

**Anguttara Nikāya
Catukka-Nipātā**

The Book of Fours

Selected Suttas

**Translated from the Pāli
by
Michael M. Olds**



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Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
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E.M. Hare, I.B. Horner,
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To the face-to-face teachers:

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

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

Buddha Dust

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

Scorn Not the Beggar

**Scorn not the beggar
and his bowl,
for in the eyes of God,
we are beggars, all.**

Anguttara Nikāya
Catukka-Nipātā

The Book of Fours

Selected Suttas

Namo tassa arahato, sammā sambuddhassa

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

Evam Me Sutaṃ

I Hear Tell:

**Once upon a time The Consummately Self-Awakened,
Vajji-land revisiting,
Bhaṇḍagāma village.**

There then The Consummately Self-Awakened said this to the beggars:

"Beggars!"

And "Venerable!" those beggars responded.

The Consummately Self-Awakened said this:

"Four, beggars, are yokes.

What four?

**The sense-pleasure-yoke,
the existence-yoke,
the views-yoke,
the blindness-yoke.**

And what, beggars, is the sense-pleasure-yoke?

**Here, beggars,
one does not understand
as it is
the origination
of sense-pleasure,
the purpose
of sense pleasure,**

**the self-indulgence
of sense-pleasure,
the utter misery
of sense-pleasure,
the escape
from sense-pleasure.**

**With such lack
of understanding of
the origination
of sense-pleasure,
the purpose
of sense pleasure,
the self-indulgence
of sense-pleasure,
the utter misery
of sense-pleasure,
the escape,
lust
for sense-pleasure,
enjoyment
of sense-pleasure,
the lubriciousness
of sense-pleasure,
the infatuation
of sense-pleasure,
the craving
of sense-pleasure,
the consuming passionate yearning
of sense-pleasure,
the frustration
of sense-pleasure,
— there is cohabitation
with sense-pleasures.**

**This, beggars,
is what is called
the sense-pleasure-yoke.**

**Such is
the sense-pleasure-yoke.**

And what, beggars,

is the existence-yoke?

**Here, beggars,
one does not understand
as it is
the origination
of existence,
the purpose
of existence,
the self-indulgence
of existence,
the utter misery
of existence,
the escape
from existence.**

**With such lack
of understanding of
the origination
of existence,
the purpose
of existence,
the self-indulgence
of existence,
the utter misery
of existence,
the escape
from existence,
lust
for existence,
enjoyment
of existence,
the lubriciousness
of existence,
the infatuation
of existence,
the craving
of existence,
the consuming passionate yearning
of existence
the frustration
of existence**

— there is cohabitation
with existence.

This, beggars,
is what is called
the existence-yoke.

Such is
the sense-pleasure-yoke,
the existence-yoke.

And what, beggars,
is the view-yoke?

Here, beggars,
one does not understand
as it is
the origination
of view,
the purpose
of view,
the self-indulgence
of view,
the utter misery
of view,
the escape
from view.

With such lack
of understanding of
the origination
of view,
the purpose
of view,
the self-indulgence
of view,
the utter misery
of view,
the escape
from view,
lust
for view,
enjoyment
of view,

the lubriciousness
of view,
the infatuation
of view,
the craving
of view,
the consuming passionate yearning
of view
the frustration
of view,
— there is cohabitation
with view.

This, beggars,
is what is called
the view-yoke.

Such is
the sense-pleasure-yoke,
the existence-yoke,
the view-yoke.

And what, beggars,
is the blindness-yoke?

Here, beggars,
one does not understand
as it is
the origination
of the six spheres of touch,
the purpose
of the six spheres of touch,
the self-indulgence
of the six spheres of touch,
the utter misery
of the six spheres of touch,
the escape
from the six spheres of touch.

With such lack
of understanding of
the origination
of the six spheres of touch,
the purpose

of the six spheres of touch,
the self-indulgence
of the six spheres of touch,
the utter misery
of the six spheres of touch,
the escape
from the six spheres of touch,
lust
for the six spheres of touch,
enjoyment
of the six spheres of touch,
the lubriciousness
of the six spheres of touch,
the infatuation
of the six spheres of touch,
the craving
of the six spheres of touch,
the consuming passionate yearning
of the six spheres of touch
the frustration
of the six spheres of touch,
— there is cohabitation
with the six spheres of touch.

This, beggars,
is what is called
the blindness-yoke.

Such is
the sense-pleasure-yoke,
the existence-yoke,
the view-yoke,
the blindness-yoke.

Being connected to bad,
unskillful things,
self-soileur
leading to anxiety-ridden existence
in the sphere of birth,
aging and
death,
with pain as the consequence —

such is to be yoked,
say I.

These then, beggars,
are the four yokes.

Four, beggars,
are yoke-unyokings.

What four?

The sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking,
the views-yoke-unyoking,
the blindness-yoke-unyoking.

And what, beggars,
is the sense-pleasure-yoke-unyoking?

Here, beggars,
one does understand
as it is
the origination
of sense-pleasure,
the purpose
of sense pleasure,
the self-indulgence
of sense-pleasure,
the utter misery
of sense-pleasure,
the escape
from sense-pleasure.

With such understanding of
the origination
of sense-pleasure,
the purpose
of sense pleasure,
the self-indulgence
of sense-pleasure,
the utter misery
of sense-pleasure,
the escape
from sense-pleasure,
lust

for sense-pleasure,
enjoyment
of sense-pleasure,
the lubriciousness
of sense-pleasure,
the infatuation
of sense-pleasure,
the craving
of sense-pleasure,
the consuming passionate yearning
of sense-pleasure,
the frustration
of sense-pleasure,
— there is no cohabitation
with sense-pleasures.

This, beggars,
is what is called
the sense-pleasure-yoke-unyoking.

Such is
the sense-pleasure-yoke-unyoking.

And what, beggars,
is the existence-yoke-unyoking?

Here, beggars,
one does understand
as it is
the origination
of existence,
the purpose
of existence,
the self-indulgence
of existence,
the utter misery
of existence,
the escape
from existence.

With such understanding of
the origination
of existence,
the purpose

of existence,
the self-indulgence
of existence,
the utter misery
of existence,
the escape
from existence,
lust
for existence,
enjoyment
of existence,
the lubriciousness
of existence,
the infatuation
of existence,
the craving
of existence,
the consuming passionate yearning
of existence
the frustration
of existence,
— there is no cohabitation
with existence.

This, beggars,
is what is called
the existence-yoke-unyoking.

Such is
the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking.

And what, beggars,
is the view-yoke-unyoking?

Here, beggars,
one does understand
as it is
the origination
of view,
the purpose
of view,
the self-indulgence

**of view,
the utter misery
of view,
the escape
from view.**

**With such understanding of
the origination
of view,
the purpose
of view,
the self-indulgence
of view,
the utter misery
of view,
the escape
from view,
lust
for view,
enjoyment
of view,
the lubriciousness
of view,
the infatuation of view,
the craving
of view,
the consuming passionate yearning
of view
the frustration
of view,
— there is no cohabitation
with view.**

**This, beggars,
is what is called
the view-yoke-unyoking.**

**Such is
the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking,
the view-yoke-unyoking.**

And what, beggars,

is the blindness-yoke-unyoking?

**Here, beggars,
one does understand
as it is
the origination
of the six spheres of touch,
the purpose
of the six spheres of touch,
the self-indulgence
of the six spheres of touch,
the utter misery
of the six spheres of touch,
the escape
from the six spheres of touch.**

**With such understanding of
the origination
of the six spheres of touch,
the purpose
of the six spheres of touch,
the self-indulgence
of the six spheres of touch,
the utter misery
of the six spheres of touch,
the escape
from the six spheres of touch,
lust
for the six spheres of touch,
enjoyment
of the six spheres of touch,
the lubriciousness
of the six spheres of touch,
the infatuation
of the six spheres of touch,
the craving
of the six spheres of touch,
the consuming passionate yearning
of the six spheres of touch
the frustration
of the six spheres of touch,
— there is no cohabitation**

with the six spheres of touch.

This, beggars,
is what is called
the blindness-yoke-unyoking.

Such is
the sense-pleasure-yoke-unyoking,
the existence-yoke-unyoking,
the view-yoke-unyoking,
the blindness-yoke-unyoking.

Being disconnected from bad,
unskillful things,
self-soileur
leading to anxiety-ridden existence
in the sphere of birth,
aging and
death,
with pain as the consequence —
such is to be unyoked,
say I.

These then, beggars,
are the four yoke-unyokings.

To sense-pleasure-yoke connected
to fearful existences-yoked
to view-yoke connected
blindness honoring
beings get themselves the round-and-round
to birth and death returning.

While they — sense-pleasure comprehending
existence-yoke and all

View-yoke and blindness removing, dispassionate,
all-yokes disconnected — these indeed are yoke-transcendent.

AN 4.10

Once upon a time the Lucky man,
Vajji-land revisiting,
Bhaṇḍagāma village.

There The Consummately Self-Awakened said:

There are, beggars,

these four commendable efforts.

What four?

**Here beggars, a beggar
generates desire,
exerts his heart,
seeks out the energy and
self-control
to prevent the arising
of bad, unskillful things
not yet arisen;**

**Generates desire,
exerts his heart,
seeks out the energy and
self-control
to let go of
bad, unskillful things
that have arisen;**

**Generates desire,
exerts his heart,
seeks out the energy and
self-control
to give rise to
skillful things
not yet arisen;**

**Generates desire,
exerts his heart,
seeks out the energy and
self-control
for the non-confusion,
increased standing,
and completely fulfilled development of
skillful things
that have arisen.**

These then beggars, are the four commendable efforts.

**From the Realm of Māra, Destroyer of Beings
by commendable effort freed,
thrown off the fear of birth and death,
Māra and his weaponry.**

**From the Captor's power escaped
well, happy, undisturbed is he.**

AN 4.13

**Once upon a time The Consummately Self-Awakened,
Sāvattthī-town revisiting.**

There The Consummately Self-Awakened said:

"There are, beggars, these four exquisites.

What four?

**Here, beggars,
a beggar has beheld
a most exquisite form,
and he cannot conceive
of an exquisite form
higher or greater
than that exquisite form
and he does not aspire to
an exquisite form
higher or greater
than that exquisite form.**

**Here, beggars,
a beggar has beheld
a most exquisite experience,
and he cannot conceive
of an exquisite experience
higher or greater
than that exquisite experience
and he does not aspire to
an exquisite experience
higher or greater
than that exquisite experience.**

**Here, beggars,
a beggar has beheld
a most exquisite perception,
and he cannot conceive
of an exquisite perception
higher or greater
than that exquisite perception
and he does not aspire to**

**an exquisite perception
higher or greater
than that exquisite perception.**

**Here, beggars,
a beggar has beheld
a most exquisite own-making,
and he cannot conceive
of an exquisite own-making
higher or greater
than that exquisite own-making
and he does not aspire to
an exquisite own-making
higher or greater
than that exquisite own-making.**

**These, beggars,
are the four exquisites.**

**Knowing exquisite shape
and the co-existence of experience
the coming and going of
whatever perception is attained
he knows that whatever is own-made
is pain and not-self —
Such consummately seeing
a beggar aspires to the peace of a peaceful-way
the carrying of his last pile
to be conqueror of Māra with his hoard.**

AN 4.16

**There are, beggars,
these four not-to-go-goings.**

What four?

**Wanting-going going,
hatred-going going,
stupidity-going going,
fear-going going.**

These are, beggars, the four not-to-go-goings.

**There are, beggars,
these four not-not-to-go-goings.**

What four?

**Not wanting-going going
not hatred-going going,
not stupidity-going going,
not fear-going going.**

These are, beggars, the four not-not-to-go-goings.

**Going beyond good form through
wanting, hatred, fear, stupidity
his honor comes to ruin
like the dark half of the month**

**Not going beyond good form through
wanting, hatred, fear, stupidity
his honor increases
like the bright half of the month**

AN 4.19

Four, beggars, are serene existences.

What four?

**There is, beggars,
the existence serene
which become,
made a big thing,
evolves into pleasant living
in this visible thing.**

**There is, beggars,
the existence serene
which become,
made a big thing,
evolves into receipt
of knowledge and vision.**

**There is, beggars,
the existence serene
which become,
made a big thing,
evolves into
clear comprehending recollection.**

**There is, beggars,
the existence serene**

**which become,
made a big thing,
evolves into
the passing of the influences.**

**And what, beggars,
is the existence serene
which become,
made a big thing,
evolves into pleasant living
in this visible thing?**

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

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

**Living detached from
excitement and dispassion,
minding and self-aware,
experiencing in body
that pleasure
described by the Aristocrats as:**

'Detached, minding — a sweet abiding!'

**enters upon
and abides in
the third knowing;**

**Letting go of pleasure,
letting go of pain,**

by first settling down
mental pleasures and mental pains,
without pain,
without pleasure,
detached-minding-throughly-pure
enters upon
and abides in
the fourth knowing.

Such, beggars,
is the existence serene
which become,
made a big thing,
evolves into pleasant living
in this visible thing

And what, beggars,
is the existence serene
which become,
made a big thing,
evolves into receipt
of knowledge and vision?

Here beggars,
a beggar meditates
on perception of light
set upon perception of sunlight —
as by day so by night,
as by night so by day.

Thus unobscured by thought,
the unbound mind
becomes beautifully brilliant.

Such, beggars,
is the existence serene
which become,
made a big thing,
evolves into receipt
of knowledge and vision.

And what, beggars,
is existence serene
which become,
made a big thing,

evolves into
clear comprehending recollection?

Here beggars,
a beggar sees
the germination of sense experience,
sees its support,
sees its getting gone;
sees the germination of perception,
sees its support,
sees its getting gone;
sees the germination of thinking,
sees its support,
sees its getting gone.

Such, beggars,
is the existence serene
which become,
made a big thing,
evolves into clear comprehending recollection.

And what, beggars,
is existence serene
which become,
made a big thing,
evolves into
the passing of the influences?

Here beggars,
a beggar lives
observing the comings and goings
of the five stockpiled piles:

This is form.

**This is the arising on its own
of form.**

**This is the going away
of form.**

This is sense experience.

**This is the arising on its own
of sense experience.**

**This is the going away
of sense experience.**

This is perception.

**This is the arising on its own
of perception.**

**This is the going away
of perception.**

This is own-making.

**This is the arising on its own
of own-making.**

**This is the going away
of own-making.**

This is consciousness.

**This is the arising on its own
of consciousness.**

**This is the going away
of consciousness.**

**Such, beggars,
is the existence serene
which become,
made a big thing,
evolves into
the passing of the influences.**

**These, beggars,
are the four serene existences.**

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

AN 4.41

**Once upon a time, The Consummately Self-Awakened,
Bhagga-land residing,
Crock-hill,
Dark-Terror-woods,
Deer-Park.**

**There then, The Consummately Self-Awakened,
having set out at an earlier time
taking bowl and robes,
came to the home
of the housefather, Nakula's Father.**

**Having arrived,
he sat on the seat made ready.**

**There then the housefather, Nakula's Father
and the housemother, Nakula's Mother
came into the presence of The Consummately Self-Awakened.**

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

**Seated to one side then,
Nakula's father said this to The Consummately Self-Awakened:**

**"Ever since I, Bhante, when young,
brought the young housemother, Nakula's Mother,
into my family,
I have not come upon knowledge
of the housemother, Nakula's Mother,
having transgressed even in mind,
how then in body?**

**May we hope, Bhante,
that as in this visible thing
we see one another,
in the future state also
we will see one another?"**

**At this point then,
the housemother, Nakula's Mother
said this to The Consummately Self-Awakened:**

**"Ever since I, Bhante, when young,
was brought by the young housefather, Nakula's Father,
into his family,
I have not come upon knowledge
of the housefather, Nakula's Father,
having transgressed even in mind,
how then in body?**

**May we hope, Bhante,
that as in this visible thing
we see one another,
in the future state also
we will see one another?"**

"Housefathers who would form the intent

that, as in this visible thing
both husband and wife see one another,
in the future state also
they will see one another,
should both be
matched in faith,
matched in ethical culture,
matched in generosity,
matched in wisdom.

Then, as in this visible thing
both husband and wife see one another,
in the future state also
they will see one another."

**Both of a faith, well-spoken,
and of a perception of the *Dhamma* life,
then lovingly do wife and husband to one-another speak.**

**Abundant the domestic bliss arising
Unhappy are made their enemies,
when both are in ethics matched.**

**Here progressing matched in ethical development,
together they delight in godly-realms,
rejoicing in pleasures in due course.**

AN 4.55

"In the days of unrighteous kings, beggars,
the ministers of kings
also are unrighteous.

The ministers of kings
being unrighteous,
spiritual leaders and
powerful individuals
also are unrighteous.

Spiritual leaders and
powerful individuals
being unrighteous
the people of the country
also are unrighteous.

The people of the country

being unrighteous
the moon and sun
deviate from their courses.

The moon and sun
deviating from their courses,
the night sky and
twinkling stars
deviate from their courses.

The night sky and
twinkling stars
deviating from their courses,
night and day
deviate from their courses.

Night and day
deviating from their courses,
the moon's phases
deviate from their courses.

The moon's phases
deviating from their courses
the seasonal cycles
deviate from their courses.

The seasonal cycles
deviating from their courses,
the winds
deviate from their usual order
in their weaving to and fro.

The winds
deviating from their usual order
in their weaving to and fro,
the gods become agitated.

The gods existence agitated
the rain-god
is insufficiently generous.

The rain-god
being insufficiently generous
the grains ripen abnormally.

When the grains ripen abnormally, beggars,
men sustained by such

are short lived,
ugly,
powerless
and suffer much illness.

But, beggars,
in the days of righteous kings,
the ministers of kings
also are righteous.

The ministers of kings
being righteous,
spiritual leaders and
powerful individuals
also are righteous.

Spiritual leaders and
powerful individuals
being righteous,
the people of the country
also are righteous.

The people of the country
being righteous,
the moon and sun
are steady in their courses.

The moon and sun
being steady in their courses,
the night sky and
twinkling stars
are steady in their courses.

The night sky and
twinkling stars
being steady in their courses,
night and day
are steady in their courses.

Night and day
being steady in their courses,
the moon's phases
are steady in their courses.

The moon's phases
being steady in their courses

**the seasonal cycles
are steady in their courses.**

**The seasonal cycles
being steady in their courses,
the winds are steady,
weaving to and fro
in their usual order.**

**The winds being steady,
weaving to and fro
in their usual order,
the gods do not become agitated.**

**The gods not existence agitated
the rain-god
is sufficiently generous.**

**The rain-god
being sufficiently generous
the grains ripen normally.**

**When the grains ripen normally, beggars,
men sustained by such
are long lived,
handsome,
powerful
and suffer little illness.**

**As cattle when the lead bull swerves,
All of a mind to follow, swerve as well,
So with men, if he who is the leader be corrupt,
So much the more will those who follow be.
Th'unrighteous king to all the realm brings pain.
As cattle when the lead bull's course is straight
All of a mind to follow, go straight as well,
So with men, if he who is the leader be upright,
So much the more will those who follow be.
The righteous king to all the realm brings peace.**

AN 4.70

**Once upon a time The Consummately Self-Awakened
Kosambī revisiting,
Ghosita Park.**

There then Old Man Ānanda approached The Consummately Self-Awakened

**and giving salutation
took a seat to one side.**

**Seated to one side then,
Old Man Ānanda said this
to The Consummately Self-Awakened:**

**What then, bhante,
might be the driving force,
what the result whereof
women-folk
neither sit in the assembly,
nor undertake commerce,
nor do inspiring deeds?**

**Wrathfulness, Ānanda, in women,
enviousness, Ānanda, in women,
selfishness, Ānanda, in women,
poor wisdom, Ānanda, in women.**

**These then, Ānanda,
are the driving forces,
these the result whereof
women-folk
neither sit in the assembly,
nor undertake commerce,
nor do inspiring deeds.**

AN 4.80

**Once upon a time The Consummately Self-Awakened,
Sāvattthī-town revisiting.**

There The Consummately Self-Awakened said:

**"There are, beggars,
four persons discovered in this world.**

What four?

**Here, beggars,
there is one who has gained
centered internal calm,
but not gained
insight into things**

of higher wisdom.

Here, beggars,
there is one who has gained
insight into things
of higher wisdom
but not gained
centered internal calm.

Here, beggars,
there is one who has gained
neither centered internal calm
nor insight into things
of higher wisdom.

Here, beggars,
there is one who has gained
both centered internal calm
and insight into things
of higher wisdom

These, beggars,
are four persons discovered in this world.

As to this, beggars,
that person who has gained
centered internal calm
but not gained
insight into things
of higher wisdom —
he, approaching a person
who has gained
insight into things
of higher wisdom,
should ask:

'How should there be, friend,
the seeing of own-making?

How should there be
mastery of own-making?

How should there be
insight
into own-making?'

He, responding to such —

as he has seen,
as he has discovered —
says:

'Thus, then, friend,
own-making is to be seen;
thus should there be
mastery of own-making,
thus should there be
insight into own-making.'

He, some time later,
gains centered internal calm and
gains insight into things
of higher wisdom.

As to this, beggars,
that person who has gained
insight into things
of higher wisdom
but not centered internal calm —
he, approaching a person
who has gained
centered internal calm,
should ask:

'How now then friend,
should the heart
be steadied?

How should the heart
be settled down?

How should the heart
be focused?

How should the heart
be made serene?'

He, responding to such —
as he has seen,
as he has discovered —
says:

'Thus, then, friend,
should the heart
be steadied,

thus should the heart
be settled down,
thus should the heart
be focused,
thus should the heart
be made serene.'

He, some time later,
gains centered internal calm
and gains insight into things
of higher wisdom.

As to this, beggars,
that person who has gained
neither centered internal calm
nor gained insight into things
of higher wisdom —
he, approaching a person who has gained
both the centered internal calm
and insight into things
of higher wisdom,
should ask:

'How now then friend,
should the heart
be steadied?

How should the heart
be settled down?

How should the heart
be focused?

How should the heart
be made serene?

How should there be
the seeing of own-making?

How should there be
mastery of own-making?

How should there be
insight into own-making?'

He, responding to such —
as he has seen,
as he has discovered —

says:

**'Thus, then, friend,
should the heart
be steadied,
thus should the heart
be settled down,
thus should the heart
be focused,
thus should the heart
be made serene
thus own-making
is to be seen;
thus should there be
mastery of own-making,
thus should there be
insight into own-making.'**

**He, some time later,
gains centered internal calm
and gains insight into things
of higher wisdom.**

**As to this, beggars,
that person who has gained both
centered internal calm and
insight into things of higher wisdom —
such a one, beggars,
reinforcing these skillful things
going higher
should dedicate himself
to the destruction
of the corrupting influences."**

AN 4.94

**Once upon a time The Consummately Self-Awakened,
Vajji-land revisiting,
Bhaṇḍagāma village.**

**There then The Consummately Self-Awakened
said this to the beggars:**

"Beggars!"

And "Venerable!" those beggars responded.

The Consummately Self-Awakened said this:

**"Four, beggars,
are stands to be taken
against carelessness.**

What four?

**Painful bodily conduct, beggars,
should be ejected,
pleasant bodily conduct
should be developed —
in this be not careless!**

**Painful conduct of speech, beggars
should be ejected,
pleasant conduct of speech
should be developed —
in this be not careless!**

**Painful conduct of mind, beggars,
should be ejected,
pleasant conduct of mind
should be developed —
in this be not careless!**

**Misguided view, beggars,
should be ejected,
consummate view should be developed —
in this be not careless!**

**Now when, beggars,
a bhikkhu has ejected
painful bodily conduct,
has developed
pleasant bodily conduct,
has ejected painful
conduct of speech,
has developed pleasant
conduct of speech,
has ejected painful
conduct of mind,
has developed pleasant
conduct of mind,
has ejected misguided views, and**

**has developed consummate views,
he has no fear of death or
his next go-round.**

AN 4.116

**Once upon a time The Consummately Self-Awakened,
Sāvattḥī-town revisiting.**

**There then The Consummately Self-Awakened said this
to the beggars:**

"Beggars!"

And "Venerable!" those beggars responded.

The Consummately Self-Awakened said this:

**"Four, beggars,
are persons found in this world.**

What four?

**Here, beggars, in one person
those self-yokings
of the lower sort
have not been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,
those self-yokings
resulting in the gain of existence
have not been let go.**

**Here again, beggars,
in one person
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,
those self-yokings
resulting in the gain of existence
have not been let go.**

**Here again, beggars,
in one person**

those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have not been let go.

Here again, beggars,
in one person
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have been let go.

What person, beggars,
is one in whom
those self-yokings
of the lower sort
have not been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,
those self-yokings
resulting in the gain of existence
have not been let go?

The Once-Returner.

In such, beggars,
those self-yokings
of the lower sort
have not been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,

**those self-yokings
resulting in the gain of existence
have not been let go.**

**What person, beggars,
is one in whom
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,
those self-yokings
resulting in the gain of existence
have not been let go?**

The Going Up-Stream to the highest Pure Abode.

**In such, beggars,
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have not been let go,
those self-yokings
resulting in the gain of existence
have not been let go.**

**What person, beggars,
is one in whom
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have not been let go?**

The Between-Thorough-*Nibbāna*.

**In such, beggars,
those self-yokings**

**of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have not been let go.**

**What person, beggars,
is one in whom
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have been let go?**

The Arahant.

**In such, beggars,
those self-yokings
of the lower sort
have been let go,
those self-yokings
resulting in the gain of re-appearance
have been let go,
those self-yokings
resulting in the gain of existence
have been let go.**

AN 4.131

**"Four, beggars,
are persons found in this world.**

What four?

**The on-point-orator
not at-ease-orator**

**The at-ease-orator
not on-point-orator.**

**The on-point- and
at-ease-orator.**

**The neither on-point-
nor at-ease-orator.**

These are the four persons found in this world.

AN 4.132

**"Four, Beggars,
are the persons to be seen in this world.**

What four?

**One who comprehends intuitively;
one who comprehends upon analysis;
one who comprehends after being instructed;
one who comprehends only the letter.**

**These, beggars,
are the four persons
to be seen in this world.**

AN 4.133

**"Four, beggars,
are professors.**

What four?

**There is, beggars,
the professor
who is baffled by the sense,
not the letter.**

**There is, beggars,
the professor
baffled by the letter,
not the sense.**

**There is, beggars,
the professor
baffled by both the sense
and the letter.**

**There is, beggars,
the professor
baffled by neither the sense**

nor the letter.

**These, beggars,
are the four professors.**

**It is, however, impossible, beggars,
there is no probability,
that one who possesses
the four analytical powers
could be baffled
by both the sense and the letter.'**

AN 4.140

**'Beggars, when a Welcome One
or a Welcome One's system
is found in the world,
that happens for
the profit of many,
the happiness of many;
out of compassion for the world,
for the good,
for the profit,
for the happiness
of deities and man.**

**And of what sort, beggars,
is a Welcome One?**

**Herein, beggars,
a Getter-of-the-Getting arises in the world,
an Aristocrat,
a Fully Enlightened One,
perfect in knowledge and conduct,
a Welcome One,
a world-knower,
unsurpassed driver of men to be driven,
Teacher of deities and mankind,
a Buddha,
an Exalted One.**

This, beggars, is a Welcome One.

**And of what sort, beggars,
is a Welcome One's system?**

**It is a system taught
in such a way as to be
helpful in the beginning,
helpful in the middle and
helpful at the end,
making plain the holy life,
entirely complete and purified.**

**This, beggars,
is the system of a Welcome One.**

**Beggars, when a Welcome One
or a Welcome One's system
is found in the world,
that happens for
the profit of many,
the happiness of many;
out of compassion for the world,
for the good,
for the profit,
for the happiness
of deities and man.**

**Beggars, these four things
conduce to
the undermining,
confusion,
and vanishing away
of the good word.**

What four?

**In the first case, beggars,
is the case where beggars
commit to memory a sutta
in the wrong way,
with the words and
their implications
stated incorrectly.**

**Now beggars,
if the words
and their implications
are stated incorrectly,
the intended meaning**

will subsequently be understood incorrectly.

**This is the first case
which conduces to
the undermining,
confusion,
and vanishing away
of the good word.**

**Again, beggars,
the beggars become
difficult to speak to,
having qualities
which make them
difficult to speak to;
they are intractable and
incapable of being instructed.**

**This, beggars,
is the second case
which conduces to
the undermining,
confusion,
and vanishing away
of the good word.**

**Again, beggars,
those beggars who are widely read,
who have got the *Dhamma* by heart,
who have got the *Vinaya* by heart,
who know the underlying structure,
these,
not doing their duty,
do not pass along the suttas to others
and when they die
the suttas are cut down at the roots
and cannot be propagated.**

**This, beggars,
is the third case
which conduces to
the undermining,
confusion,
and vanishing away**

of the good word.

**Again, beggars,
the elder beggars
live in luxury,
are slackers and
backsliders,
they do not carry on
the tradition of solitary living
and do not set going
effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**Then the generation that follows
takes their example and
lives in luxury,
are slackers and
backsliders,
they do not carry on
the tradition of solitary living
and do not set going
effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**This, beggars,
is the fourth case
which conduces to
the undermining,
confusion,
and vanishing away
of the good word.**

**But, beggars,
these four things
conduce to
the maintenance,
clarification,
and propagation
of the good word.**

**In the first case, beggars,
is the case where beggars**

**commit to memory a sutta
in the correct way,
with the words and
their implications
stated correctly.**

**Now beggars,
if the words and
their implications
are stated correctly,
the intended meaning
will subsequently be understood correctly.**

**This is the first case
which conduces to
the maintenance,
clarification,
and propagation
of the good word.**

**Again, beggars,
the beggars are easy to speak to,
having qualities
which make them easy to speak to;
they are tractable
and capable of being instructed.**

**This, beggars,
is the second case
which conduces to
the maintenance,
clarification,
and propagation
of the good word.**

**Again, beggars,
those beggars who are widely read,
who have got the *Dhamma* by heart,
who have got the *Vinaya* by heart,
who know the underlying structure,
these,
doing their duty,
pass along the suttas to others
and when they die**

**the suttas are not cut down at the roots
and can be propagated.**

**This, beggars,
is the third case
which conduces to
the maintenance,
clarification,
and propagation of the good word.**

**Again, beggars,
the elder beggars
do not live in luxury,
are not slackers and
backsliders,
they do carry on
the tradition of solitary living
and do set going
effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**Then the generation that follows
takes their example
and does not live in luxury,
are not slackers and
backsliders,
they do carry on
the tradition of solitary living
and do set going
effort to reach the goal,
to gain what can be gained,
to know what can be known.**

**This, beggars,
is the fourth case
which conduces to
the maintenance,
clarification,
and propagation
of the good word.**

**So, beggars,
these are the four things**

that conduce to
the undermining,
confusion,
and vanishing away
of the good word,
and these are the four things
that conduce to
the maintenance,
clarification,
and propagation
of the good word.

AN 4.160

"Four, beggars,
are those persons
to be discovered in this world.

What four?

Here, beggars,
one person
in this seen thing has
with-own-making-thorough-extinguishment.

Here, again, beggars,
one person
upon the breakup of the body has
with-own-making-thorough-extinguishment.

Here, again, beggars,
one person
in this seen thing has
without-own-making-thorough-extinguishment.

Here, again, beggars,
one person
upon the breakup of the body has
without-own-making-thorough-extinguishment.

And what person, beggars, has,
in this seen thing,
with-own-making-thorough-extinguishment?

Here, beggars,
a beggar lives

viewing bodily-ugliness,
perceiving food contra-inclination,
perceiving whole-world-non-delight,
viewing transience in everything own-made.

Then furthermore
his perception of death
is internally well-established.

He sets up and
lives by these five
seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him,
five forces are manifest
in great measure:

The force of faith,
the force of energy,
the force of mind,
the force of serenity,
the force of wisdom.

He, in him
five forces being manifest
in great measure,
in this seen thing gets
with-own-making-thorough-extinguishment.

This is then, beggars,
the person
who in this seen thing has
with-own-making-thorough-extinguishment.

And what person, beggars,
upon the breakup of the body has
with-own-making-thorough-extinguishment?

Here, beggars, a beggar lives
viewing bodily-ugliness,
perceiving food contra-inclination,

perceiving whole-world-non-delight,
viewing transience in everything own-made.

Then furthermore
his perception of death
is internally well-established.

He sets up and
lives by
these five seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him,
five forces are manifest mildly:

The force of faith,
the force of energy,
the force of mind,
the force of serenity,
the force of wisdom.

He, in him
five forces being manifest mildly,
in this seen thing gets
with-own-making-thorough-extinguishment.

This is then, beggars,
the person
who upon the breakup of the body has
with-own-making-thorough-extinguishment.

And what person, beggars,
in this seen thing has
without-own-making-thorough-extinguishment?

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

the first knowing;

Settling down thinking and pondering

internally self-composed

whole-heartedly single-minded,

without thinking,

without pondering serenity-born pleasurable enthusiasm,

enters upon

and abides in

the second knowing;

Living detached from

excitement and dispassion,

minding and self-aware,

experiencing in body

that pleasure

described by the Aristocrats as:

'Detached, minding — a sweet abiding!'

enters upon

and abides in

the third knowing;

Letting go of pleasure,

letting go of pain,

by first settling down

mental pleasures and mental pains,

without pain,

without pleasure,

detached-minding-throughly-pure

enters upon

and abides in

the fourth knowing.

He sets up and lives by these five seeker's powers:

The power of faith

the power of shame

the power of fear of blame

the power of energy

the power of wisdom.

Also in him, five forces are in great measure:

The force of faith,

the force of energy,

the force of mind,
the force of serenity,
the force of wisdom.

He, in him
five forces being manifest
in great measure,
in this seen thing gets
without-own-making-thorough-extinguishment.

This is then, beggars,
the person
who in this seen thing has
without-own-making-thorough-extinguishment.

And what person, beggars,
upon the breakup of the body has
without-own-making-thorough-extinguishment?

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

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

Living detached from
excitement and dispassion,
minding and self-aware,
experiencing in body
that pleasure
described by the Aristocrats as:

'Detached, minding — a sweet abiding!'

enters upon
and abides in
the third knowing;

Letting go of pleasure,
letting go of pain,
by first settling down
mental pleasures and mental pains,
without pain,
without pleasure,
detached-minding-throughly-pure
enters upon
and abides in
the fourth knowing.

He sets up and
lives by
these five seeker's powers:

The power of faith
the power of shame
the power of fear of blame
the power of energy
the power of wisdom.

Also in him,
five forces are manifest mildly:

The force of faith,
the force of energy,
the force of mind,
the force of serenity,
the force of wisdom.

He, in him
five forces being manifest mildly,
upon the breakup of the body has
without-own-making-thorough-extinguishment?

This is then, beggars,
the person
upon the breakup of the body has
without-own-making-thorough-extinguishment.

These are the four persons, beggars,
to be discovered

in this world.

AN 4.169

**"Beggars, either there being body,
the driving force of intent of body,
personal pleasure and pain arises,
or there being speech,
the driving force of intent of speech,
personal pleasure and pain arises,
or there being mind,
the driving force of intent of mind,
personal pleasure and pain arises,
or it is a result of blindness.**

**Either by one's self, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain;**

**or by another, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for bodily-own-making
which results in the arising
of personal pleasure and pain.**

**Either by one's self, beggars,
is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain;**

or by another, beggars,

**is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for speech-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for speech-own-making
which results in the arising
of personal pleasure and pain.**

**Either by one's self, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain;**

**or by another, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain.**

**Either comprehending, beggars,
is managed the preparation
for mental-own-making
which results in the arising
of personal pleasure and pain;**

**or not comprehending, beggars,
is managed preparation
for mental-own-making
which results in the arising
of personal pleasure and pain.**

These things, beggars, are the afflictions of blindness.

**But with the utterly dispassionate ending of blindness,
he has not got that body
which results in the arising**

**of personal pleasure and pain;
he has not got that speech
which results in the arising
of personal pleasure and pain;
he has not got that mind
which results in the arising
of personal pleasure and pain;
he has not got that situation
which results in the arising
of personal pleasure and pain;
he has not got that ground
which results in the arising
of personal pleasure and pain;
he has not got that sphere
which results in the arising
of personal pleasure and pain;
he has not got that managed preparation
which results in the arising
of personal pleasure and pain.**

AN 4.171

**"There are these four regainings
of self-life.**

What four?

**There is, beggars,
the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
not another-intentionally.**

**There is, beggars,
the regaining of self-life
which regaining of self-life
is another-intentionally walked to,
not self-intentionally.**

**There is, beggars,
the regaining of self-life
which regaining of self-life
is self-intentionally walked to,**

and another-intentionally.

**There is, beggars,
the regaining of self-life
which regaining of self-life
is neither self-intentionally walked to,
nor another-intentionally.**

These are the four regainings of self-life.

**This said,
the Elder Sāriputta said this
to The Consummately Self-Awakened:**

**I, bhante,
of this of which The Consummately Self-Awakened
has concisely spoken,
understand the expansion thus:**

**Where, bhante,
the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
not another-intentionally,
it is self-intentionally
that those beings quit body.**

**Where, bhante,
the regaining of self-life
which regaining of self-life
is another-intentionally walked to,
not self-intentionally
it is another-intentionally
that those beings quit body.**

**Where, bhante,
the regaining of self-life
which regaining of self-life
is self-intentionally walked to,
and another-intentionally
it is self-intentionally,
and another-intentionally
that those beings quit body.**

**Where, bhante,
the regaining of self-life**

which regaining of self-life
is neither self-intentionally walked to,
nor another-intentionally —
of this,
what *deva* is to be understood?"

"Those *devas*, Sāriputta,
are to be understood
as those uprisen in the sphere of
neither-perception-nor-non-perception."

"What then, bhante,
drives,
what results
in this sort of being,
upon quitting body,
to returning,
coming to it'n-n-at'n?"

Again, bhante,
what drives
what results
in this sort of being,
upon quitting body,
to non-returning,
not coming to it'n-n-at'n?"

"Here Sāriputta
this sort of person,
not having put down
and let go
the yokes to lower rebirth
he, in this seen thing,
arises and abides
in the sphere of
neither-perception-nor-non-perception.

He savours it,
is in love with it
and is enriched therein.

Taking a stand in that,
to that adhering,
the bulk of his abiding
being there,

not falling back,
having served his time
having arisen among the *devas* of
the sphere of neither-perception-nor-non-perception,
he, having quit there,
is returned,
coming to it'n-n-at'n.

Here again, Sāriputta
this sort of person,
having put down and
let go
the yokes to lower rebirth,
he, in this seen thing,
arises and abides in
the sphere of neither-perception-nor-non-perception.

He savours it,
is in love with it
and is enriched therein.

Taking a stand in that,
to that adhering,
the bulk of his abiding
being there,
not falling back,
having served his time
having arisen among the *devas* of
the sphere of neither-perception-nor-non-perception,
he, having quit there,
is a non-returner,
does not come to it'n-n-at'n.

This then, Sāriputta,
drives,
this results
in this sort of being,
upon quitting body,
to returning,
coming to it'n-n-at'n.

Again, Sāriputta,
this drives
this results

**in this sort of being,
upon quitting body,
to non-returning,
not coming to it'n-n-at'n."**

AN 4.172

**Once then Old Man Mahā Koṭṭhita
approached Old Man Sāriputta.**

**Having approached Old Man Sāriputta,
given salutation,
and having exchanged polite talk and courtesies,
he took a seat to one side.**

**Seated to one side
Old Man Mahā Koṭṭhita said this
to Old Man Sāriputta:**

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?"**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?"**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?"**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?"**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**How then, friend,
is what was said
to be seen?"**

"To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,**

that there is another something?'

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?'**

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something
and no other something?'**

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?'**

— this is to confuse the unconfused.

**Insofar, friend,
as there is had
the six spheres of contact,
so far is there had
confusion.**

**Insofar, friend,
as there is had confusion
so far is there had
the six spheres of contact.**

**The six spheres of contact
having been eradicated without remainder,
confusion is eradicated,
confusion is overcome."**

**Once then
Old Man Ānanda approached**

Old Man Mahā Koṭṭhita.

**Having approached Old Man Mahā Koṭṭhita,
given salutation,
and having exchanged polite talk and
courtesies,
he took a seat to one side.**

**Seated to one side
Old Man Ānanda said this
to Old Man Mahā Koṭṭhita:**

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something and
no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?"**

"No, indeed, friend!"

**"Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?"**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is not another something?'**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something and
no other something?'**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?'**

**Thus asked in this connection,
the response is**

'No, indeed, friend'.

**How then, friend,
is what was said
to be seen?"**

"To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is another something?'**

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact**

**having been eradicated without remainder,
that there is not another something?'**

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is both another something and
no other something?'**

— this is to confuse the unconfused.

To say:

**'Is it, friend,
the six spheres of contact
having been eradicated without remainder,
that there is neither another something
nor no other something?'**

— this is to confuse the unconfused.

**Insofar, friend,
as there is had
the six spheres of contact,
so far is there had
confusion.**

**Insofar, friend,
as there is had confusion
so far is there had
the six spheres of contact.**

**The six spheres of contact
having been eradicated without remainder,
confusion is eradicated,
confusion is overcome."**

AN 4.174

**"Four, beggars,
are things to be made real.**

What four?

**There are things, beggars,
to be made real**

through body.

**There are things, beggars,
to be made real
through the memory.**

**There are things, beggars,
to be made real
through the eye.**

**There are things, beggars,
to be made real
through wisdom.**

**And what, beggars,
are the things to be made real
through body?**

**The Eight Releases, beggars,
are the things to be made real
through body.**

**And what, beggars,
are the things to be made real
through the memory?**

**Past habitations, beggars,
are the things to be made real
through the memory.**

**And what, beggars,
are the things to be made real
through the eye?**

**The shifting-about
of beings, beggars,
are things to be made real
through the eye.**

**And what, beggars,
are the things to be made real
through wisdom?**

**The destruction of the corrupting influences, beggars,
is to be made real through wisdom.**

**These, beggars,
are the four things
to be made real.**

**"I will delineate for you, beggars,
appetite's net,
its casting,
spread and
settling,
a tangled web of reeds
wrapped up in pestilence,
a way to the downfall,
woe and
ruin
that does not pass past
this run'n-round.**

**Listen carefully and
apply your minds!**

I will speak."

**"Even so bhante"
the beggars said in response."**

And The Consummately Self-Awakened said:

**"What, beggars, is appetite's net,
its casting,
spread and
settling,
a tangled web of reeds
wrapped up in pestilence,
a way to the downfall,
woe and
ruin
that does not pass past
this run'n-round?"**

**Eighteen, bhikkhus,
are the meandering thoughts
arising from internal appetites;
eighteen the meandering thoughts
arising from external appetites.**

**What are the eighteen meandering thoughts
arising from internal appetites?"**

There being, beggars, the thought:

'I am',

there is had the thought:

'I am at',

there is had the thought:

'I am thus',

there is had the thought:

'I am otherwise',

there is had the thought:

'I am not happy',

there is had the thought:

'I am happy',

there is had the thought:

'I could be',

there is had the thought:

'I could be at',

there is had the thought:

'I could be thus',

there is had the thought:

'I could be otherwise',

there is had the thought:

'If I could be',

there is had the thought:

'If I could be at',

there is had the thought:

'If I could be thus',

there is had the thought:

'If I could be otherwise',

there is had the thought:

'I could become',

there is had the thought:

'I could become at',

there is had the thought:

'I could become thus',

there is had the thought:

'I could become otherwise',

**These are the eighteen meandering thoughts
arising from internal appetites.**

What are the eighteen meandering thoughts

arising from external appetites?

**There being, beggars,
the thought:**

'I am because of such.'

there is had the thought:

'I am at because of such',

there is had the thought:

'I am thus because of such',

there is had the thought:

'I am otherwise because of such',

there is had the thought:

'I am not happy because of such',

there is had the thought:

'I am happy because of such',

there is had the thought:

'I could be because of such',

there is had the thought:

'I could be at because of such',

there is had the thought:

'I could be thus because of such',

there is had the thought:

'I could be otherwise because of such',

there is had the thought:

'If I could be because of such',

there is had the thought:

'If I could be at because of such',

there is had the thought:

'If I could be thus because of such',

there is had the thought:

'If I could be otherwise because of such',

there is had the thought:

'I could become because of such',

there is had the thought:

'I could become at because of such',

there is had the thought:

'I could become thus because of such',

there is had the thought:

'I could become otherwise because of such',

These are the eighteen meandering thoughts

arising from external appetites.

Thus there are eighteen meandering thoughts
arising from internal appetites;
eighteen meandering thoughts
arising from external appetites.

These are called
the six-and-thirty meandering thoughts
arising from appetites.

So there are six-and-thirty
forms of appetite-meandering thoughts
of the past,
six-and-thirty appetite-meandering thoughts
of the future,
six-and-thirty appetite-meandering thoughts
of the present,
thus are had eight-and-a-hundred
appetite-meandering thoughts.

This then, beggars,
is that appetite's net,
its casting, spread and settling,
a tangled web of reeds wrapped up in pestilence,
a way to the downfall, woe and ruin
that does not pass past this run'n-round."

AN 4.199

"I will delineate for you, beggars,
the not-good person
and the not-good person
of not-good persons
and the good person
and the good person
of good persons.

Listen up!
Pay attention!
I will speak!"

"Even so Elder!"
the beggars responded.

The Consummately Self-Awakened said this:

**"And what, beggars,
is the not-good person?**

**Here beggars, someone
has misguided view,
has misguided principles,
has misguided speech,
has misguided works,
has misguided lifestyle,
has misguided self-control,
has misguided mind,
has misguided serenity,
has misguided knowledge,
has misguided freedom.**

**This, beggars,
is the not-good person.**

**And what, beggars,
is the not-good person
of not-good persons?**

**Here beggars, someone
himself has misguided view,
and further extols misguided view;
himself has misguided principles,
and further extols misguided principles;
himself has misguided speech,
and further extols misguided speech;
himself has misguided works,
and further extols misguided works;
himself has misguided lifestyle,
and further extols misguided lifestyle;
himself has misguided self-control,
and further extols misguided self-control;
himself has misguided mind,
and further extols misguided mind;
himself has misguided serenity,
and further extols misguided serenity;
himself has misguided knowledge,
and further extols misguided knowledge;
himself has misguided freedom,
and further extols misguided freedom.**

**This, beggars,
is the not-good person
of not-good persons.**

**And what, beggars,
is the good person?**

**Here beggars, someone
has consummate view,
has high principles,
has consummate speech,
has consummate works,
has consummate lifestyle,
has consummate self-control,
has consummate mind,
has consummate serenity,
has consummate knowledge,
has consummate freedom.**

**Thi, beggars,
is the good person.**

**And what, beggars,
is the good person
of good persons?**

**Here beggars, someone
himself has consummate view,
and further extols consummate view;
himself has consummate principles,
and further extols consummate principles;
himself has consummate speech,
and further extols consummate speech;
himself has consummate works,
and further extols consummate works;
himself has consummate lifestyle,
and further extols consummate lifestyle;
himself has consummate self-control,
and further extols consummate self-control;
himself has consummate mind,
and further extols consummate mind;
himself has consummate serenity,
and further extols consummate serenity;
himself has consummate knowledge,**

**and further extols consummate knowledge;
himself has consummate freedom,
and further extols consummate freedom.**

**This, beggars,
is the good person
of good persons.**

**This, beggars,
is the not-good person,
the not-good person
of not-good persons,
the good person,
and the good person
of good persons."**

AN 4.206

**"Whatsoever are clans, beggars,
having secured vast extent of wealth,
are not long-lasting,
all such stick to these four,
or one or the other.**

What four?

**Not looking for the missing,
not restoring the old,
unmeasured use of food and drink,
setting in authority
some unethical man or woman.**

**Whatsoever are clans, beggars,
having secured vast extent of wealth,
are not long-lasting,
all such stick to these four,
or one or the other.**

**Whatsoever are clans, beggars,
having secured vast extent of wealth,
become of long-standing,
all such stick to these four,
or one or the other.**

What four?

The missing finding,

**the old restoring,
measured use of food and drink,
setting in authority
some ethical man or woman.**

**Whatsoever clans, beggars,
securing vast extent of wealth,
become of long-standing,
all such stick to these four,
or one or the other.**

AN 4.255

**"Four, beggars, are things
possessed of which
a beggar is ill equipped
to practice the forest-way,
the solitary bed-seat.**

What four?

**Thoughts of sense pleasures,
thoughts of deviance,
thoughts of violence,
being a slack-jawed dribble-mouth.**

**These then beggars,
are the things
possessed of which
a beggar is ill equipped
to practice the forest-way,
the solitary bed-seat.**

**Four, beggars, are things
possessed of which
a beggar is well equipped
to practice the forest-way,
the solitary bed-seat.**

What four?

**Thoughts of homelessness,
thoughts of non-deviance,
thoughts of non-violence,
being one who is wise,
no slack-jawed dribble-mouth.**

**These then beggars,
are the things
possessed of which
a beggar is well equipped
to practice the forest-way,
the solitary bed-seat."**

AN 4.259



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