,
uses the expressions of the world
without investing in them."**

**At that time then,
the Lucky Man was being fanned
by the Ancient Sāriputta
who was standing behind him.**

**There then the Ancient Sāriputta
thought to himself:**

**"Indeed here The Lucky Man speaks
of letting go of this and that
through higher knowledge!**

**Indeed here the Wellcome One speaks
of letting go of this and that
through higher knowledge!"**

**And as The Ancient Sāriputta thus reflected to himself
his heart found release
without further fueling
from the corrupting influences.**

**And further, in Longnail the naked ascetic
there arose the dispassionate,
stain-free**

Dhamma eye:

**'Whatsoever that is a self-arisen thing
all that is an ending thing.'**

**There then, Longnail, the naked ascetic,
[1] having seen Dhamma,
[2] having reached Dhamma,**

[3] having found Dhamma,
[4] having penetrated Dhamma,
[5] having overcome perplexity and wavering,
[6] having eliminated doubt and uncertainty,
[7] having secured certainty
about the teacher's instruction
without depending on another,
said this to The Lucky Man:

"Wonderful good Gotama!

Wonderful good Gotama!

Just as though, good Gotama,
one were to set upright the upside-down,
or uncover the covered,
or to show the way to one who was lost,
or were to bring a light into the darkness
so that creatures there might see:

'There are Forms!'

In the same way, the good Gotama has
in many a figure
presented his Dhamma.

I take myself to the Venerable Gotama for refuge,
I take myself to the Dhamma for refuge;
I take myself to the Saṅgha for refuge.

May the Accomplished Gotama remember me
as a lay disciple
who from this day
and for as long as life lasts
has taken refuge.

Longnail, the Naked Ascetic

Majjhima Nikāya
2. Majjhimapaṇṇāsa
3. Paribbājaka Vagga

Sutta 75

Māgaṇḍiya Suttam

The Māgaṇḍiya Spell

I HEAR TELL

Once Upon a Time, The Lucky Man, Kuruland, come a revisit'n.

**Now a market town of the Kurus was named
TheWordisMyWork/Pleasure'stheWord and there,
in the kiln shed of a Brahman of the Bharadvaja clan,
The Lucky Man had spread out a grass matting.**

**Then The Lucky Man,
rising up in the early pre-dawn,
attending to bowl and robes,
entered Kammassadhamma Town,
and after his beggar's rounds,
after the meal,
having gone deep into the forest,
he sat down at the root (mula) of a tree to spend the afternoon.**

**At the same time,
the bum, Nonose,
who was always pacing back and forth and wandering around
came upon the kiln shed
of the Brahman of the Bharadvaja clan
where he saw that grass matting.**

**"For whom is this grass matting spread,
good Bharadvaja?**

**It is the bedding of some beggar, methinks,
says he to the Brahman of the Bharadvaja clan."**

**"There is this shaman Gotama, Magandiya,
Son of the Sakkyans,**

having broken off from the Sakkyan Clan to become a homeless beggar.

They say this Gotama is the Lucky Man,
The Potter,
The Lightning Bearer,
an Arahant,
The #1-Highest-Self-Awakened-One,
Master of Conduct,
Seer of the Worlds,
The Well-Gone,
None-Better as a Dhamma-Trainer,
Teacher of Gods and Man,
The Buddha,
The Bhaggava.

This is that good Gotama's bedding."

"A low sight indeed,
is this we see,
good Bharadvaja;
this bedding of that bhunahuno wet blanket,
the good Gotama."

"Watch out for your words, Magandiya!

Watch out for your words!

Many are the Wise Nobles,
wise Brahman,
wise Householders,
wise Shaman who have found peace of mind
having been skillfully trained by Gotama
in the methods of this aristocratic Dhamma."

"I'd tell that broke-tooth Gotama straight to his face,
good Bharadvaja,
if I were to see him:

'The Shaman Gotama is a kill-joy.'

How come?

Because this is what an investigation of our suttas would say."

"If you have no objection, good Magandiya,
I would repeat this to the Shaman Gotama."

"Feel free, honorable Bharadvaja,
to repeat what I said."

Then, as the afternoon turned into evening,
The Lucky Man,

rising up from his seat at the root of that tree,
emerged from the forest,
returned to the kiln shed
of the Brahman of the Bharadvaja clan,
and sat down on the grass matting he had spread out there,
and a short time later the Brahman of the Bharadvaja clan approached,
gave salutation,
and sat down on a low seat to the side
at a respectful distance.

There, after the exchange of greetings and polite talk,
The Lucky Man said:

"There was some conversation between you and the wanderer Magandiya,
was there not, Bharadvaja,
concerning this spreading of grass?"

Well, Bharadvaja was flabbergasted!

"Why, that was the very thing
I had come to discuss with you, Good Gotama!" says he.

"You must have read my mind!"

But before they could get into that,
this conversation was interrupted
by the arrival of the wanderer Magandiya
who, always pacing back and forth
and wandering around
had returned once again
to the kiln shed
of the Brahman of the Bharadvaja clan.

There he too gave salutation
and exchanged greetings and polite talk
and sat down on a low seat to the side
at a respectful distance.

And this is the exchange that followed:

"The Eye, Magandiya,
enjoys formed material,
loves formed material,
delights in formed material;
so the Tathāgata gets it by the teeth,
puts a guard over it,
watches over it
and teaches Dhamma for it's restraint.

**Is this what you intended, Magandiya,
when you said:**

**'The Shaman Gotama is a bhunahu,
life-stiffler?'"**

"This is it!

**Good Gotama, it was just because of this
that I said:**

'The Shaman Gotama is a life-stiffler.'

How come?

Because this is what an investigation of our suttas would say."

"The Ear,

Nose,

Tongue,

Body

and Mind, Magandiya,

enjoy their respective objects of sense,

love their respective objects of sense,

delight in their respective objects of sense,

so the Tathāgata gets them by the teeth,

puts a guard over them,

watches over them

and teaches Dhamma for their restraint.

**Is this what you intended, Magandiya,
when you said:**

'The Shaman Gotama is a life-stiffler?'"

"This is it!

**Good Gotama, it was just because of this
that I said:**

'The Shaman Gotama is a life-stiffler.'

How come?

Because this is what an investigation of our suttas would say."

"What do you think, Magandiya?

Here someone thoroughly indulges eye-consciousness,

enrapt in lust for the wished,

pleasing,

liked,

that which carries pleasure.

**Then, after a time,
having discovered, as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of
and escape from
formed materials,
he lets go of hunger for formed materials,
consuming passion for formed materials,
and, with thirst gone,
he lives subjectively at peace in heart.**

**What do you think about
sucha one as suchas this, Magandiya?"**

"Not a thing, Good Gotama."

"What do you think, Magandiya?

**Here someone thoroughly indulges ear,
nose,
tongue,
taste
and mental consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure.**

**Then, after a time,
having discovered, as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of
and escape from sounds,
scents,
tastes,
touches
and mental objects,
and, with thirst gone,
he lives subjectively at peace in heart.**

**What do you think about
sucha one as suchas this, Magandiya?"**

"Not a thing, Good Gotama."

**"Even so, Magandiya, in a similar way,
I once lived in a house
provided with the five pleasure-cords;
hemmed in by,
thoroughly indulging in eye-consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging ear,
nose,
tongue,
and body consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure."**

**"I had three palaces, Magandiya;
one for the summer,
one for the winter
and one for the rains.**

**During the four months of the rains,
I lived in that palace
surrounded by female entertainers,
and not once during the four months
would I descend from that palace."**

**"Then, after a time,
having discovered, as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of
and escape from sense pleasures,
with thirst gone,
I lived subjectively at peace in heart."**

**"Then, seeing other beings
not free from lust for pleasures,
hungry for pleasures,
being eaten away by pleasures,
being burnt up by pleasures,**

thoroughly indulging in sense pleasures,
I neither partook of those delights
nor experienced envy of those who did."

"How come?"

"Because there is, Magandiya,
happiness other than sensual pleasure,
other than unskillful ways,
the sweet,
godlike pleasure to be had
by getting high.

Finding happiness in this happiness
I have no thirst for
and do not partake in
what has been left behind."

"In the same way, Magandiya,
as it might be
that a rich householder
or householder's son,
a man of wealth and possessions
provided with the five pleasure-cords who,
thoroughly indulging in eye-consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging ear,
nose,
tongue,
and body consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure;
but a man well behaved in body,
well behaved in speech,
well behaved in thought,
at the break-up of the elements
at the death of the body
might find consciousness again
in a good birth,
a heavenly location,

the company of the Gods of the Three and Thirty.

**And there in Nandana Grove,
accompanied by nymphs,
he might partake of and enjoy
the five pleasure-cords of the gods."**

**"Then, he might see a householder or householder's son
provided with and indulging in
the five pleasure-cords of humans."**

"What do you think about this, Magandiya?

**Would that young god there in Nandana Grove
accompanied by nymphs,
partaking of and enjoying the five pleasure-cords of the gods
envy that householder's or householder's son's enjoyment
of the five pleasure-cords of humans?**

Would he return to human enjoyments?"

"No, Good Gotama, he would not.

How come?

**Because god-like pleasures are way beyond,
much higher than human pleasures."**

**"In the same way, Magandiya,
I once lived in a house
provided with the five pleasure-cords;
hemmed in by,
thoroughly indulging in eye-consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging ear,
nose,
tongue,
and body consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure."**

**"Then, after a time,
having discovered,
as it really is,**

the origins of,
subsidence of,
taste of,
wretchedness of
and escape from sense pleasures,
with thirst gone,
I lived subjectively at peace in heart."

"Then, seeing other beings
not free from lust for pleasures,
hungry for pleasures,
being eaten away by pleasures,
being burnt up by pleasures,
thoroughly indulging in sense pleasures,
I neither partook of those delights
nor experienced envy of those who did."

"How come?"

"Because there is, Magandiya,
happiness other than sensual pleasure,
other than unskillful ways,
the sweet, godlike pleasure
to be had by getting high.

Finding happiness in this happiness
I have no thirst for
and do not partake in
what has been left behind."

"In the same way, Magandiya,
as there might be some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open with his nails,
burning his body over a charcoal pit."

"Bye and bye
this man's friends and acquaintances and blood-relatives
set him up with a medicine man
and this medicine man makes up an herbal potion
and by way of that potion
he is completely released from his leprosy,
well, and happy,

self-reliant,
able to come and go as he likes."

"Then he might see another leper,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open with his nails,
burning his body over a charcoal pit."

"What do you think about this, Magandiya?

Would that man envy
that leper's use
of a charcoal pit
as his medicinal treatment?"

"No, Good Gotama.

How come?

There being sickness,
a medicine is needed;
there not being sickness,
no medicine is needed."

"In the same way, Magandiya,
I once lived in a house
provided with the five pleasure-cords;
hemmed in by,
thoroughly indulging in eye-consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging ear,
nose,
tongue,
and body consciousness,
enrapt in lust for the wished,
pleasing,
liked,
that which carries pleasure."

"Then, after a time,
having discovered,
as it really is,

the origins of,
subsidence of,
taste of,
wretchedness of
and escape from sense pleasures,
with thirst gone,
I lived subjectively at peace in heart."

"Then, seeing other beings
not free from lust for pleasures,
hungry for pleasures,
being eaten away by pleasures,
being burnt up by pleasures,
thoroughly indulging in sense pleasures,
I neither partook of those delights
nor experienced envy of those who did."

"How come?"

"Because there is, Magandiya,
happiness other than sensual pleasure,
other than unskillful ways,
the sweet,
god-like pleasure
to be had by getting high;
finding happiness in this happiness
I have no thirst for
and do not partake in
what has been left behind."

"In the same way, Magandiya,
as there might be some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open with his nails,
burning his body over a charcoal pit."

"Bye and bye
this man's friends and acquaintances and blood-relatives
set him up with a medicine man
and this medicine man makes up an herbal potion
and by way of that potion
he is completely released from his leprosy,
well, and happy,

self-reliant,
able to come and go as he likes."

"Then come along two strong men
who grab him by the limbs
and drag him towards that pit of charcoal."

"What do you think about this, Magandiya?
Would that man not twist his body
This Way and that?"

"Yes, Good Gotama.

How come?

Contact with Fire is painful,
it burns and is very injurious."

"What do you think about this, Magandiya?

In this case
is it only just now
that contact with fire is painful,
burns
and is very injurious,
or was it the case before this
that contact with fire was painful,
burned
and caused injury?"

"Both now and before, Good Gotama,
contact with fire is painful,
burns
and is very injurious.

It is because this leper,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open with his nails,
is out of control,
that he perceives contact with the painful
as contact with the pleasurable."

"In the same way, Magandiya,
in the long distant past
contact with sense pleasures was painful,
burned

and caused injury;
in the distant future, too,
contact with sense pleasures will be painful,
burn,
and cause injury;
and so too in the present
contact with sense pleasures is painful,
burns,
and causes injury;
and those, Magandiya,
not free from hunger and thirst
for sense pleasures,
being eaten away,
being burned up by sense pleasures,
are out of control
and perceive contact with the painful
as contact with the pleasurable."

"In the same way, Magandiya,
as there might be some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open with his nails,
burning his body over a charcoal pit;
but the more, Magandiya,
this leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tears at the face of his wounds,
scratching them open with his nails,
and burns his body over a charcoal pit,
the more infected,
foul-smelling
and rotten
his wounds become
and sorry is the satisfaction he gets
from scratching
and burning his body
in that pit of charcoal."

**"In the same way, Magandiya,
those beings not free
from hunger and thirst
for sense pleasures,
even while being eaten away,
being burned up by sense pleasures,
pursue sense pleasures,
and the more those beings,
not free from hunger and thirst
for sense pleasures,
while being eaten away,
being burned up by sense pleasures,
pursue sense pleasures,
the more their hunger and thirst
for sense pleasures grows
and the more they are eaten away
and burned up
by sense pleasures
and sorry is the satisfaction they get
from the five pleasure-cords."**

"What do you think about this, Magandiya?

**Have you ever heard of or seen
a King or the Chief Minister of a King
provided with the five pleasure-cords;
hemmed in by,
thoroughly indulging in
the five pleasure-cords,
who, not having let go
of hunger and thirst for sense pleasures,
not having put out the burning
of sense pleasures,
that lived
or lives
with thirst gone,
subjectively at peace in heart?"**

"No, Good Gotama."

"That is good, Magandiya, that is good.

**Neither have I heard of or seen
a King or the Chief Minister of a King
provided with the five pleasure-cords;
hemmed in by,**

thoroughly indulging in
the five pleasure-cords,
who, not having let go
of hunger and thirst for sense pleasures,
not having put out the burning
of sense pleasures,
that lived
or lives
with thirst gone,
subjectively at peace in heart."

"But, Magandīa,
those Shaman and Brahmins
who lived,
or who are living
having let go
of hunger and thirst for sense pleasures,
having put out the burning of sense pleasures,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of
and escape from
sense pleasures,
with thirst gone,
live subjectively at peace in heart." || ||

Non-disease the highest gain
The highest pleasure, Nibbāna
And of Ways, the Eight Dimensioned
A peaceful deathless journey is

"This is wonderful, Good Gotama,
this is marvelous!

This is really well spoken, Good Gotama!"

Non-disease the highest gain
The highest pleasure, Nibbāna.

"We too have this in our tradition
as a saying of the teachers of our teachers."

"But, Magandīya, this saying
of the teachers of your teachers

that you have heard:

'Non-disease's the highest gain,
the highest pleasure, Nibbāna,'

what is your understanding of this 'non-disease',
what is your understanding of this 'Nibbāna?'"

Well, at this Magandiya strokes his limbs
and says:

'This is that 'non-disease', Good Gotama,
this is that 'Nibbāna,'
for I now enjoy the pleasure
of perfect health."

"In the same way, Magandiya,
as some man here,
born blind,
unable to distinguish the light from the dark,
unable to see deep dark blue shapes
or golden shapes,
or blood red shapes
or bright orange shapes,
unable to see what was on the level
or what was not on the level,
unable to see the stars
or the moon and sun,
hearing some sighted man say:

'Indeed a well made clean white robe
is a pleasurable thing!'

goes around searching for such a white thing.

But then another person might come along
with an 'holy oil and charcoal dust anointed'
piece of sturdy-cloth,
a Deceiver who says:

'Here you are, my good man,
this is a well made clean white robe!'

And he might accept it
and taking it
and dressing himself in it
and dressed
and proud of himself
he might,

unable to contain his pride in himself
burst out saying:

'Indeed a well made clean white robe
is a pleasurable thing!'"

"What do you think about that, Magandiya,
did that man,

born blind,

knowing and seeing

accept that oily and sooty

piece of rough-wear,

take it

and dressing himself in it

and dressed

and proud of himself,

unable to contain his pride in himself

burst out saying:

'Indeed a well made clean white robe
is a pleasurable thing!'"?

Or was this done

out of faith in that sighted man?"

"It was not out of knowing and seeing,

that that man,

blind from birth

accepted that oily and sooty

piece of rough wear

and dressing himself in it

and dressed

and proud of himself,

unable to contain his pride in himself,

burst out saying:

'Indeed a well made clean white robe
is a pleasurable thing!'

It was out of faith in that sighted man."

"In the same way, Magandiya,

wanderers of other views

are blind,

without sight,

without knowing non-disease,

without seeing Nibbāna,

they say:"

**'Non-disease's the highest gain,
the highest pleasure, Nibbāna.'**

**"But, Magandiya,
it was this that was said
by the Arahants and Buddhas of Old:"**

**'Non-disease the highest gain
The highest pleasure, Nibbāna
And of Ways, the Eight Dimensioned
A peaceful deathless journey is.'**

**"And here this is come down
to the ordinary common man,
and you, Magandiya.**

**And of this body,
which is a living disease,
a living boil,
a living sting,
a living Abyss of Hell,
a living sickness,
of this living disease,
living boil,
living sting,
living Abyss,
living sickness,
you say:**

**'This is that "non-disease", Good Gotama,
this is that "Nibbāna,""**

**"That Aristocratic Eye
does not exist in you, Magandiya,
by which you might see
with the eyes of an Aristocrat,
Non-Disease and Nibbāna."**

**"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me Dhamma
that I might know non-disease,
see Nibbāna."**

**"In the same way, Magandiya,
as there might be some man here,
born blind,
unable to distinguish**

the light from the dark,
unable to see deep dark blue shapes
or golden shapes,
or blood red shapes
or bright orange shapes,
unable to see what was on the level
or what was not on the level,
unable to see the stars
or the moon and sun,
and bye and bye
this man's friends and acquaintances and blood-relatives
set him up with a medicine man
and this medicine man makes up an herbal potion,
but is unable to clear up his sight,
is unable to make him see."

"What do you think about that, Magandiya,
would that medicine man,
because of this
experience fatigue and annoyance?"

"Even so, Good Gotama."

"In the same way, Magandiya,
were I to teach you Dhamma, saying:

'Thus is non-disease;
thus is Nibbāna,'

and you did not understand

'Thus is non-disease;
thus is Nibbāna,'

this would fatigue and annoy me."

"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me Dhamma
that I might know non-disease,
see Nibbāna."

"In the same way, Magandiya,
as some man here,
born blind,
unable to distinguish the light from the dark,
unable to see deep dark blue shapes
or golden shapes,
or blood red shapes

or bright orange shapes,
unable to see what was on the level
or what was not on the level,
unable to see the stars
or the moon and sun,
hearing some sighted man say:
'Indeed a well made clean white robe
is a pleasurable thing!'
goes around searching for such a white thing.

But then another person might come along
with an oily and sooty piece of rough-wear,
a Deceiver who says:

'Here you are, my good man,
this is a well made clean white robe!'

And he might accept it
and taking it
he might dress himself in it.

Then bye and bye
this man's friends and acquaintances and blood-relatives
set him up with a medicine man
and this medicine man makes up an herbal potion,
administers emetics and purgatives,
satisfy his eyes
by dropping medicinal oils into them,
administers drugs through the nose
applies collyrium to the eyes,
and because of this
he might be able to make him see,
clear up his sight.

With the clearing up of his sight,
that man might let go
his longing and love
for that oily and sooty piece of rough-wear,
but react with anger
to that man that deceived him
with the oily and sooty piece of rough cloth
saying:

'Here you are, my good man,
this is a well made clean white robe!'
considering him as no friend,

considering him an enemy,
he might even take his life."

"In the same way, Magandiya,
were I to teach you Dhamma,
saying:

'Thus is non-disease;
thus is Nibbāna,'

you might understand

'Thus is non-disease;
thus is Nibbāna.'

With the clearing up of your sight
you might let go
of your longing and love
for the five stockpiled piles of Dukkha,
but you might think:

'For a long time I have been done in,
deceived,
cheated by my mind,
for, of a mind to get forms,
I grasped,
of a mind to get sense experience,
I grasped,
of a mind to get perception,
I grasped,
of a mind to get a personalized world,
I grasped,
of a mind to get consciousness,
I grasped;
grasping rebounded in living;
living rebounded in birth;
birth rebounded in old age and death,
grief and lamentation,
pain and misery
and despair.

Such was the origin
of this whole mess of pain."

"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me Dhamma
that I could hope to rise above such murk."

**"In this case then, Magandiya,
make friends with good men;
from making friends with good men, Magandiya
comes hearing True Dhamma;
from hearing True Dhamma, Magandiya,
comes taking up the Dhamma within the Dhamma;
from taking up the Dhamma within the Dhamma
will come knowing for yourself,
will come seeing for yourself
that these are a disease,
a boil,
a sting
but that here this disease,
this boil,
this sting
can be uprooted absolutely.**

**From the eradication of grasping,
the eradication of living;
from the eradication of living,
the eradication of birth;
from the eradication of birth,
the eradication of aging and death,
grief and lamentation,
pain and misery
and despair.**

**Such is the eradication
of this whole mess of pain."**

"Most Excellent, Good Gotama!

Most Excellent!"

**"In the same way
as if someone had turned the upside down upright;
or had opened the closed;
or explained The Way
to someone who was lost;
or brought an oil lamp into the dark
so that those with eyes in their heads that could see
could see material shapes;
in the same way
the Good Gotama has set up,
opened up,**

explained,
and illuminated Dhamma
in a multiplicity of ways."

"I take refuge in the venerable Gotama,
in the Dhamma,
in the Order of Beggars."

"May I gain the going forth
under the good Gotama,
may I gain ordination."

"He who, of other views
wishes for the going forth
in this Dhamma/Vinaya, Magandiya,
is given probation for four months.

At the end of four months
the Bhikkhus,
approving of him,
may allow the going forth,
may grant him ordination.

Nevertheless here I see room
to allow for differences in individuals.

If, Good Gotama,
those of other views
who wish for the going forth in this Dhamma/Vinaya
are given probation for four months,
and at the end of four months
the Bhikkhus,
approving of him,
may allow the going forth,
may grant him ordination,
I will undergo probation
for four years,
and at the end of four years
the Bhikkhus,
approving of me,
may allow the going forth,
may grant me ordination.

But as I hear tell,
The Beggar Magandiya received orders at that time
at the hands of the Buddha himself,
and living by himself,

**above it all,
APPAMATTA,
carefully,
energetically,
resolutely,
shortly realized and attained for himself
by his own higher powers
that goal which justifies even young men of good families
giving up the household life for homelessness,
and so living
he knew for himself:
'Left Behind is birth,
lived is the Best of Lives,
done is Duty's doing,
no more this side or that,
no more being any kind of an It
in any place of Atness for me!'
And that is how Magandiya became
one who was numbered among the Arahants.**

Majjhima Nikāya
3. Upari Paṇṇāsa
2. Anupada Vagga

Sutta 111

Anupada Suttaṃ

Tracking Down

'EAR GOES ME 'EAR'N

There come one time The Lucky Man's 'roun Sāvatti revisit'n, Jeta Woods, Anāthapiṇḍika's Pleasure Grove where to call the beggars, "Beggars!" sais The Lucky Man.

"Broke-tooth!" sais the beggars to The Potter in response.

The Fortunate One then said this to them: —

"Learned, beggars, is Sāriputta.

Of great wisdom, beggars, is Sāriputta.

Of broad wisdom, beggars, is Sāriputta.

Of brilliant wisdom, beggars, is Sāriputta.

Of swift wisdom, beggars, is Sāriputta.

Of sharp wisdom, beggars, is Sāriputta.

Of penetrating wisdom, beggars, is Sāriputta.

For a half-month, beggars, Sāriputta, tracking down things of insight, experienced insight.

This then beggars, was how Sāriputta's tracking down of things of insight was done:

Here beggars, Sāriputta,
separating himself from pleasure,
separating himself from unskillful things,
with re-thinking,
with involvement,
alone,
pleasurably enthusiastic,
rose up into and revisited
the first brilliant knowing.

**And whatever there be that's a thing of the first brilliant knowing
— re-thinking and involvement and enthusiasm
and pleasure
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.**

**And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'**

**And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.**

**So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.**

**Again, beggars, deeper than that,
Sāriputta, smoothing out re-thinking and involvement,
inwardly tranquillized,
become one-pointed in mind,
without re-thinking, without involvement,
with the pleasurable enthusiasm born of focus
rose up into and revisited
the second brilliant knowing.**

**And whatever there be that's a thing of the second brilliant knowing
— inward tranquillity and enthusiasm**

**and pleasure
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.**

**And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'**

**And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.**

**So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.**

**Again, beggars, deeper than that,
Sāriputta, dispassionate and detached from enthusiasm,
living recollected and self-aware,
and experiencing bodily pleasure,
— which is what the Aristocrats describe as:
'Living pleasantly, recollected and detached.' —
rose up into and revisited
the third brilliant knowing.**

**And whatever there be that's a thing of the third brilliant knowing
— pleasure and recollection
and self-awareness
and concentration
contact,**

sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —

those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, letting go of pleasure letting go of pain,
with the preceding mental ease and mental pain subsided,
without pain, without pleasure
with detached purified recollection
rose up into and revisited
the fourth brilliant knowing.

And whatever there be that's a thing of the fourth brilliant knowing
— detachment,
not-painful-but-not-pleasant sensation,
clarity of sensation,
absence of thoughts in mind,
purified recollection,
concentration,
contact,
sensation,

perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —

those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of formed material,
subsidence of perceptions of reaction,
without studious examination of perceptions of diversity,
thinking 'Without end is space.'
rose up into and revisited
the region of endless space.

And whatever there be that's a thing of the region of endless space
— perception of the region of endless space
and concentration,
contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,

energy,
memory,
detachment,
study —
those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of the region of endless space,
thinking:

'Without end is consciousness,'
rose up into and revisited
the region of endless consciousness.

And whatever there be that's a thing of the region of endless consciousness
— perception of the region of endless consciousness
and concentration,

contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —

those things were definitively tracked down,
those things were observed on arising into being

observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of the region of endless
consciousness,
thinking:

'B'aint a what.'
rose up into and revisited
the region of nary a what'n.

And whatever there be that's a thing of the region of nary a what'n
— perception of the region of nary a what'n
and concentration

contact,
sensation,
perception,
intent,
emotion,
wanting,
undertaking,
energy,
memory,
detachment,
study —

those things were definitively tracked down,
those things were observed on arising into being
observed as they stayed standing,
observed as they set off back home.

And in this way he realized:
'So now this is how me-things

not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond perceptions of the region of nary a
what'n,
rose up into and revisited
the region of neither-perception-nor-non-perception.

Then he emerged, recollecting his conquest.

Then having emerged,
recollecting his conquest
such things — past, eradicated, rearranged —
were things he considered thus:
'So now this is how me-things
not having been, become,
having become, disappear!'

And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.

So, though a higher letting-go be known,
by making much of even such as that,
even such as this is to be had.

Again, beggars, deeper than that,
Sāriputta, passing totally beyond the region of neither-perception-nor-non-
perception
rose up into and revisited
the ending of perception and sense experience.

In such method-wise was had his burning out of corrupt influences

Then having emerged recollecting his conquest
such things — past, eradicated, rearranged —
were things he considered thus:
'So now this is how me-things

**not having been, become,
having become, disappear!'**

**And, such being neither accepted nor rejected,
neither wished for nor entangling,
he revisited release — disconnection,
with mind made boundless.**

**So, b'aint higher letting-go beknown,
by making much of such as this,
such as that is to be had.**

Who would of one speak highly, beggars, speaking thus:

**'He has got mastery of,
has reached perfection in
the ethical culture of the Aristocrats,
he has got mastery of,
has reached perfection in
the focus of the Aristocrats,
he has got mastery of,
has reached perfection in
the wisdom of the Aristocrats,
he has got mastery of,
has reached perfection in
the freedom of the Aristocrats,'
of Sāriputta speaking highly,
would one speak thus:**

**'He has got mastery of,
has reached perfection in
the ethical culture of the Aristocrats,
he has got mastery of,
has reached perfection in
the focus of the Aristocrats,
he has got mastery of,
has reached perfection in
the wisdom of the Aristocrats,
he has got mastery of,
has reached perfection in
the freedom of the Aristocrats.'**

Who would of one speak highly, beggars, speaking thus:

**'He is the legitimate son of the Lucky Man,
born of his mouth,
born of Dhamma,
animated by Dhamma,**

**heir to the Dhamma,
no heir to carnal things,'
of Sāriputta speaking highly
would one speak thus:
'He is the legitimate son of the Lucky Man,
born of his mouth,
born of Dhamma,
animated by Dhamma,
heir to the Dhamma,
no heir to carnal things.'**

**Sāriputta, beggars, rolls on the unsurpassed high-roll'n Dhamma-wheel
set a roll'n by the That-that-got-that.**

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.

Majjhima Nikāya
3. Upari Paṇṇāsa
2. Anupada Vagga

Sutta 112

Chabbisodhana Suttam

The Sixth Cleansing

'ERE GOES ME 'EAR'N

There come one time The Lucky Man's 'rounSāvatti revisit'n,
Jeta Woods, Anāthapiṇḍika's Pleasure Grove
where to call the beggars,
"Beggars!" sais The Lucky Man.

"Broke-tooth!" sais the beggars to The Potter in response.

The Fortunate One then said this to them: —

"Here, beggars, a beggar announces answer-knowledge:

'Birth: left behind,
carrying on as Brahma: finished,
duty's doing: done,
no further it'n-n-at'n is to be known for me, say I.'

Neither approve of nor belittle such a beggar's declaration, beggars.

[1] Not approving or belittling, question, inquiring:

'Four, my friend, are the modes of testifying proclaimed highest by The
Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

What four?

Saying as seen, the seen,
saying as heard, the heard,
saying as sensed, the sensed,
saying as known, the known.

These are, friend, the four modes of testifying proclaimed highest by The
Lucky man,
knower, seer, arahata, Highest-Own-Self-Awakened One.

**So then, Ancient One,
in consideration of these four modes of testifying,
kowning what, seeing what,
do you say your heart is released
with no further rebound of the corruptions?'**

**A being without corruptions, beggars —
a beggar who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated —
his answer would accord with such things if he were to say:**

**'In the seen then, friend, I,
not-holding on,
not lost in,
not leaning on,
not reaction-bound to,
live released,
unyoked,
unrestrained in heart.**

**In the heard then, friend, I,
not-holding on,
not lost in,
not leaning on,
not reaction-bound to,
live released,
unyoked,
unrestrained in heart.**

**In the sensed then, friend, I,
not-holding on,
not lost in,
not leaning on,
not reaction-bound to,
live released,
unyoked,
unrestrained in heart.**

**In the known then, friend, I,
not-holding on,
not lost in,
not leaning on,**

**not reaction-bound to,
live released,
unyoked,
unrestrained in heart.**

**Even so, my friends,
thus knowing, seeing,
in terms of these four modes of testifying,
I say my heart is released
with no further rebound of the corruptions.'**

**Such being so, beggars, express delight, speak out with a 'Well said', for
this beggar's words.**

§

**[2] Having expressed delight, having spoken out with a 'Well said', for this
beggar's words, a deeper question should be put:**

**'Five then my friend,
are the the piled up heaps
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-
Awakened One.**

What five?

**They are:
the piled up heap of shapes,
the piled up heap of sense experiences
the piled up heap of perceptions,
the piled up heap of own-makings,
the piled up heap of consciousness's.**

**These then, friend,
are the the piled up heaps
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-
Awakened One.**

**So then, Ancient One,
in terms of these five piled up heaps,
kowning what, seeing what,
do you say your heart is released
with no further rebound of the corruptions?'**

**A being without corruptions, beggars —
a beggar who is finished,
duty's doing done,**

**laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated —
his answer would accord with such things if he were to say:**

**'Now then, friend, of shapes
piled up by means of
intentions, resolves and predispositions of the heart,
disabling,
dissapating,
comfortless —
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of
such shapes,
know, "free is my heart".**

**Now then, friend, of sense experiences
piled up by means of
intentions, resolves and predispositions of the heart,
disabling,
dissapating,
comfortless —
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of
such sense experiences,
know, "free is my heart".**

**Now then, friend, of perceptions
piled up by means of
intentions, resolves and predispositions of the heart,
disabling,
dissapating,
comfortless —
I, having seen
the withering away of,**

dispassion for,
the ending of,
the abandoning of,
the renouncing of
such perceptions,
know, "free is my heart".

Now then, friend, of own-makings
piled up by means of
intentions, resolves and predispositions of the heart,
disabling,
dissapating,
comfortless —
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of
such own-makings,
know, "free is my heart".

Now then, friend, of consciousnesses
piled up by means of
intentions, resolves and predispositions of the heart,
disabling,
dissapating,
comfortless —
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of
such consciousnesses,
know, "free is my heart".

Even so, my friends,
thus knowing, seeing,
in terms of these five piled up heaps,
I say my heart is released
with no further rebound of the corruptions.'

Such being so, beggars, express delight, speak out with a 'Well said', for
this beggar's words.

[3] Having expressed delight, having spoken out with a 'Well said', for this beggar's words, a deeper question should be put:

'Six, friend, are the data
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

What six?

Earth-data,
water-data,
fire/light-data,
wind-data,
space-data,
consciousness-data.

These are the six data, friend,
proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

So then, Ancient One,
in terms of these six data,
kowning what, seeing what,
do you say your heart is released
with no further rebound of the corruptions?'

A being without corruptions, beggars —
a beggar who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated —
his answer would accord with such things if he were to say:

'Earth data, friend,
does not amount to self,
and self does not depend on earth data.

Now then, friend,
of that which depends on earth data,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen

the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

Water data, friend,
does not amount to self,
and self does not depend on water data.

Now then, friend,
of that which depends on water data,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

Fire/light data, friend,
does not amount to self,
and self does not depend on fire/light data.

Now then, friend,
of that which depends on fire/light data,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

Wind data, friend,
does not amount to self,
and self does not depend on wind data.

Now then, friend,
of that which depends on wind data,
piled up by means of

**intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".**

**Space data, friend,
does not amount to self,
and self does not depend on space data.**

**Now then, friend,
of that which depends on space data,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".**

**Consciousness data, friend,
does not amount to self,
and self does not depend on consciousness data.**

**Now then, friend,
of that which depends on consciousness data,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".**

**Even so, my friends,
thus knowing, seeing,
in terms of these six data,
I say my heart is released
with no further rebound of the corruptions.'**

Such being so, beggars, express delight, speak out with a 'Well said', for this beggar's words.

§

[4] Having expressed delight, having spoken out with a 'Well said', for this beggar's words, a deeper question should be put:

'Six, friend, are the internal/external spheres proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

What six?

Eye and shapes
ear and sounds,
nose and scents,
tongue and tastes,
body and tangibles,
mind and things.

These, friend are the six internal/external spheres proclaimed by The Lucky Man, knower, seer, arahata, Highest-Own-Self-Awakened One.

So then, Ancient One,
in terms of these six internal/external spheres,
kowning what, seeing what,
do you say your heart is released
with no further rebound of the corruptions?'

A being without corruptions, beggars —
a beggar who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated —
his answer would accord with such things if he were to say:

'With regard the eye, friend —
shapes and eye consciousness
knowledge of things through eye-consciousness —
whatever wishing,
whatever passion,
whatever delight,
whatever thirst,

that depends on the eye,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

With regard the ear, friend —
sounds and ear consciousness
knowledge of things through ear-consciousness —
whatever wishing,
whatever passion,
whatever delight,
whatever thirst,
that depends on the ear,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

With regard the nose, friend —
scents and nose consciousness
knowledge of things through nose-consciousness —
whatever wishing,
whatever passion,
whatever delight,
whatever thirst,
that depends on the nose,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,

the abandoning of,
the renouncing of such,
know, "free is my heart".

With regard the tongue, friend —
tastes and tongue consciousness
knowledge of things through tongue-consciousness —
whatever wishing,
whatever passion,
whatever delight,
whatever thirst,
that depends on the tongue,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

With regard the body, friend —
tangibles and body consciousness
knowledge of things through body-consciousness —
whatever wishing,
whatever passion,
whatever delight,
whatever thirst,
that depends on the body,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

With regard the mind, friend —
things and mind consciousness
knowledge of things through mind-consciousness —
whatever wishing,

whatever passion,
whatever delight,
whatever thirst,
that depends on the mind,
piled up by means of
intentions, resolves and predispositions of the heart,
I, having seen
the withering away of,
dispassion for,
the ending of,
the abandoning of,
the renouncing of such,
know, "free is my heart".

Even so, my friends,
thus knowing, seeing,
in terms of these six internal/external spheres,
I say my heart is released
with no further rebound of the corruptions.'

Such being so, beggars, express delight, speak out with a 'Well said', for
this beggar's words.

§

[5] Having expressed delight, having spoken out with a 'Well said', for this
beggar's words, a deeper question should be put:

'But knowing what, Ancient One, seeing what,
with regard to this body with consciousness
and all external signs,
say you that "Bias towards me- my-making is uprooted"?'

A being without corruptions, beggars —
a beggar who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated —
his answer would accord with such things if he were to say:

'Before, friend, as a householder, I say I was without wisdom.

Then the Tathāgata or the Tathāgata's disciple spoke to me of Dhamma.

As a result of having heard the Tathāgata's Dhamma I gained faith.

As a result of, possessed of the faith I had gained I reflected thus:

**"Crowded, the household life,
a place of dust
of the open air is going forth
it is not easy living in a house
to reach fulfilment
to reach a purity of polish
like mother-of-pearl
in the carrying on of Brahma's carrying on.**

**Howz about I cuts off me hair and beard,
don ocher rags, and
from home go forth
to homelessness!?"**

**(He then, friends,
after a time
having let go of his small pile of wealth, or
having let go of his large pile of wealth;
having let go of his small circle of relations, or
having let go of his large circle of relations,
cuts off his hair and beard,
dons ocher rags, and
from home goes forth
to homelessness.)**

**'So thus being one gone forth,
taking on the training of the beggar's life,
having shame,
I let go of the destruction of life,
abstained from the destruction of life,
put down the stick,
put down the sword,
and lived friendly and compassionate,
intent on empathy with all breathing beings.**

**Having let go of taking the ungiven,
I abstained from taking the ungiven.**

**Taking the given, awaiting gifts, without theivery,
I lived with self become pure.**

**Having let go of un-Brahma-like ways,
I lived in ways far from sexuality and household things.**

**Having let go of untrue speech,
truth-speaking,
truth-bearing,
steadfast,
reliable,
no poisoner of the world,
I abstained from untrue speech.**

**Having let go of hateful speech,
I abstained from hateful speech;
that which was a disturbing thing heard there,
I told not here,
a disturbing thing heard here,
I told not there;
having enjoyment of peace,
loving peace,
delighting in peace
I spoke peace-making words,
thus reconciling the disunited,
and supporting unity.**

**Having let go of harsh speech,
I abstained from harsh speech;
whatever speech is gentle,
sweet to the ear,
affectionate,
at home in the heart,
urbane,
popular with the people,
pleasant to the people,
I spoke such words as those.**

**Having let go of idle lip-flapping,
I abstained from idle lip-flapping;**

having speech worth treasuring,
spoken at the right time,
well-reasoned,
well-defined,
on the goal,
I was a timely-speaker,
a speaker on reality,
a speaker on the goal,
a speaker on Dhamma,
a speaker on the Discipline.

I abstained from destruction of seed-life and plant-life.
I abstained from watching dancing, singing, music and shows.
I abstained from using garlands, perfumes, cosmetics, jewelry and accessories.
I abstained from using high and wide beds.
I abstained from accepting gold and silver.
I abstained from accepting raw grain or raw meat.
I abstained from accepting gifts of women and young girls,
male or female slaves,
sheep and goats,
foul and pigs,
elephants,
cattle,
horses and donkeys,
fields and plots.
I abstained from acting as a messenger.
I abstained from buying and selling.
I abstained from cheating with false weights and measures.
I abstained from bribery and corruption,
deception and insincerity.
I abstained from wounding, killing, imprisoning, highway robbery, and taking food by force.

Having but one meal,

**abstaining at night,
I abstained from eating at improper times.**

**I was content with enough clothing for the body to carry on,
with enough food clumps doled in the bowl for the belly to carry on.**

**Whithersoever I went
I went taking but such as this.**

**Just like a bird
whithersoever it flies,
takes with it only the weight of it's wings,
even so, friend,**

**I was content with enough clothing for the body to carry on,
with enough food clumps doled in the bowl for the belly to carry on,
and whithersoever I went,
I went taking but such as this.**

**Possessed of this aristocratic body of ethical conduct,
I personally experienced the happiness of blamelessness.**

**Having seen a shape with the eye,
there was no seizing upon it's characteristics,
no seizing upon it's implications.**

**Because living with the eye-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the eye-faculty
placed restraint over the eye-faculty.**

**Having heard a sound with the ear,
there was no seizing upon it's characteristics,
no seizing upon it's implications.**

**Because living with the ear-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the ear-faculty**

placed restraint over the ear-faculty.

Having smelled a scent with the nose,
there was no seizing upon it's characteristics,
no seizing upon it's implications.

Because living with the nose-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the nose-faculty
placed restraint over the nose-faculty.

Having tasted a taste with the tongue,
there was no seizing upon it's characteristics,
no seizing upon it's implications.

Because living with the tongue-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the tongue-faculty
placed restraint over the tongue-faculty.

Having felt a touch with the body,
there was no seizing upon it's characteristics,
no seizing upon it's implications.

Because living with the body-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the body-faculty
placed restraint over the body-faculty.

Having become conscious of a thing with the mind,
there was no seizing upon it's characteristics,
no seizing upon it's implications.

Because living with the mind-faculty unguarded
liking and disliking,
bad, unskillful things, seep in,
I therefore set up restraint,
guarded the mind-faculty
placed restraint over the mind-faculty.

**Possessed of this aristocratic restraint of the faculties,
I personally experienced the happiness of disassociation.**

Whether departing or returning I did it with self-awareness.

Whether looking at or looking the other way I did it with self-awareness.

Whether stretching or flexing I did it with self-awareness.

Wearing cloak, bowl and upper-robe I did it with self-awareness.

Whether eating, drinking, biting, or tasting I did it with self-awareness.

Whether passing matter or passing water I did it with self-awareness.

**On the go, standing, sitting, asleep or awake, speaking or becoming silent I
did it with self-awareness.**

**Having got this aristocratic body of ethical conduct,
this aristocratic restraint of the faculties,
this aristocratic self-awareness of mind,
I resorted to a secluded forest sleep-and-sitting place
at the root of a tree,
in a cave in rugged mountains,
in a cemetery,
by a forest trail,
in the open air,
on a heap of straw.**

**Then, after having returned from my beggars rounds,
I sat down,
sitting up straight,
legs bent across lapwise,
and put the mind on the area around the mouth.**

**With desire for the world let go,
I lived eliminating desire from my heart,
cleansing my heart of desire.**

**With anger and hate let go,
I lived with kindly feelings and affection for all living beings,
cleansing my heart of anger and hate.**

**With lazy ways and stupidity let go,
I lived eliminating lazy ways and stupidity,
perceiving the light, recollected and self-aware,
cleansing my heart of lazy ways and stupidity.**

With haughty pride and fear let go,

**I lived with humility, inwardly calm at heart,
cleansing my heart of boastful bragging and fear.**

**With doubt and backsliding let go,
I lived overcoming doubt and backsliding,
eliminating confusion as to skillful things
cleansing my heart of doubt and backsliding.**

**Then, by letting go these five bindups,
afflictions of the heart,
crippling to wisdom,
separating myself from sense pleasures,
separating myself from unskillful things,
with rethinking, with reminiscing,
there came the pleasurable Enthusiasm born of solitude
inhabiting the first burning.**

**Then, rethinking and reminiscing calmed,
inwardly impassive,
become whole-heartedly single-minded,
without rethinking, without reminiscing,
there came the pleasurable Enthusiasm born of serenity
inhabiting the second burning.**

**Then, Enthusiasm fading,
living detached,
recollected and self-aware,
there came the experiencing of the bodily pleasure
inhabiting the third burning
of which the Aristocrats declare:**

'Detached, recollected, he lives happily.'

**Then, letting go of pleasure,
letting go of pain,
their precursors in mental ease and discomfort
having found their own way home,
without pain or pleasure,
there came the utter purity of the detached mind
inhabiting the fourth burning.**

Thus, then, with calm heart, pure, clean, debtless, without afflictions,

become soft, capable, steadfast, unshakable,
the heart bent down to knowledge of the eradication of the corruptions.

Then the knowledge: "This is pain" emerged as though a splendid light
from a dark cloud,

the knowledge: "This is the source of pain" emerged as though a splendid
light from a dark cloud,

the knowledge: "This is the end to pain" emerged as though a splendid
light from a dark cloud,

the knowledge: "This is the way to walk to the end of pain" emerged as
though a splended light from a dark cloud.

Then the knowledge: "This is corruption" emerged as though a splended
light from a dark cloud,

the knowledge: "This is the source of corruption" emerged as though a
splended light from a dark cloud,

the knowledge: "This is the end to corruption" emerged as though a
splended light from a dark cloud,

the knowledge: "This is the way to walk to the end of corruption" emerged
as though a splended light from a dark cloud.

When I knew thus, saw thus, I was freed in heart from the corruption of
sense pleasures,

freed in heart from the corruption of living,

freed in heart from the corruption of blindness.

In freedom I thought: "I am free" and had the knowledge:

"Birth: left behind,

carrying on as Brahma: finished,

duty's doing: done,

no further it'n-n-at'n is to be known for me".

Even so, my friends,

thus knowing, seeing,

with regard to this body with consciousness

and all external signs,

I say that "Bias towards me- my-making is uprooted."

Such being so, beggars, express delight, speak out with a 'Well said', for
this beggar's words.

Having expressed delight, having spoken out with a 'Well said', for this
beggar's words, say:

'It is a gain for us, friend

it is well-gained for us, friend,

that we see such a one as the Ancient One in this Brahma life.'

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.

Majjhima Nikāya
3. Upari Paṇṇāsa
2. Anupada Vagga

Sutta 117

Mahā Cattārīsaka Suttam

The Great Fourty

I HEAR TELL

**Once upon a time, The Lucky man, Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.**

There then The Lucky Man addressed the beggars, saying:

"Beggars!"

And the beggars responding "Bhante!"

The Lucky Man said this to them:

**"I will teach you, beggars,
about the Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts.**

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

**And what, beggars,
is the Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts?**

It is just this:

[1] Consummate view,

[2] consummate principles,
[3] consummate speech,
[4] consummate works,
[5] consummate lifestyle,
[6] consummate self-control,
[7] consummate minding.

Now then, beggars,
whatsoever is whole-heartedly single-mindedness
accompanied by these seven dimensions
as constituent parts,
this is called, beggars,
'Aristocratic Consummate Serenity
with its causal associateions,
with its constituent parts'.

§

In this case, beggars,
consummate view takes precedence.

And how, beggars,
does consummate view take precedence?

Misbegotten views,
he understands as:
'Misbegotten views.'

Consummate views,
he understands as:
'Consummate views.'

With this he has consummate view.

And what, beggars, is misbegotten view?

[1] There is no giving,
[2] there is no sacrifice,
[3] there is no offering,
[4] there is no fruition or result
of intentional deeds,
whether well or badly done,
[5] there is no this world,
[6] there is no world beyond,
[7] there is no mother,
[8] there is no father,
[9]

**there are no spontaneously arising beings,
[10] there is no Shaman or Brahman
who has got the Highest,
who having attained the highest
can explain this world
and the world beyond
from personal experience of super-powers.'**

This, beggars, is misbegotten view.

And what, beggars, is consummate view?

Now I, beggars, say that consummate view is two-fold:

**[1] There is, beggars,
a consummate view still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] there is, beggars,
a consummate view without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars, is the consummate view
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

[1] There is giving,

[2] there is sacrifice,

[3] there is offering,

**[4] there is fruition or result
of intentional deeds,
whether well or badly done,**

[5] there is this world,

[6] there is world beyond,

[7] there is mother,

[8] there is father,

[9] there are spontaneously arising beings,

**[10] there are Shaman or Brahman
who have got the Highest,
who having attained the highest
can explain this world
and the world beyond
from personal experience of super-powers.'**

and the world beyond

from personal experience of super-powers.'

**This, beggars, is the consummate view
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
is the consummate view without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is wisdom coming from the Aristocratic Way,
the force of wisdom,
the power of wisdom,
the Dhamma-research dimension of self-awakening,
is the consummate view dimension of the way.**

**This, beggars,
is the consummate view without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten views,
allows for the self-arising of consummate views.**

This is his consummate self-control.

**He, minding,
ejects misbegotten views.**

**He, minding,
enters into and abides in consummate view.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate view.**

That is to say:

- [1] Consummate view,**
- [2] consummate self-control,**
- [3] consummate minding.**



**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten principles,
he understands as:
'Misbegotten principles.'**

**Consummate principles,
he understands as:
'Consummate principles.'**

With this he has consummate view.

**And what, beggars,
are misbegotten principles?**

**Lustful principles,
deviant principles,
injurious principles.**

These, beggars, are misbegotten principles.

And what, beggars, are consummate principles?

Now I, beggars, say that consummate principles are two-fold:

**[1] There is, beggars,
the consummate principle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There is, beggars,
the consummate principle without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars,
are the consummate principles still accompanied by the corrupting
influences,
connected to pursuit of the consequences of meritorious action?**

**The principle of abandoning,
the principle of non-deviance,
the principle of non-violence.**

**These, beggars,
are the consummate principles
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly?**

Whatever, beggars,

is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the principles of thinking,
re-thinking,
focusing, by way of focusing the heart,
focusing down on the principles of speech.

These, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly.

He who, beggars,
has an Aristocratic heart,
a heart without corruption,
possessed of the Aristocratic Way,
a developer of the Aristocratic Way —
who has the principles of thinking,
re-thinking,
focusing, by way of focusing the heart,
focusing down on the principles of speech
his, beggars,
are the consummate principles
without corrupting influences,
a dimension of the Way beyond the worldly.

He who makes effort to let go of misbegotten principles,
allows for the self-arising of consummate principles.

This is his consummate self-control

He, minding,
ejects misbegotten principles.

He, minding,
enters into and abides in consummate principles.

Thus is had consummate minding.

Thus it is that these three Dhammas
run following around,
evolve following around,
consummate principles,
that is to say:

[1] Consummate view,

[2] consummate self-control,

[3] consummate minding.

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten speech,
he understands as:
'Misbegotten speech.'**

**Consummate speech,
he understands as:
'Consummate speech'.**

With this he has consummate view.

**And what, beggars,
is misbegotten speech?**

**Lying speech,
slandorous speech,
harsh speech,
lip-flapping.**

These, beggars, are misbegotten speech.

And what, beggars, is consummate speech?

Now I, beggars, say that consummate speech is two-fold:

**[1] There is, beggars,
the consummate speech still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There is, beggars,
the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars, is the consummate speech
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**Abstention from lying speech,
abstention from slanderous speech,
abstention from harsh speech,
abstention from lip-flapping.**

**This, beggars, is the consummate speech
still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars
is the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for
just those four unfortunate ways of speaking.**

**This, beggars
is the consummate speech without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten speech,
allows for the self-arising of consummate speech.**

This is his consummate self-control

**He, minding,
ejects misbegotten speech.**

**He, minding,
enters into and abides in consummate speech.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate speech,
that is to say:**

[1] Consummate view,

[2] consummate self-control,

[3] consummate minding.

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten works,
he understands as:
'Misbegotten works.'**

**Consummate works,
he understands as:
'Consummate works'.**

With this he has consummate view.

**And what, beggars,
is misbegotten works?**

**Killing breathing beings,
taking the ungiven,
misbegotten conduct in the pursuit of sense pleasures.**

These beggars, are misbegotten works.

And what, beggars, are consummate works?

Now I, beggars, say that consummate works are two-fold:

**[1] There are, beggars,
consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There are, beggars,
consummate works without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars,
are consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**Abstaining from killing breathing beings,
abstaining from taking the ungiven,
abstaining from misbegotten conduct in the pursuit of sense pleasures.**

**These, beggars,
are consummate works still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
are consummate works without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,**

**a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for
just those three unfortunate bodily acts.**

**These, beggars
are the consummate works without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten works,
allows for the self-arising of consummate works.**

This is his consummate self-control

**He, minding,
ejects misbegotten works.**

**He, minding,
enters into and abides in consummate works.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate works,
that is to say:**

- [1] Consummate view,**
- [2] consummate self-control,**
- [3] consummate minding.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Misbegotten lifestyle,
he understands as:
'Misbegotten lifestyle.'**

**Consummate lifestyle,
he understands as:**

'Consummate lifestyle'.

With this he has consummate view.

**And what, beggars,
is misbegotten lifestyle?**

**Deceit
mealy-mouthed muttering,
insinuation,
trickery
excessive desire to add gains upon gains.**

This beggars, is misbegotten lifestyle.

And what, beggars, is consummate lifestyle?

Now I, beggars, say that consummate lifestyle is two-fold:

**[1] There is, beggars,
the consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action;**

**[2] There is, beggars,
the consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly.**



**And what, beggars,
is consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action?**

**Here, beggars, a beggar,
lets go of misbegotten lifestyle
and takes up consummate lifestyle.**

**This, beggars,
is consummate lifestyle still accompanied by the corrupting influences,
connected to pursuit of the consequences of meritorious action.**

**And what, beggars,
is consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly?**

**Whatever, beggars,
is of an Aristocratic heart,
a heart without corruption,
is possession of the Aristocratic Way,
is development of the Aristocratic Way —
the abstention from
displeasure with
distaste for**

misbegotten lifestyle.

This, beggars

**are the consummate lifestyle without corrupting influences,
a dimension of the Way beyond the worldly.**

**He who makes effort to let go of misbegotten lifestyle,
allows for the self-arising of consummate lifestyle.**

This is his consummate self-control

**He, minding,
ejects misbegotten lifestyle.**

**He, minding,
enters into and abides in consummate lifestyle.**

Thus is had consummate minding.

**Thus it is that these three Dhammas
run following around,
evolve following around,
consummate lifestyle,
that is to say:**

[1] Consummate view,

[2] consummate self-control,

[3] consummate minding.



**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Consummate principles, beggars
proceeds from consummate view.**

**Consummate speech
proceeds from consummate principles.**

**Consummate works
proceeds from consummate speech.**

**Consummate lifestyle
proceeds from consummate works.**

**Consummate self-control
proceeds from consummate lifestyle.**

**Consummate minding
proceeds from consummate self-control.**

**Consummate serenity
proceeds from consummate minding.**

**Consummate knowledge
proceeds from consummate serenity.**

**Consummate freedom
proceeds from consummate knowledge.**

**So then, beggars,
the seeker possesses eight factors,
the arahant possesses ten factors.**

§

**In this case, beggars,
consummate view takes precedence.**

**And how, beggars,
does consummate view take precedence?**

**Consummate view, beggars,
kills off misbegotten view.**

**And whatever is produced
resulting from misbegotten views —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate views —
many a skillful thing —
comes to be fully developed.**

■

**Consummate principles, beggars,
kills off misbegotten principles.**

**And whatever is produced
resulting from misbegotten principles —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate principles —
many a skillful thing —**

comes to be fully developed.



**Consummate speech, beggars,
kills off misbegotten speech.**

**And whatever is produced
resulting from misbegotten speech —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate speech —
many a skillful thing —
comes to be fully developed.**



**Consummate works, beggars,
kills off misbegotten works.**

**And whatever is produced
resulting from misbegotten works —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate works —
many a skillful thing —
comes to be fully developed.**



**Consummate lifestyle, beggars,
kills off misbegotten lifestyle.**

**And whatever is produced
resulting from misbegotten lifestyle —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate lifestyle —
many a skillful thing —
comes to be fully developed.**



**Consummate self-control, beggars,
kills off misbegotten self-control.**

**And whatever is produced
resulting from misbegotten self-control —**

**many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate self-control —
many a skillful thing —
comes to be fully developed.**



**Consummate minding, beggars,
kills off misbegotten minding.**

**And whatever is produced
resulting from misbegotten minding —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate minding —
many a skillful thing —
comes to be fully developed.**



**Consummate serenity, beggars,
kills off misbegotten serenity.**

**And whatever is produced
resulting from misbegotten serenity —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate serenity —
many a skillful thing —
comes to be fully developed.**



**Consummate knowledge, beggars,
kills off misbegotten knowledge.**

**And whatever is produced
resulting from misbegotten knowledge —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate knowledge —
many a skillful thing —
comes to be fully developed.**

■
**Consummate freedom, beggars,
kills off misbegotten freedom.**

**And whatever is produced
resulting from misbegotten freedom —
many a bad unskillful thing —
those too are killed off.**

**And whatever is produced
resulting from consummate freedom —
many a skillful thing —
comes to be fully developed.**

■
**So then, beggars,
twenty are on the side of the skillful,
twenty on the side of the unskillful.**

§

*'This rolled out Dhamma curriculum,
cannot be rolled back
by shaman or brahmin
by gods
or Māra,
or Brahma
or by anyone in this world.'*

**Any shaman or brahmin, beggars
who should find fault
with this great fourty Dhamma curriculum
who should think it blameable,
these themselves come to blame on ten grounds right here
by those whose speech
is in agreement with this Dhamma:**

**[1] If these worthies blame consummate view,
then it is those shamans and brahmans
of misbegotten views
that these worthies honor,
that these worthies praise.**

**[2] If these worthies blame consummate principles,
then it is those shamans and brahmans
of misbegotten principles**

**that these worthies honor,
that these worthies praise.**

**[3] If these worthies blame consummate speech,
then it is those shamans and brahmans
of misbegotten speech
that these worthies honor,
that these worthies praise.**

**[4] If these worthies blame consummate works,
then it is those shamans and brahmans
of misbegotten works
that these worthies honor,
that these worthies praise.**

**[5] If these worthies blame consummate lifestyle,
then it is those shamans and brahmans
of misbegotten lifestyle
that these worthies honor,
that these worthies praise.**

**[6] If these worthies blame consummate self-control,
then it is those shamans and brahmans
of misbegotten self-control
that these worthies honor,
that these worthies praise.**

**[7] If these worthies blame consummate minding,
then it is those shamans and brahmans
of misbegotten minding
that these worthies honor,
that these worthies praise.**

**[8] If these worthies blame consummate serenity,
then it is those shamans and brahmans
of misbegotten serenity
that these worthies honor,
that these worthies praise.**

**[9] If these worthies blame consummate knowledge,
then it is those shamans and brahmans
of misbegotten knowledge
that these worthies honor,
that these worthies praise.**

**[10] If these worthies blame consummate freedom,
then it is those shamans and brahmans
of misbegotten freedom**

**that these worthies honor,
that these worthies praise.**

**Any shaman or brahmin, beggars
who should find fault
with this great forty Dhamma curriculum
who should think it blameable,
these themselves come to blame on these ten grounds right here
by those whose speech
is in agreement with this Dhamma.**

§

**Why beggars, even Vassa and Bhaññā of Ukkalā,
'without driving force'-advocates,
'inaction'-advocates,
'there-is-nothing'-advocates,
even these would not find fault
with this great forty Dhamma curriculum
would not think it blameable.**

How come?

**For fear of blame
anger
reproof."**

So spoke the Lucky Man.

**Pleased in mind,
these bhikkhus said:**

"Wonderful!"

The Great Forty

**Majjhima Nikāya
3. Upari Paṇṇāsa
2. Anupada Vagga**

Sutta 118

Recollecting Aspiration

or

The Inspiring Expiring Mind

or

**The Satisfaction of
Breathing In and Out**

I HEAR TELL

**Once upon a time Bhaggava
Sāvatti-town,
East-park,
Migara's-Mother's Palace
come-a revisiting
along with numerous highly accomplished elders
together with their students:**

**The elder Sāriputta and
the elder Maha-Moggallāna and
the elder Maha-Kassapa and
the elder Maha-Kaccayana and
the elder Maha Kotthita and
the elder Maha-Kappinena and
the elder Maha-Cundena and
the elder Anuruddha and
the elder Revata and
the elder Ānanda.**

**... and, additionally, there were other highly accomplished elders
together with their Students.**

**Now at this time
elder beggars were instructing and exhorting
new beggars ...**

Such-a one of the elder beggars
would be instructing and exhorting ten beggars
such-a one of the elder beggars
would be instructing and exhorting twenty beggars
such-a one of the elder beggars
would be instructing and exhorting thirty beggars
such-a one of the elder beggars
would be instructing and exhorting forty beggars ...
... and the new beggars
instructed and exhorted by elder beggars
came to know excellent and remarkable progress.

Now at this time,
it being the Uposatha,
the fifteenth
the Invitation full-moon night,
Bhaggava was seated outdoors
with the brotherhood of beggars gathered round.

Then Bhaggava,
being silent,
looking over the brotherhood of beggars being silent,
said to the beggars:

"I am pleased, beggars,
with this path's course,
I am pleased in heart, beggars,
with this path's course.

Wherefore, beggars,
put forth an extra measure of energy
to get the ungotten
acquire the unacquired
realize the unrealized
... for myself,
for the fourth month
I will remain here in Sāvatti-town for Komudim."

Then the bhikkhus of the countryside heard:

"I hear Bhaggava will remain for the fourth month,
in Savathi-town
'til Komudim!"

And the bhikkhus of the countryside
set out for Sāvatti
to see the Bhaggava.

**And so the elder beggars
put forth an extra measure
of exhortation and instruction
for these new beggars.**

**Such-a one of the elder beggars
would be instructing and exhorting ten beggars
such-a one of the elder beggars
would be instructing and exhorting twenty beggars
such-a one of the elder beggars
would be instructing and exhorting thirty beggars
such-a one of the elder beggars
would be instructing and exhorting forty beggars ...**

**... and these new beggars
instructed and exhorted by elder beggars
came to know excellent and remarkable progress.**

**Now at this time,
it being the fifteenth,
the full-moon night of the fourth month,
Komudim,
Bhaggava was seated outdoors
with the brotherhood of beggars gathered round.**

**Then Bhaggava,
being silent,
looking over the brotherhood of beggars being silent,
said to the beggars:**

**"No lip-flapping! beggars,
this gathering is without lipflappers!**

**Beggars, this gathering is pure
set on the essence.**

**Such is the nature, beggars
of this brotherhood of beggars
such is the nature beggars,
of this gathering.**

**Of such a nature is this gathering,
that for offerings,
for having as a guest,
for gift-giving,
for closed-palm-salutation
it is an unsurpassable meritorious-opportunity for the world.**

Such is the nature, beggars

**of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**Of such a nature is this gathering,
that a small gift becomes great,
a great gift becomes greater.**

**Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**Of such a nature is this gathering,
that it is difficult
to gain the sight of such
in the world.**

**Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**Of such a nature is this gathering,
that it is enough
to travel many-a-mile
with just a lunch bag
to see it.**

**Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.**

**There are, beggars,
beggars here in this brotherhood of beggars
arahants,
who have left behind the corruptions,
who have lived the life,
done duty's doing,
laid down the load,
thoroughly destroyed the yokes to rebirth,
who have attained for themselves
freedom through the highest knowledge.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the five yokes to downbound rebirth,
who will spontaneously reappear
in a world where they are
of a nature not to return
and will attain final Nibbāna there.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,
who by the thinning-out
of lust, anger and stupidity,
are one-more-time-returners,
once more to return to this world,
here to make an end of pain.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,
earstream winners,
of a nature to attain no lower state
bound up bound up in self-awakening.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing the four settings-up of Mind
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the four high ways of walking the walk
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the four power paths
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the five forces
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the five powers
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
The Seven Dimensions of Self-Awakening
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
the aristocratic eight dimensional way
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing friendly vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing sympathetic vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing empathetic vibrations
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing objective detachment
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing 'the foul'**

as their subject.

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing the perception of inconsistency
as their subject.**

**Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.**

**There are, beggars,
beggars here in this brotherhood of beggars
that live developing
minding the aspirations
as their subject.**

**Minding the aspirations, beggars
developed and made much of,
is of great fruit,
great benefit.**

**Minding the aspirations beggars,
developed and made much of,
completely perfects
The Four Settings-Up of Mind;
The Four Settings-Up of Mind,
developed and made much of,
completely perfects
The Seven Dimensions of Self-Awakening;
The Seven Dimensions of Self-Awakening,
developed and made much of,
completely perfects freedom through vision.**

And how, beggars is minding the aspirations developed?

How made much of?

How of great fruit of great benefit?

**Here beggars, a beggar goes to the forest,
goes to the root of some tree,
goes to some empty place,
sits down cross-legged,
with body controlled and erect,**

**intentionally bringing presence of mind
to the area around the mouth
he minds the inspirations;
minds the aspirations.**

With a deep inspiration he thinks:

**'My inspiration was deep',
and thus makes himself consciously aware.**

With a deep expiration he thinks:

**'My expiration was deep',
and thus makes himself consciously aware;**

with a shallow inspiration he thinks:

**'My inspiration was shallow',
and thus makes himself consciously aware;**

with a shallow expiration he thinks:

**'My expiration was shallow',
and thus makes himself consciously aware;**

He trains himself thinking:

**'I will inspire
experiencing all that which is of the body';**

He trains himself thinking:

**'I will expire
experiencing all that which is of the body';**

He trains himself thinking:

**'Calming down own-making of the body
I will inspire';**

He trains himself thinking:

**'Calming down the own-making of the body
I will expire';**

He trains himself thinking:

**'Experiencing enthusiasm
I will inspire';**

He trains himself thinking:

**'Experiencing enthusiasm
I will expire';**

He trains himself thinking:

**'Experiencing pleasure I will inspire';
He trains himself thinking:
'Experiencing pleasure I will expire';
He trains himself thinking:
'Experiencing the own-making of heart
I will inspire';
He trains himself thinking:
'Experiencing the own-making of heart I will expire';
He trains himself thinking:
'Calming down the own-making of heart I will inspire';
He trains himself thinking:
'Calming down the own-making of heart I will expire';
He trains himself thinking:
'Experiencing the heart I will inspire';
He trains himself thinking:
'Experiencing the heart I will expire';
He trains himself thinking:
'Overjoyed at heart I will inspire';
He trains himself thinking:
'Overjoyed at heart I will expire';
He trains himself thinking:
'Elevated in heart I will inspire';
He trains himself thinking:
'Elevated in heart I will expire';
He trains himself thinking:
'Released in heart I will inspire';
He trains himself thinking:
'Released in heart I will expire';
He trains himself thinking:
'Observing inconsistency I will inspire';
He trains himself thinking:
'Observing inconsistency I will expire';
He trains himself thinking:
'Observing dispassion I will inspire';**

**He trains himself thinking:
'Observing dispassion I will expire';**

**He trains himself thinking:
'Observing ending I will inspire';**

**He trains himself thinking:
'Observing ending I will expire';**

**He trains himself thinking:
'Observing letting go I will inspire';**

**He trains himself thinking:
'Observing letting go I will expire';**

**It is thus, beggars, that minding the aspirations
is developed,
made much of,
is of great fruit,
of great benefit.**

**And how, beggars,
is minding the aspirations developed,
how made much of,
such as to completely perfect the four settings-up of Mind?**

**At such time, beggars, as a beggar,
with a deep inspiration thinks:**

**'My inspiration was deep',
and thus makes himself consciously aware;
with a deep expiration thinks:**

**'My expiration was deep',
and thus makes himself consciously aware;
with a shallow inspiration thinks:**

**'My inspiration was shallow',
and thus makes himself consciously aware;
with a shallow expiration thinks:**

**'My expiration was shallow',
and thus makes himself consciously aware;**

he trains himself thinking:

'I will inspire experiencing all that which is of the body';

he trains himself thinking:

'I will expire experiencing all that which is of the body';

he trains himself thinking:

'Calming down the own-making of body I will inspire';

he trains himself thinking:

'Calming down the own-making of body I will expire';

at such a time, beggars, a beggar is living in a body

observing body,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

'Of the body', beggars, is aspiration;

this is one way of speaking about body,

say I.

Wherefore, in this case

a beggar is a beggar

living in a body

observing body,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

At such time, beggars,

as a beggar, trains himself thinking:

'Calming down the own-making of body I will inspire';

trains himself thinking:

'Calming down the own-making of body I will expire';

trains himself thinking:

'Experiencing enthusiasm I will inspire';

trains himself thinking:

'Experiencing enthusiasm I will expire';

trains himself thinking:

'Experiencing pleasure I will inspire';

trains himself thinking:

'Experiencing pleasure I will expire';

trains himself thinking:

'Experiencing the own-making of heart I will inspire';

trains himself thinking:

'Experiencing the own-making of heart I will expire';

trains himself thinking:

'Calming down the own-making of heart I will inspire';

trains himself thinking:

'Calming down the own-making of heart I will expire';

at such a time, beggars,

a beggar is living in sensation

observing sensation,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

'Of sensation', beggars, is aspiration;

this is one way of speaking about

thoroughly tracing sensation back to it's origins,

say I.

Wherefore, here a beggar

is a beggar living in sensation

observing sensation,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

At such time, beggars, as a beggar trains himself thinking:

'Experiencing the heart I will inspire';

trains himself thinking:

'Experiencing the heart I will expire';

trains himself thinking:

'Overjoyed at heart I will inspire';

trains himself thinking:

'Overjoyed at heart I will expire';

trains himself thinking:

'Elevated in heart I will inspire';

trains himself thinking:

'Elevated in heart I will expire';

trains himself thinking:

'Released in heart I will inspire';

trains himself thinking:

'Released in heart I will expire';

at such a time, beggars,

a beggar is living in the heart

observing the heart,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

Not 'of muddled, uncomprehending heart'

is minding the aspirations say I.

Wherefore, here a beggar

is a beggar living in the heart

observing the heart,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

At such time, beggars,

as a beggar trains himself thinking:

'Observing inconsistency I will inspire';

trains himself thinking:

'Observing inconsistency I will expire';

trains himself thinking:

'Observing dispassion I will inspire';

trains himself thinking:

'Observing dispassion I will expire';

trains himself thinking:

'Observing ending I will inspire';

trains himself thinking:

'Observing ending I will expire';

trains himself thinking:

'Observing letting go I will inspire';

trains himself thinking:

'Observing letting go I will expire';

at such a time, beggars,

a beggar is living in The Dhamma

observing The Dhamma,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

He who, seeing with wisdom,

lets go of aspirations and exasperations

is one who has commendably mastered

objective detachment.

Wherefore, here a beggar is a beggar

living in The Dhamma observing the Dhamma,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations.

This is how, beggars,

minding the aspirations is developed,

how made much of

such as to completely perfect

The Four Settings-Up of Mind.

And how, beggars, is

The Four Settings-Up of Mind

developed,

how made much of

such as to completely perfect

The Seven Dimensions of Self-Awakening?

At such time, beggars, as a beggar

is living in a body observing body,

ardent,

having set up mind,

comprehending,

having put away worldly aspirations and exasperations,

unmuddled mind is established in him;

at such a time, beggars, as a beggar

has unmuddled mind established,

the mind-dimension of self-awakening

is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.

He, with mind thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar
with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered
objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars, as a beggar
is living in sensation observing sensation,**

ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars,
as a beggar has un-muddled mind established,
the mind-dimension of self-awakening
is at that time brought into being
the mind-dimension of self-awakening
is at that time developed
the mind-dimension of self-awakening
has at that time got to perfection.

He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement.

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,

**the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,**

**the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars, as a beggar
is living in the heart observing the heart,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars, as a beggar
has unmuddled mind established
the mind-dimension of self-awakening
is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.**

**He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.**

**At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.**

**At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.**

Steady energy

sets up uncarnal excitement.

**At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

**Impassive of body
the pleased heart
achieves elevation.**

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,**

**has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**At such time, beggars,
as a beggar is living in The Dhamma
observing The Dhamma,
ardent,
having set up mind,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled mind is established in him;
at such a time, beggars,
as a beggar has un-muddled mind established,
the mind-dimension of self-awakening
is at that time brought into being,
the mind-dimension of self-awakening
is at that time developed,
the mind-dimension of self-awakening
has at that time got to perfection.**

**He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.**

**At such a time, beggars, as a beggar with mind thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.**

**At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;**

**the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.**

**Steady energy
sets up uncarnal excitement.**

**At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.**

**In the enthusiastic heart,
the body is in equipoise,
the heart is in equipoise,**

**At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.**

Impassive of body the pleased heart achieves elevation.

**At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.**

**He who is of elevated heart
has commendably mastered
objective detachment.**

**At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.**

**This is how, beggars,
The Four Settings-Up of Mind is developed,
how made much of
such as to completely perfect
The Seven Dimensions of Self-Awakening.**

**And how, beggars
are The Seven Dimensions of Self-Awakening developed,
how made much of
such as to completely perfect
freedom through vision?**

**Here beggars, a beggar develops
the mind-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;
he develops the investigation-of-dhamma-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;
he develops the enthusiasm-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;
he develops the impassivity-dimension of self-awakening,
supported by solitude,**

**supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the serenity-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;**

**he develops the objective-detachment-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go.**

**This is how, beggars
The Seven Dimensions of Self-Awakening
are developed,
how made much of
such as to completely perfect
freedom through vision."**

This is what Bhagava said.

"Delightful!" said those beggars, uplifted by what the Lucky Man said.

§

HERE ENDS THE ANAPANASATISUTTA

*"I, Ānanda, Live in the Fullness of Emptiness
Empty of Empty Habits
Not an Empty Habitat"*

**Majjhima Nikāya
3. Upari Paṇṇāsa
3. Suññata Vagga**

Sutta 121

Cūḷa Suññata Suttam

A Little Spell of Emptiness

I HEAR TELL

**Once Upon A Time, The Lucky Man,
Sāvatti-Town,
East-Park,
The Palace of Migara's Mother came-a revisiting.**

**At this time, Ānanda,
just emerging from his afternoon's sit down practice,
went to the Teacher,
greeted him,
and sat down to one side.**

There he said:

**"Bhante, at one time, The Lucky Man was residing among the Sakyans
in the market town of Nagaraka,
and I, also, was there.**

**In that place,
I recall having heard, learnt, studied, grasped,
face-to-face with the Lucky Man,
this statement made by him:**

'At this time, Ānanda, I reside in the fullness of emptiness.'

Did I hear this correctly?"

"Yes, Ānanda, you heard, learnt, studied, grasped this correctly.

Previously, as well as now,

I reside in the fullness of emptiness.

**In the same way, Ānanda,
as this Palace of Migara's Mother
is *empty* of the disturbances of the city:
empty of elephants,
cows,
horses asses;
empty of dealings with gold and silver;
empty of groups of men and women,
and there is only this that remains to disturb the emptiness:
that is, the vibration emanating from the Beggars here;
in the same way, a Beggar,
paying no attention to the disturbances of the city,
paying no attention to human beings,
pays attention only to the vibration emanating from the forest.
He takes to paying attention only to perception of the forest,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of the city.'**

He understands:

**'This way there is no disturbance
emanating from perception of human beings.'**

He understands:

**'This way there is only that disturbance
emanating from perception of the forest.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of the city.'**

He understands:

**'This way is *empty* of disturbance
emanating from perception of human beings.'**

He understands:

**'This way there is only this that disturbs the emptiness:
that is,
the vibration which emanates**

off perception of the forest.'

**In this way he regards that which is present
as *empty* of that which is not present;
and, with regard to what remains,
he understands that:**

'That being; this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And again, Ānanda, deeper than that,
paying no attention to human beings,
paying no attention to the forest,
he takes to paying attention
only to perception of earth,
and cleans out,
tidies up
and liberates his mind.**

**In the same way as he would regard a bull's hide,
stretched out to cure,
held down by a hundred pegs,
it's life done gone;
when he pays attention to earth,
he does not think about anything on earth
such as dry land
or rivers
or swamps
or marshes with plants with branches and thorns
or mountains
or plains,
but he only just pays attention
to the vibration emanating from
perception of earth.**

**He takes to paying attention
only to perception of earth,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of human beings.'**

He understands:

**'This way there is no disturbance
emanating from perception of the forest.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of human beings.'**

He understands:

**'This way is *empty* of disturbance
emanating from perception of the forest.'**

He understands:

**'This way there is only this
that disturbs the emptiness:**

that is,

**the vibration emanating from
perception of earth.'**

**In this way he regards that which is present
as *empty* of that which is not present;**

and, with regard to what remains,

he understands that:

'That being; this is.'

Thus, Ānanda, there is in the case of this case,

a sitting-down-to-empty-out

that results in surpassing purity.

And again, Ānanda, deeper than that,

paying no attention to the forest,

paying no attention to earth,

he takes to paying attention only

to perception of The Sphere of Space,

and cleans out,

tidies up

and liberates his mind.

He understands:

**'This way there is no disturbance
emanating from perception of the forest.'**

He understands:

**'This way there is no disturbance
emanating from perception of earth.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of the forest.'**

He understands:

**'This way is *empty* of disturbance
emanating from perception of earth.'**

He understands:

**'This way there is only this
that disturbs the emptiness:
that is,
the vibration emanating from
perception of the Sphere of Space.'**

**In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that**

'That being, this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And again, Ānanda, deeper than that,
paying no attention to earth,
paying no attention to The Sphere of Space,
he takes to paying attention
only to perception of the Sphere of Consciousness,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of earth.'**

He understands:

**'This way there is no disturbance
emanating from perception of The Sphere of Space.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of earth.'**

He understands:

'This way is *empty* of disturbance

emanating from perception of The Sphere of Space.'

He understands:

**'This way there is only this
that disturbs the emptiness:
that is,**

the vibration emanating from perception of the Sphere of Consciousness.'

**In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that:**

'That being, this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And again, Ānanda, deeper than that,
paying no attention to The Sphere of Space,
paying no attention to The Sphere of Consciousness,
he takes to paying attention
only to perception of The Sphere Where Nothing's-to-be-Had-There,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of The Sphere of Space.'**

He understands:

**'This way there is no disturbance
emanating from the perception of The Sphere of Consciousness.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of the Sphere of Space.'**

He understands:

**'This way is *empty* of disturbance
emanating from perception of The Sphere of Consciousness.'**

He understands:

**'This way there is only this
that disturbs the emptiness:
that is,**

the vibration emanating from perception of the Sphere Where Nothing's-to-be-Had-There.'

**In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that:**

'That being, this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And again, Ānanda, deeper than that,
paying no attention to The Sphere of Consciousness,
paying no attention to The Sphere Where Nothing's-to-be-Had-There,
he takes to paying attention
only to perception of The Sphere of Neither-Perception-Nor-Non-
Perception,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of The Sphere of Consciousness.'**

He understands:

**'This way there is no disturbance
emanating from perception of The Sphere Where Nothing's-to-be-Had-
There.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of the Sphere of Consciousness.'**

He understands:

**'This way is *empty* of disturbance
emanating from the perception of The Sphere Where Nothing's-to-be-Had-
There.'**

He understands:

**'This way there is only this
that disturbs the emptiness:
that is,
the vibration emanating from perception of the Sphere of Neither-**

Perception-Nor-Non-Perception.'

**In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that:**

'That being, this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And again, Ānanda, deeper than that,
paying no attention to The Sphere Where Nothing's-to-be-Had-There,
paying no attention to The Sphere of Neither-Perception-Nor-Non-
Perception,
he takes to paying attention
only to the serenity of mind that is Signless,
and cleans out,
tidies up
and liberates his mind.**

He understands:

**'This way there is no disturbance
emanating from perception of The Sphere Where Nothing's-to-be-Had-
There.'**

He understands:

**'This way there is no disturbance
emanating from perception of the Sphere of Neither-Perception-Nor-Non-
Perception.'**

Thus he understands:

**'This way is *empty* of disturbance
emanating from perception of The Sphere Where Nothing's-to-be-Had-
There.'**

He understands:

**'This way is *empty* of disturbance
emanating from perception of The Sphere of Neither-Perception-Nor-Non-
Perception.'**

He understands:

**'This way there is only this that disturbs the emptiness:
that is,
the six sense-realms bound to this body**

reacting to life.'

In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that:

'That being, this is.'

Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.

And again, Ānanda, deeper than that,
paying no attention to The Sphere Where Nothing's-to-be-Had-There,
paying no attention to The Sphere of Neither-Perception-Nor-Non-
Perception,
he takes to paying attention only to the serenity of mind that is Signless,
and cleans out,
tidies up
and liberates his mind.

He understands:

'This Mental High-Getting that is Signless
is something that has been own-made, thought out.

Whatever has been own-made
or thought out
is subject to change and coming to an end.'

Knowing and seeing this,
his heart is free
from the grip of sense pleasures,
his heart is freed
from the grip of living,
his mind is free
from the grip of blindness.

In Freedom
comes the knowledge of Freedom,
and he knows:

'Left Behind is Rebirth,
Lived is the Best of Lives,
Done is Duty's Doing,
Crossed over Am I;
No More It'n and At'n for Me!'

He understands:

**'This way there is no disturbance
emanating from the grip of sense pleasures.'**

He understands:

**'This way there is no disturbance
emanating from the grip of living.'**

He understands:

**'This way there is no disturbance
emanating from the grip of blindness.'**

Thus he understands:

**'This way is *empty* of the disturbance
emanating from the grip of sense pleasures.'**

He understands:

**'This way is *empty* of the disturbance
emanating from the grip of living.'**

He understands:

**'This way is *empty* of the disturbance
emanating from the grip of blindness.'**

He understands:

**'This way there is only this that disturbs the emptiness,
that is the six sense-realms bound to this body
reacting to life.'**

**In this way he regards that which is present
as *empty* of that which is not present,
and, with regard to what remains,
he understands that:**

'That being, this is.'

**Thus, Ānanda, there is in the case of this case,
a sitting-down-to-empty-out
that results in surpassing purity.**

**And, Ānanda, all those Shamen or Brahmen
of the long distant past
who attained the highest surpassing purity of emptiness
and made it a habitat,
all of them did so
by attaining this same highest surpassing purity of emptiness
and making it a habitat.**

And, Ānanda, all those Shamen or Brahmen

**who in the far distant future
will attain the highest surpassing purity of emptiness
and make it a habitat,
all of them will do so
by attaining this same highest surpassing purity of emptiness
and making it a habitat.**

**And, Ānanda, all those Shamen or Brahmen
who at present
are able to attain the highest surpassing purity of emptiness
and make it a habitat,
all of them do so by attaining
this same highest surpassing purity of emptiness
and making it a habitat.**

Wherefore, Ānanda, train yourself this way:

**'I will attain
the highest surpassing purity of emptiness
and make a habitat of that.'**

Thus spake the Lucky Man.

And uplifted in mind, Ananda was delighted by the Lucky Man's talk.

**Majjhima Nikāya
3. Upari Paṇṇāsa
3. Suññata Vagga**

Sutta 122

Mahā Suññata Suttaṃ

A Great Spell of Emptiness

I HEAR TELL

**Once upon a time Bhagava,
Sakkaland revisiting,
Kapilavatthu town,
Nigrodha's Woods.**

**There Bhagava, having arisen earlier,
having attended to bowl and robes,
went into Kapilavathu on his begging rounds.**

**Having gone on his begging rounds in Kapilavatthu,
having returned,
having eaten,
he then went to the Sakkyan Kalakhemaka's residence
to spend the afternoon.**

**Now at this time in the Sakkyan Kalakhemaka's residence
there was a large group of bedrolls and sitting mats in evidence.**

**Seeing the large group of bedrolls and sitting mats in evidence
in the Sakkyan Kalakhemaka's residence
it occurred to Bhagava:**

**'There is a large group of bedrolls and sitting mats in evidence
in the Sakkyan Kalakhemaka's residence,
I wonder if a large group of bhikkhus resides here?'**

**Now at this time the Ancient, Ānanda,
together with a large group of bhikkhus
was making robe-cloth
at the Sakkyan Ghataya's residence.**

**Then, emerging from his reflections at even-tide,
The Lucky Man went to the Sakkyan Ghataya's residence
and there sat down on a prepared seat.**

So seated The Lucky man said this to the Ancient Ānanda:

**'There is a large group of bedrolls and sitting mats in evidence
in the Sakkyan Kalakhemaka's residence,
is a large group of bhikkhus residing there?'**

**There is a large group of bedrolls and sitting mats in evidence
in the Sakkyan Kalakhemaka's residence.**

There is a large group of bhikkhus residing there.

Robe-cloth making time, bhante, has rolled around again.

**It is not brilliant, Ānanda,
for a beggar to resort to association,
to resort to taking pleasure from association,
to be intent on the pleasure of resorting with associates,
to resort to gatherings,
to resort to taking pleasure from gatherings,
to enjoy gatherings.**

**For a beggar, Ānanda,
who resorts to association,
who resorts to taking pleasure from association,
who is intent on the pleasure of resorting with associates,
who resorts to gatherings,
who resorts to taking pleasure from gatherings,
who enjoys gatherings
that such a one
should get pleasure from renunciation,
get pleasure from solitude,
get pleasure from calm,
get pleasure from self-awakening,
that such a one
should enjoy the pleasure of progress without trouble,
without aggravation —
such a thing is not to be seen.**

**But, Ānanda, for a beggar,
who lives alone,
secluded from associations
that such a one
should get pleasure from renunciation,
get pleasure from solitude,**

get pleasure from calm,
get pleasure from self-awakening,
that such a one
should enjoy the pleasure of progress without trouble,
without aggravation —
such a thing is to be seen.

For a beggar, Ānanda,
who resorts to association,
who resorts to taking pleasure from association,
who is intent on the pleasure of resorting with associates,
who resorts to gatherings,
who resorts to taking pleasure from gatherings,
who enjoys gatherings
to enter into and reside in
either the time-bound and happy,
or the non-time-bound and unshakable hearts release —
such a thing is not to be seen.

But, Ānanda, for a beggar,
who lives alone,
secluded from associations
to enter into and reside in
either the time-bound and happy,
or the non-time-bound and unshakable hearts release —
such a thing is to be seen.

§

I do not, Ānanda, behold one material thing
the devotion to which,
the obsession with which
because of the vicissitudes befalling material things,
does not produce grief and lamentation,
pain and misery,
and despair.

This, however, Ānanda,
is a habit awakened to
by the Getter of the Getting:
through not studying any identifying marks whatsoever,
the entering into
and making a habitat of

inward emptiness.

**And if, Ānanda,
while the Getter of the Getting
is inhabiting this habitat
there come beggars,
female beggars,
laymen and laywomen,
kings and the ministers of kings,
scholars and the students of other schools,
— then, Ānanda, The Getter of the Getting,
with heart inclined to separation,
tending towards separation,
bent on separation,
firm in seclusion,
devoted to renunciation,
bringing to an end all things standing for corruption,
speaks exclusively about such
as has to do with disengagement.**

Therefore, Ānanda, if a beggar should resolve:

**'Let me enter into
and make a habitat of
inward emptiness.'**

**Then Ānanda, a beggar needs to set up,
settle down
compose
and focus the heart
on the internal.**

**And how, Ānanda, does a beggar set up,
settle down,
compose
and focus the heart on the internal?**

**Here, Ānanda, a beggar,
separated from pleasures of the senses
separated from gross involvements
with the internal dialog,
with rambling thoughts
with the interest,
enjoyment,
and sense of ease
that come with solitude,**

**enters into the first burning
and makes a habitat of that.**

**Separated from the internal dialog
and meandering thoughts,
with impassivity
and having become whole-heartedly single-minded,
bringing the attention to the interest,
enjoyment,
and sense of ease
that come with serenity,
without internal dialog
without meandering thoughts,
he enters the second burning
and makes a habitat of that.**

**Separated from interest and enjoyment,
with impassivity,
detachment,
and clear consciousness
bringing the attention to the pleasure
that comes with that sense of ease
the Aristocrats describe as:**

**'Detached,
minding,
he's got the sweet life!'**

**he enters The Third Burning
and makes a habitat of that.**

**Letting go of pain
letting go of pleasure
letting go of their antedent
mental pleasures and miseries,
without pain
without pleasure
clearly conscious,
detached,
mindful of the
bright
shiny
clean-clear-through
radiance
of
detachment**

**he enters The Fourth Burning
and makes a habitat-a-that.**

**This is how, Ānanda,
a beggar sets up,
settles down,
composes
and focuses the heart
on the internal.**

**Then he studiously examines
the internal emptiness.**

**While he studiously examines the internal emptiness
his heart does not leap up,
is not made peaceful,
is not made steady,
is not released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examined
the internal emptiness
my heart did not leap up,
was not made peaceful,
was not made steady,
was not released.'**

**In this way
he makes himself conscious of the matter.**

**Then he studiously examines
the external emptiness.^[4]**

**While he studiously examines
the external emptiness
his heart does not leap up,
is not made peaceful,
is not made steady,
is not released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examined
the external emptiness
my heart did not leap up,
was not made peaceful,**

**was not made steady,
was not released.'**

**In this way
he makes himself conscious of the matter.**

**Then he studiously examines
the internal-external emptiness.**

**While he studiously examines the internal-external emptiness
his heart does not leap up,
is not made peaceful,
is not made steady,
is not released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examined the internal-external emptiness
my heart did not leap up,
was not made peaceful,
was not made steady,
was not released.'**

**In this way
he makes himself conscious of the matter.**

Then he studiously examines unshakability.

**While he studiously examines unshakability
his heart does not leap up,
is not made peaceful,
is not made steady,
is not released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**While I studiously examined unshakability
my heart did not leap up,
was not made peaceful,
was not made steady,
was not released.'**

**In this way
he makes himself conscious of the matter.**

**Then, Ānanda, that beggar needs to set up, settle down
compose
and focus the heart
on the first sign of serenity**

concerning the internal.

**Then he studiously examines
the internal emptiness.**

**While he studiously examines the internal emptiness
his heart leaps up,
is made peaceful,
is made steady,
is released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examine the internal emptiness
my heart leaps up,
is made peaceful,
is made steady,
is released.'**

**In this way
he makes himself conscious of the matter.**

**Then he studiously examines
the external emptiness.**

**While he studiously examines the external emptiness
his heart leaps up,
is made peaceful,
is made steady,
is released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**While I studiously examine the external emptiness
my heart leaps up,
is made peaceful,
is made steady,
is released.'**

**In this way
he makes himself conscious of the matter.**

Then he studiously examines the internal-external emptiness.

**While he studiously examines the internal-external emptiness
his heart leaps up,
is made peaceful,
is made steady,
is released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examine the internal-external emptiness
my heart leaps up,
is made peaceful,
is made steady,
is released.'**

**In this way
he makes himself conscious of the matter.**

Then he studiously examines unshakability.

**While he studiously examines unshakability
his heart leaps up,
is made peaceful,
is made steady,
is released.**

**This being so, Ānanda,
a beggar is cognizant thus:**

**'While I studiously examine unshakability
my heart leaps up,
is made peaceful,
is made steady,
is released.'**

**In this way
he makes himself conscious of the matter.**

**When, Ānanda, a beggar
inhabiting this habitat
sets his heart on walking,
he thinks:**

**'While walking
let me not be corrupted
by bad,
unskillful states
of wishing and discontent.'**

**In this way
he makes himself conscious of the matter.**

**When, Ānanda, a beggar
inhabiting this habitat
sets his heart on standing,
he thinks:**

**'While standing
let me not be corrupted
by bad,
unskillful states
of wishing and discontent.'**

**In this way
he makes himself conscious of the matter.**

**When, Ānanda, a beggar
inhabiting this habitat
sets his heart on sitting,
he thinks:**

**'While sitting
let me not be corrupted
by bad,
unskillful states
of wishing and discontent.'**

**In this way
he makes himself conscious of the matter.**

**When, Ānanda, a beggar
inhabiting this habitat
sets his heart on reclining,
he thinks:**

**'While reclining
let me not be corrupted
by bad,
unskillful states
of wishing and discontent.'**

**In this way
he makes himself conscious of the matter.**

**When, Ānanda, a beggar
inhabiting this habitat
sets his heart on discourse,
he thinks:**

**'While discoursing,
let me not talk such talk
as is low,
rustic,
plebian,
unaristocratic,
not conducive**

to complete turning away from,
to detachment,
stopping,
calm,
super-knowledge,
self-awakening,
Nibbāna;
that is to say:
talk of
kings and ministers of state,
robbers and thieves,
the horrors of war and battle;
talk of food, drink, clothes, beds, garlands and perfumes;
talk of cities, towns, villages,
relationships, men and women,
heroes and villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive
or of those who are departed;
talk comparing differences between this and that;
speculative talk about creation,
existence or non-existence —

Let me not talk talk like this.'

In this way
he makes himself conscious of the matter.

But, that talk
which is lofty,
a help to opening up the mind
and which conduces
to complete turning away from,
to detachment,
stopping,
calm,
super-knowledge,
self awakening
Nibbāna;
that is to say:
talk about wanting little,
talk about contentment,

talk about impassivity,
talk about living in solitude,
talk about putting forth energy,
talk about ethical conduct,
talk about serenity,
talk about wisdom,
talk about freedom,
talk about the knowledge and vision of freedom,
he thinks:

'Let me talk talk like this.'

In this way
he makes himself conscious of the matter.

When, Ānanda, a beggar
inhabiting this habitat
sets his heart on thinking,
he thinks:

'While thinking,
let me not think such thoughts
as are low,
rustic,
plebian,
unaristocratic,
not conducive to
complete turning away from,
detachment,
stopping,
calm,
super-knowledge,
self-awakening,
Nibbāna;
that is to say:
thoughts of lust,
thoughts of anger,
thoughts of harming —
let me not think such thoughts as these.'

In this way
he makes himself conscious of the matter.

But, Ānanda, such thoughts
as are aristocratic,
setting down the way out,

**setting down for the doer thereof
the consummate destruction of pain,
such as:**

**thinking about renunciation,
thinking about non-violence,
he thinks:**

'Let me think such thoughts as these.'

**In this way
he makes himself conscious of the matter.**

§

**Five, Ānanda,
are the strands of sense-pleasure.**

What five?

**Forms perceptible by the eye,
wished for,
enjoyed,
charming,
forms that are loved,
connected with sense-pleasures,
making for lust;**

**Forms perceptible by the ear,
wished for,
enjoyed,
charming,
forms that are loved,
connected with sense-pleasures,
making for lust;**

**Forms perceptible by the nose,
wished for,
enjoyed,
charming,
forms that are loved,
connected with sense-pleasures,
making for lust;**

**Forms perceptible by the tongue,
wished for,
enjoyed, charming,**

**forms that are loved,
connected with sense-pleasures,
making for lust;**

**Forms perceptible by the body,
wished for,
enjoyed,
charming,
forms that are loved,
connected with sense-pleasures,
making for lust.**

**These, Ānanda, are
the five strands of sense-pleasure**

**In this case
a beggar should review his state of mind
in this way:**

**'Does there currently arise to mind
in one way or another
such as has to do with
the five strands of sense-pleasure?'**

**If, Ānanda, when a beggar reviews thus
he knows:**

**'There does currently arise to mind
in one way or another
such as has to do with
the five strands of sense-pleasure.'**

**Such being the case, Ānanda,
a beggar knows:**

**'Desire and lust for
the five strands of sense pleasures
have not been let go by me.'**

**In this way
he makes himself conscious of the matter.**

**If, Ānanda, when a beggar reviews thus
he knows:**

**'There does not currently arise to mind
in one way or another
such as has to do with
the five strands of sense-pleasure.'**

Such being the case, Ānanda,

a beggar knows:

**'Desire and lust for
the five strands of sense pleasures
has been let go by me.'**

**In this way
he makes himself conscious of the matter.**

§

**Five, Ānanda, are
the bound-up stockpiles
concerning which a beggar
should live attentive
to their comings and goings:**

**'This is material form,
this is the arising of material form,
this is the going of material form.**

**This is sense-experience,
this is the arising of sense-experience,
this is the going of sense-experience.**

**This is perception,
this is the arising of perception,
this is the going of perception.**

**This is own-making,
this is the arising of own-making,
this is the going of own-making.**

**This is consciousness,
this is the arising of consciousness,
this is the going of consciousness.**

**When he so lives
attentive to the comings and goings
of these five bound-up stockpiles,
any pride of ownership
coming from the five bound-up stockpiles
is let go.**

**This being so, Ānanda,
a beggar knows it thus:**

**'In me
the pride of ownership**

for the five bound-up stockpiles
has been let go.'

In this way
he makes himself conscious of the matter.

These things, Ānanda
have only to do with what is skilled,
Aristocratic,
other-worldly,
beyond the scope of The Bad Guy.



What do you think, Ānanda?

What advantage
does the student of the Aristocrats see
that he should follow a Teacher
even though being repeatedly nudged?"

"For us, bhante,
the Dhamma is rooted in the Lucky Man,
channeled by the Bhagava,
depends on the Lightning-bearer.

It would be good, bhante,
if the point of this
were to occur to Bhagava
to explain.

The Bhagava saying it,
the beggars will bear it in mind."

"It is not, Ānanda,
for the sake of hearing suttas,
verses,
expositions,
that the student of the Aristocrats
should follow a Teacher.

How come?

There is many a long day, Ānanda,
for such things to be heard,
retained,
talked over,
collected,

**analyzed in mind;
for their theses to be well-penetrated.**

**But, Ānanda,
talk about minding your own business,
leading to the unobstructed heart,
utter indifference,
and dispassion,
a help to ending,
settling down,
self-awakening,
Nibbāna,
suchas:
talk about having few wishes,
talk about contentment,
talk about seclusion,
talk about withdrawal,
talk about rousing up energy,
talk about ethics,
talk about serenity,
talk about wisdom,
talk about freedom,
talk about knowing and seeing freedom —
it is for the sake of such talk as this, Ānanda,
that the student of the Aristocrats
sees that he should follow a Teacher
even though being repeatedly nudged.**



**There is that, Ānanda,
which is annoyance suffered by teachers;
there is that,
which is annoyance suffered by students;
there is that,
which is annoyance suffered
by those living the best of lives.**

**And how, Ānanda,
is there annoyance suffered by teachers?**

**Here Ānanda, a teacher resorts
to sleeping and sitting alone,
secluded,**

**in some park,
at the root of some tree,
in the mountains,
in a cave,
on the edge of a cliff,
in the charnal grounds,
in the forest wilderness,
in the open air,
on a pile of straw.**

**Living secluded in this way,
brahmins and householders,
inhabitants of town and countryside
come round to visit.**

**Then, brahmins and householders,
inhabitants of town and countryside,
coming round to visit,
he gets rigid,
filled with hankering,
exhibits greed,
and returns to luxury.**

**This, Ānanda,
is what is called
'annoyance suffered by teachers.'**

**A teacher thus annoyed
is harassed by bad unskillful things,
connected with slime,
leading to rebirth
fearful,
with painful result in future
birth, aging, and death.**

**This is how, Ānanda,
there is annoyance to be had by teachers.**

**And how, Ānanda,
is there annoyance to be had by students?**

**In this case, Ānanda,
the teacher's student,
imagining he is cultivating aloofness,
resorts to sleeping and sitting alone,
secluded,
in some park,**

at the root of some tree,
in the mountains,
in a cave,
on the edge of a cliff,
in the charnal grounds,
in the forest wilderness,
in the open air,
on a pile of straw.

Living secluded in this way,
brahmins and householders,
inhabitants of town and countryside
come round to visit.

Then, brahmins and householders,
inhabitants of town and countryside,
coming round to visit,
he gets rigid,
filled with hankering,
exhibits greed,
and returns to luxury.

This, Ānanda,
is what is called
'annoyance to be had by students.'

A student thus annoyed
is harassed by bad unskillful things,
connected with slime,
leading to rebirth,
fearful,
with painful result in future
birth, aging, and death.

This is how, Ānanda,
there is annoyance to be had by students.

And how, Ānanda,
is there annoyance to be had
by those living the best of lives?

Here Ānanda,
a Getter-of-the-Getting appears in the world,
Aristocrat,
Number One Self-Awakened One,
with fully developed vision,
the welcome one,

seer of the world,
incomparable dhamma-trainer of men,
teacher of gods and men,
a Buddha,
the Lucky Man.

He resorts to sleeping and sitting alone,
secluded,
in some park,
at the root of some tree,
in the mountains,
in a cave,
on the edge of a cliff,
in the charnal grounds,
in the forest wilderness,
in the open air,
on a pile of straw.

Living secluded in this way,
brahmins and householders,
inhabitants of town and countryside
come round to visit.

Then, brahmins and householders,
inhabitants of town and countryside,
coming round to visit,
he does not get rigid,
is not filled with hankering,
does not exhibit greed
or return to luxury,
but, Ānanda, this teacher's student,
imagining he is cultivating aloofness,
resorts to sleeping and sitting alone,
secluded,
in some park,
at the root of some tree,
in the mountains,
in a cave,
on the edge of a cliff,
in the charnal grounds,
in the forest wilderness,
in the open air,
on a pile of straw.

Living secluded in this way,

**brahmins and householders
inhabitants of town and countryside
come round to visit.**

**Then, brahmins and householders,
inhabitants of town and countryside,
coming round to visit,
he gets rigid,
filled with hankering,
exhibits greed,
and returns to luxury.**

**This, Ānanda,
is what is called
'annoyance suffered
by those leading the best of lives.'**

**One living the best of lives
thus annoyed
is harassed by bad unskillful things,
connected with slime,
leading to rebirth,
fearful,
with painful result in future
birth, aging, and death.**

**This is how, Ānanda,
there is annoyance suffered
by those living the best of lives.**

**But in this case, Ānanda,
that annoyance
of the liver of the best of lives
results in even more pain,
results in even more bitterness
than that annoyance of the teacher,
that annoyance of the student,
and further it leads to ruin.**

**Therefore, Ānanda,
act towards me with friendliness,
not hostility,
and that will be
for your wellbeing and happiness
on many a long night.**

How then does a student

**act towards his teacher
with hostility,
not friendliness?**

**Here, Ānanda,
the teacher teaches dhamma
pointing out the beneficial
out of kindness of heart,
saying:**

**'This is for your benefit,
this is for your well-being.'**

**But these students
do not want to learn,
do not listen,
do not apply themselves,
do not prepare their hearts for omniscience.**

**They veer off,
turning away
from the teachers instruction.**

**This is the way, Ānanda,
students behave towards their teacher
with hostility
not friendliness.**

**And how then does a student
act towards his teacher
with friendliness
not hostility?**

**Here, Ānanda,
the teacher teaches dhamma
pointing out the beneficial
out of kindness of heart,
saying:**

**'This is for your benefit,
this is for your well-being.'**

**These students want to learn,
do listen,
do apply themselves,
do prepare their hearts for omniscience.**

**They do not veer off,
do not turn away**

from the teachers instruction.

**This is the way, Ānanda,
students behave towards their teacher
with friendliness
not hostility.**

**Therefore, Ānanda,
behave towards me
with friendliness
not hostility.**

**This will be for your benefit
and well-being
on many a long night.**

**[27] [pts] [ntbb] Not for me, Ānanda,
is the over-protection of the potter
for the unfired vessel.**

**I will speak to you, Ānanda,
constantly correcting,
constantly correcting.**

**I will speak to you, Ānanda,
constantly nudging,
constantly nudging.**

The essence will stand.

This is what Bhagava said.

**"Delightful!" said the Ancient Ānanda,
uplifted in mind
by what the Lucky Man said.**

**Majjhima Nikāya
3. Upari Paṇṇāsa
4. Vibhaṅga Vagga**

Sutta 131

Bhadd'Eka-Ratta Suttam

One Lucky Day

I HEAR TELL

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

There, to the Beggars gathered round, he said:

Beggars!

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"I will teach you, beggars the verses and the analysis of One Lucky Day.

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

One Lucky Day

**Turn not again to what is past,
nor after futures hanker.**

**Let go the past,
and futures not yet come.**

**But do research
those things appearing here,**

**And taken not in, nor shaken by
what's found from man has sprung,
This Very Day in duty's doing, burning
for certain good; — for sure is death tomorrow;
No pacts are ever made
with Judgment's great battalions! —
Live you therefore ardent,
unremitting Night and Day,
If indeed you'd have it said: 'One Lucky Day
he became a sage at peace'.**



And how beggars, is there turning again to what is past?

**Thinking: 'Thus was my form in time past'
and at such taking delight;
thinking: 'Thus were my sense-experiences in time past'
and at such taking delight;
thinking: 'Thus were my perceptions in time past'
and at such taking delight;
thinking: 'Thus was my own-making in time past'
and at such taking delight;
thinking: 'Thus was my consciousness in time past'
and at such taking delight.**

This then, beggars is turning again to what is past.



And how beggars, is there not turning again to what is past?

**Though thinking: 'Thus was my form in time past'
at such taking no delight;
though thinking: 'Thus were my sense-experiences in time past'
at such taking no delight;
though thinking: 'Thus were my perceptions in time past'
at such taking no delight;
though thinking: 'Thus was my own-making in time past'
at such taking no delight;
though thinking: 'Thus was my consciousness in time past'
at such taking no delight.**

This then, beggars is not turning again to what is past.



And what, beggars is hankering after the future?

**Thinking: 'Let my form be thus in future time',
and at such taking delight;
thinking: 'Let my sense-experiences be thus in future time'
and at such taking delight;
thinking: 'Let my perceptions be thus in future time'
and at such taking delight;
thinking: 'Let my own-making be thus in future time'
and at such taking delight;
thinking: 'Let my consciousness be thus in future time'
and at such taking delight.**

This then, beggars is hankering after the future.



And what, beggars is not hankering after the future?

**Though thinking: 'Let my form be thus in future time',
at such taking no delight;
thinking: 'Let my sense-experiences be thus in future time'
at such taking no delight;
thinking: 'Let my perceptions be thus in future time'
at such taking no delight;
thinking: 'Let my own-making be thus in future time'
at such taking no delight;
thinking: 'Let my consciousness be thus in future time'
at such taking no delight.**

This then, beggars is not hankering after the future?



And how, beggars, is there being taken in and shaken by things of the present?

**In the case of this case, Beggars, we have the case of the untamed,
untrained,
uneducated**

**common man;
untamed to the discipline of the aristocrats,
untrained in the manners of the aristocrats,
uneducated to the teachings of the aristocrats,
untamed to the ways of the Sorcerers,
untrained in the craft of the Sorcerers,
uneducated in the lore of the Sorcerers,
he regards shape as the self, or,
he regards the self as having shape, or,
he regards shape as an aspect of self, or,
he regards self as an aspect of shape; or,
he regards sense experience as the self, or,
he regards the self as having sense experience, or,
he regards sense experience as an aspect of self, or,
he regards self as an aspect of sense experience; or,
he regards perception as the self, or,
he regards the self as having perception, or,
he regards perception as an aspect of self, or,
he regards self as an aspect of perception; or,
he regards own-making as the self, or,
he regards the self as having own-making, or,
he regards own-making as an aspect of self, or,
he regards self as an aspect of own-making; or,
he regards consciousness as the self, or,
he regards the self as having consciousness, or,
he regards consciousness as an aspect of self, or,
he regards self as an aspect of consciousness.**

This is how, beggars, there is being taken in and shaken by things of the present.



And how, beggars, is there not being taken in and shaken by things of the present?

**In the case of this case, Beggars, we have the case of the well tamed,
well trained,
well educated
student of the Aristocrats;
well tamed to the discipline of the aristocrats,
well trained in the manners of the aristocrats,
well educated to the teachings of the aristocrats,**

well tamed to the ways of the Sorcerers,
well trained in the craft of the Sorcerers,
well educated in the lore of the Sorcerers,
he does not regard shape as the self, or,
he does not regard the self as having shape, or,
he does not regard shape as an aspect of self, or,
he does not regard self as an aspect of shape; or,
he does not regard sense experience as the self, or,
he does not regard the self as having sense experience, or,
he does not regard sense experience as an aspect of self, or,
he does not regard self as an aspect of sense experience; or,
he does not regard perception as the self, or,
he does not regard the self as having perception, or,
he does not regard perception as an aspect of self, or,
he does not regard self as an aspect of perception; or,
he does not regard own-making as the self, or,
he does not does not regards the self as having own-making, or,
he does not regard own-making as an aspect of self, or,
he does not regard self as an aspect of own-making; or,
he does not regard consciousness as the self, or,
he does not regard the self as having consciousness, or,
he does not regard consciousness as an aspect of self, or,
he does not regard self as an aspect of consciousness.

This is how, beggars, there is not being taken in and shaken by things of the present.

§

Turn not again to what is past,
nor after futures hanker.

Let go the past,
and futures not yet come.

But do research
those things appearing here,

And taken not in, nor shaken by
what's found from man has sprung,

This Very Day in duty's doing, burning
for certain good; — for sure is death tomorrow;

No pacts are ever made
with Judgment's great battalions! —

**Live you therefore ardent,
unremitting Night and Day,
If indeed you'd have it said: 'One Lucky Day
he became a sage at peace'.**

When, beggars, I said:

"I will teach you, beggars the verses and the analysis of One Lucky Night."

It was having this in mind that I said it."

So spoke the Lucky Man.

**Pleased in mind,
these bhkkhus said:**

"Wonderful!"

One Lucky Day

Majjhima Nikāya
3. Upari Paṇṇāsa
5. Saḷāyatana Vagga

Sutta 152

Indriya-Bhāvanā Suttam

Becoming Indra

I HEAR TELL

**Once upon a time Bhagava, Dark-Jungle Town, Mukhelu Grove residing.
There, Uttara, a brahman youth who was the student of Pārāsariya and
who (putting one and one together) was most likely the person who became
known later as Thera Parapara),
having approached the Lucky Man,
having greeted him respectfully and exchanged polite talk,
took a low seat to one side
and waited in eager anticipation of the afternoon's discourse.**

Then the Lucky man said this to Uttara the brahman youth:

"Tell me, Uttara, does Pārāsariya teach Becoming Indra?"

"Yes, Good Gotama, Pārāsariya does teach Becoming Indra."

"How, exactly, Uttara, does Pārāsariya teach Becoming Indra?"

"Here, Good Gotama, Pārāsariya teaches

**'See no material form with the eye,
hear no sound with the ear.'**

**"In this case, Uttara,
a blind man will have become Indra,
a deaf man will have become Indra,
for a blind man sees no material form with the eye,
a deaf man hears no sound with the ear."**

**At this Uttara fell silent,
shaken,
bowled over,
downcast,**

overwhelmed,
at-a-loss,
speechless.

Bhagava, seeing the shaken,
bowed over,
downcast,
overwhelmed,
at-a-loss,
speechless state of Uttara,
addressed the Venerable Ānanda:

"The way Pārāsariya teaches Becoming Indra
is one thing, Ānanda,
the way Becoming Indra is taught in the Discipline of the Aristocrats
is something altogether unsurpassed."

"Now is the Time, Bhagava!

Now is the Time, Well-gone!

When the Becoming Indra
in the unsurpassed way it is taught
in the Discipline of the Aristocrats is presented
it will be remembered by the Bhikkhus!

"Very well, Ānanda.

Pay attention!

Give ear!

I will speak!"

"So be it, Bhagava!"

"What is The Unsurpassed Becoming Indra
in the Discipline of the Aristocrats?

Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

'Present in me now
is that which is liked,
disliked,
liked-and-disliked.

This is occurring as a consequence of own-making,
it is a biproduct,

the rebound of an earlier conjuration ...

but *this*,

this is calm,

this is high,

that is, objective detachment.'

That way the birth of the liked,

the birth of the disliked,

the birth of the liked-and-disliked

is aborted and objective detachment stands fast.

In the same way, Ānanda,

as a man with eyes in his head that can see,

could open his eyes,

or having opened his eyes

could close them,

such is the rapidity,

such is the speed,

such is the small amount of trouble involved

in aborting the birth of the liked,

the birth of the disliked,

the birth of the liked-and-disliked

and standing fast in objective detachment.

This is The Way, Ānanda,

in the Discipline of the Aristocrats,

The Unsurpassed Becoming Indra

is taught with regard to eye-consciousness and visible objects.



Again, Ānanda, when a Beggar hears a sound with the ear,

from this there arises the liked,

the disliked,

the liked-and-disliked.

He understands the situation this way:

'Present in me now

is that which is liked,

disliked,

liked-and-disliked.

This is occurring as a consequence of own-making,

it is a biproduct,

the rebound of an earlier conjuration ...

but *this*,

this is calm,

**this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda, as a strong man
can easily [SNAP FINGERS] snap his fingers,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda, in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to ear-consciousness and sounds.**



**Again, Ānanda, when a Beggar smells a smell with the nose,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

He understands the situation this way:

**'Present in me now
is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

In the same way, Ānanda,

as drops of rain
roll-off a downturned lotus leaf without sticking,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.

This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to nose-consciousness and scents.



Again, Ānanda, when a Beggar tastes a taste with the tongue,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

'Present in me now
is that which is liked,
disliked,
liked-and-disliked.

This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'

That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.

In the same way, Ānanda,
as a gob of spit
formed on the end of the tongue of a strong man
is easily expelled,
such is the rapidity,
such is the speed,

such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.

This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to tongue-consciousness and tastes.



Again, Ānanda, when a Beggar feels a touch with the body,
from this there arises the liked,
the disliked,
the liked-and-disliked.

He understands the situation this way:

'Present in me now
is that which is liked,
disliked,
liked-and-disliked.

This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'

That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.

In the same way, Ānanda,
as a strong man can stretch out his arm,
if folded,
or, if stretched out
can bend it back,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,
the birth of the disliked,

**the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to body-consciousness and touches.**



**Again, Ānanda, when a Beggar becomes conscious of a mental object with
the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

He understands the situation this way:

**'Present in me now
is that which is liked,
disliked,
liked-and-disliked.**

**This is occurring as a consequence of own-making,
it is a biproduct,
the rebound of an earlier conjuration ...
but *this*,
this is calm,
this is high,
that is, objective detachment.'**

**That way the birth of the liked,
the birth of the disliked,
the birth of the liked-and-disliked
is aborted and objective detachment stands fast.**

**In the same way, Ānanda,
as if during the day
an iron cauldron had been heated red-hot
and into it
one or two drops of watter were to fall ...
long is the time between drops;
and then [SNAP FINGERS]
they're gone like a shot,
such is the rapidity,
such is the speed,
such is the small amount of trouble involved
in aborting the birth of the liked,**

**the birth of the disliked,
the birth of the liked-and-disliked
and standing fast in objective detachment.**

**This is The Way, Ānanda,
in the Discipline of the Aristocrats,
The Unsurpassed Becoming Indra
is taught with regard to mind-consciousness and mental objects.**

**This is The Way, Ānanda, in the Discipline of the Aristocrats, The
Unsurpassed Becoming Indra is taught.**

§

**But how, Ānanda, is a beginner to practice,
having come This Way?**

**Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**So when the liked,
the disliked,
the liked-and-disliked has arisen
he becomes aware of the danger,
exercises humility
and avoidance.**

**When a Beggar hears a sound with the ear,
smells a scent with the nose,
tastes a taste with the tongue,
feels a touch with the body or
becomes conscious of a mental object with the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**So when the liked,
the disliked,
the liked-and-disliked has arisen
he becomes aware of the danger,
exercises humility
and avoidance.**

This is The Way, Ānanda,

**a beginner is taught to practice
The Unsurpassed Becoming Indra
in the Discipline of the Aristocrats.**

§

**And how, Ānanda, is it with an Aristocrat
who has Become Indra?**

**Here, Ānanda, when a Beggar sees a material form with the eye,
from this there arises the liked,
the disliked,
the liked-and-disliked.**

**Sucha one as suchas sucha
may wishum wishes suchas such:**

**'Let me live not perceiving
what goes against the grain
in what goes against the grain.'**

**And suchis such as suchas is
for such a such'n such as suchis such.**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in what does not go against the grain.'**

Or he may wish:

**'Let me live not perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'**

Or he may wish:

**'Let me live avoiding
both what goes against the grain
and what does not go against the grain,
satisfied,**

clearly conscious,
detached.'

And suchis such as suchas is
for such a such'n such as such is such.



Here, Ānanda, when a Beggar hears a sound with the ear,
smells a scent with the nose,
tastes a taste with the tongue,
feels a touch with the body,
becomes conscious of a mental object with the mind,
from this there arises the liked,
the disliked,
the liked-and-disliked.

If he should wish:

'Let me live not perceiving
what goes against the grain
in what goes against the grain.'

And suchis such as suchas is
for such a such'n such as suchis such.

Or he may wish:

'Let me live perceiving
what goes against the grain
in what does not go against the grain.'

Or he may wish:

'Let me live not perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'

Or he may wish:

'Let me live perceiving
what goes against the grain
in both what goes against the grain
and what does not go against the grain.'

Or he may wish:

'Let me live avoiding
both what goes against the grain
and what does not go against the grain,
satisfied,

clearly conscious,
detached.'

This is The Way it is, Ānanda, for an Aristocrat who has Become Indra.

§

**Thus, Ānanda, is the Way
The Unsurpassed Becoming Indra
is taught in the Discipline of the Aristocrats.**

**This is the way
the beginner is taught to practice
the Unsurpassed Becoming Indra
in the Discipline of the Aristocrats.**

**This is the way
how it is for an Aristocrat
who has Become Indra
is described.**

§

**That, Ānanda, which ought to be done by a teacher for his students,
out of compassion for them,
has been done by me.**

Here are the roots of trees.

Here are places of solitude.

**Practice the Burnings, Ānanda,
do not be careless,
do not allow cause for later regret!"**

This is our instruction to you!

This is what Bhagava said.

**"Delightful!" said those beggars gathered round thrilled by what they
heard.**

Becoming Indra

