

Yarnbasket for a Buddhist

**Volume 2
Selected Suttas from the
Dīgha Nikāya
The Long Basket
Suttanta Six**

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



**BuddhaDust Publications
Los Altos
2023**



No Copyright

Namo tassa Bhaggavato 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.

To my book-learn'n teachers
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 laid the foundations of these *Dhamma* resources:
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:
Ven Loc Tō,
Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji
And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

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

**Once upon a time The Consummately Self-Awakened,
around Vesālī revisiting,
Great Woods, Peaked-roof-hall.**

**At that time then
a great number of Kosalan brahman-envoys
and Magadhan brahman-envoys
were dwelling in Vesali
doing whatever they were supposed to be doing.**

**Then those Kosalan brahman-envoys
and Magadhan brahman-envoys heard:**

**"A shaman indeed,
the good Gotama,
Sakyan-son,
renunciate of the Sakyan clan
is revisiting Vesali,
the Great Woods,
Peaked-roof hall.**

**Of that Lucky Man, Gotama,
good rumor has it thus:**

*'This is without doubt The Consummately Self-Awakened,
Arahant,
consummately-self-awakened,
possessed of vision and conduct,
well-gone,
worldly-wise,
unsurpassed Dhamma-driving force of persons,
master of gods and men,
The Awake,
The Consummately Self-Awakened.*

**He, seeing with his own eyes
by his own higher-knowledge
this world with its gods,
with its Mara's,
with its Brahmas,
with its shaman and Brahmins,
gives the word
to this generation of gods and men.**

He declares *Dhamma*:

**at the start, helpful;
in the middle, helpful;
at the conclusion, helpful.**

**It is well, indeed,
to get to see such a sight —
an Arahant,
exemplifying perfect fulfillment
of the thoroughly purified Brahma carriage.'"**

**Then those Kosalan brahman-envoys
and Magadhan brahman-envoys approached Great Woods, Peaked-roof-
hall.**

**Now at that time the Ancient Nagito was the personal attendant of The
Consummately Self-Awakened so those Kosalan brahman-envoys and
Magadhan brahman-envoys approached the Ancient Nagito.**

Having approached the Ancient Nagito, they said to him:

**"Where then, good Nagita,
might Gotama be at present residing?**

May we have the pleasure of seeing that Lucky Man?"

**"It is now untimely, friends, to see The Consummately Self-Awakened —
in secluded chambers is The Consummately Self-Awakened."**

**Then those Kosalan brahman-envoys and Magadhan brahman-envoys just
there took seats to one side, saying:**

**"When we have had sight of that Lucky Man Gotama we will return
home."**

**Just then Otthaddho the Licchavi together with a reverential retinue of
Licchavis drew near Great Woods, Peaked-roof-hall and approached the
Ancient Nagito.**

**Having approached the Ancient Nagito, they gave salutation and stood to
one side.**

**Standing to one side Otthaddho the Licchavi said this to the Ancient
Nagito:**

**"Where then, good Nagita,
might The Consummately Self-Awakened, Arahant, Consummately-Self-
Awakened,
be at present residing?**

**We would have the pleasure of seeing that Lucky Man, Arahant,
Consummately-Self-Awakened."**

"It is now untimely, Mahāli, to see The Consummately Self-Awakened — in secluded chambers is The Consummately Self-Awakened."

Otthaddho the Licchavi just there took a seat to one side, saying:

"Seen or I return home will be The Consummately Self-Awakened, Arahant, Consummately-Self-Awakened."

There then Siho the apprentice approached the Ancient Nagito and drew near.

Having drawn near, saluting the Ancient Nagita, he stood to one side.

Standing to one side, then, Siho the apprentice said this to the Ancient Nagita:

"Bhante Kassapa, these Kosalan brahman-envoys and Magadhan brahman-envoys have come here to see The Consummately Self-Awakened

— Otthaddho the Licchavi together with a reverential retinue of Lacchavis too has come here to see The Consummately Self-Awakened.

It would be well, Bhante Kassapa, that these people gain such a sight."

"Well then Siha, just you announce them to The Consummately Self-Awakened."

"Even so, Bhante," Siha the apprentice then said in reply to the Ancient Nagita.

Then approaching The Consummately Self-Awakened, having approached The Consummately Self-Awakened and saluted, he stood to one side.

Standing to one side then, Siha the apprentice said this to The Consummately Self-Awakened:

"Bhante, these Kosalan brahman-envoys and Magadhan brahman-envoys have come here to see The Consummately Self-Awakened — Otthaddho the Licchavi together with a reverential retinue of Lacchavis too has come here to see The Consummately Self-Awakened.

It would be well, Bhante, that these people gain sight of The Consummately Self-Awakened."

"In that case, Siha, spread out a seat in the shade of the residence."

Then "Even so, Bhante" said Siha the Apprentice to The Consummately Self-Awakened in reply and he spread out a seat in the shade of the residence.

There then The Consummately Self-Awakened came out of his residence

and took the seat prepared in the shade of the vihara.

**There then those Kosalan brahman-envoys and Magadhan brahman-
envoys approached The Consummately Self-Awakened.**

**Having approached The Consummately Self-Awakened they conversed
together.**

**Having conversed together, making friendly exchanges, they took seats to
one side.**

**And Otthaddho the Licchavi together with a reverential retinue of
Lacchavis too approached and conversed together with The Consummately
Self-Awakened.**

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

**Seated to one side then, Otthaddho the Licchavi said this to The
Consummately Self-Awakened:**

**"Previously, Bhante, a few days ago, Sunakkhatto Licchavi-putto came by
and approached.**

Having approached he said this to me:

*'From the time Mahāli,
that I have been living apprenticed to The Consummately Self-Awakened,
it is not fully three rains,
and seen are divine sights,
lovely things, pleasure-producing, tempting
but not yet heard are divine sounds,
lovely things, pleasure-producing, tempting.'*

**Are there then, Bhante
divine sounds not heard by Sunakkhatto Licchavi-putto
lovely things, pleasure-producing, tempting
or are there not?"**

**"There are, Mahāli,
divine sounds not heard by Sunakkhatto Licchavi-putto
lovely things, pleasure-producing, tempting
there are not not."**

**"Resulting from what driving force, Bhante,
are divine sounds not being heard by Sunakkhatto Licchavi-putto
lovely things, pleasure-producing, tempting
that are not not?"**

"Here, Mahāli, a beggar,

facing East, develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

He, facing East,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

Facing East he sees divine sights, lovely things, pleasure-producing,
tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,
facing East, he has developed serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively, a beggar
facing South, develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

He, facing South,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

Facing South he sees divine sights, lovely things, pleasure-producing,
tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

How come?

**Because, Mahāli,
facing South, he has developed serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing West, develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing West,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.**

**Facing West he sees divine sights, lovely things, pleasure-producing,
tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing West, he has developed serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing North, develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing North,
having developed serenity with that single purpose,**

sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

Facing North he sees divine sights, lovely things, pleasure-producing,
tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,
facing North, he has developed serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

Above, below, across serenity is developed with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

He, above, below, across,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

Above, below, across he sees divine sights, lovely things, pleasure-
producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,
above, below and across, he has developed serenity with the single purpose
of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

Thus, Mahāli, when the driving force
is that a beggar facing East
develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting,
he, facing East,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.
Facing East,
he sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.
How come?

Because, Mahāli, he has the driving force that
facing East, he develop serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,
when the driving force
is that a beggar facing South
develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting,
he, facing South,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

**Facing South,
he sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli, he has the driving force that
facing South, he develop serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively,
when the driving force
is that a beggar facing West
develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting,
he, facing West,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.**

**Facing West,
he sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli, he has the driving force that
facing West, he develop serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.**

And again, Mahāli, alternatively,
when the driving force
is that a beggar facing North
develops serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting,
he, facing North,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

Facing North,
he sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing North, he develop serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting.

Above, below and across,
having developed serenity with the single purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
not the hearing of divine sounds,
lovely things, pleasure-producing, tempting,
he, above, below and across,
having developed serenity with that single purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
but does not hear divine sounds,
lovely things, pleasure-producing, tempting.

"Here, Mahāli, a beggar,

**facing East,
develops serenity with the single purpose of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,
lovely things, pleasure-producing, tempting.**

**He, facing East,
having developed serenity with that single purpose,
hears divine sounds,
lovely things, pleasure-producing, tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.**

**Facing East he hears divine sounds, lovely things, pleasure-producing,
tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing East, he has developed serenity with the single purpose of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing South, develops serenity with the single purpose of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,
lovely things, pleasure-producing, tempting.**

**He, facing South,
having developed serenity with that single purpose,
hears divine sounds,
lovely things, pleasure-producing, tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.**

**Facing South he hears divine sounds, lovely things, pleasure-producing,
tempting,
but does not see divine sights,**

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,

facing South, he has developed serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively, a beggar

facing West, develops serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

He, facing West,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing West he hears divine sounds, lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,

facing West, he has developed serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively, a beggar

facing North, develops serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

He, facing North,

having developed serenity with that single purpose,
hears divine sounds,
lovely things, pleasure-producing, tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.

Facing North he hears divine sounds, lovely things, pleasure-producing,
tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,
facing North, he has developed serenity with the single purpose of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,
lovely things, pleasure-producing, tempting.

Above, below, across serenity is developed with the single purpose of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,
lovely things, pleasure-producing, tempting.

He, above, below, across,
having developed serenity with that single purpose,
hears divine sounds,
lovely things, pleasure-producing, tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.

Above, below, across he hears divine sounds, lovely things, pleasure-
producing, tempting,
but does not see divine sights,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,
above, below and across, he has developed serenity with the single purpose
of
hearing divine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

Thus, Mahāli, when the driving force
is that a beggar facing East
develops serenity with the single purpose of
hearing divine sounds,

lovely things, pleasure-producing, tempting,
not the seeing of divine sights,

lovely things, pleasure-producing, tempting,
he, facing East,

having developed serenity with that single purpose,
hears divine sounds,

lovely things, pleasure-producing, tempting,
but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing East,

he hears divine sounds,

lovely things, pleasure-producing, tempting,
but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing East, he develop serenity with the single purpose of
hearing divine sounds,

lovely things, pleasure-producing, tempting,
not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing South

develops serenity with the single purpose of
hearing divine sounds,

lovely things, pleasure-producing, tempting,
not the seeing of divine sights,

lovely things, pleasure-producing, tempting,
he, facing South,

having developed serenity with that single purpose,
hears divine sounds,

lovely things, pleasure-producing, tempting,
but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing South,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that facing South, he develop serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing West

develops serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, facing West,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing West,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that facing West, he develop serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing North

develops serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, facing North,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing North,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that

facing North, he develop serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

Above, below and across,

having developed serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, above, below and across,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

**"Here, Mahāli, a beggar,
facing East,
develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing East,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and sees divine sights,
lovely things, pleasure-producing, tempting.**

**Facing East he sees divine sights, lovely things, pleasure-producing,
tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing East, he has developed serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing South, develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing South,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and sees divine sights,
lovely things, pleasure-producing, tempting.**

**Facing South he sees divine sights, lovely things, pleasure-producing,
tempting,**

**and hears divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing South, he has developed serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing West, develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing West,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and sees divine sights,
lovely things, pleasure-producing, tempting.**

**Facing West he sees divine sights, lovely things, pleasure-producing,
tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing West, he has developed serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**And again, Mahāli, alternatively, a beggar
facing North, develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**He, facing North,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and sees divine sights,
lovely things, pleasure-producing, tempting.**

**Facing North he sees divine sights, lovely things, pleasure-producing,
tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
facing North, he has developed serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**Above, below, across serenity is developed with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.**

**He, above, below, across,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and sees divine sights,
lovely things, pleasure-producing, tempting.**

**Above, below, across he sees divine sights, lovely things, pleasure-
producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahāli,
above, below and across, he has developed serenity with the dual purpose
of
seeing divine sights,
lovely things, pleasure-producing, tempting,**

and hearing divine sounds,
lovely things, pleasure-producing, tempting.

Thus, Mahāli, when the driving force
is that a beggar facing East
develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting,
he, facing East,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

Facing East,
he sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing East, he develop serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,
when the driving force
is that a beggar facing South
develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting,
he, facing South,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,

and hears divine sounds,
lovely things, pleasure-producing, tempting.

Facing South,
he sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing South, he develop serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,
when the driving force
is that a beggar facing West
develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting,
he, facing West,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

Facing West,
he sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing West, he develop serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,

and hearing divine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,
when the driving force
is that a beggar facing North
develops serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting,
he, facing North,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

Facing North,
he sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that
facing North, he develop serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting.

Above, below and across,
having developed serenity with the dual purpose of
seeing divine sights,
lovely things, pleasure-producing, tempting,
and hearing divine sounds,
lovely things, pleasure-producing, tempting,
he, above, below and across,
having developed serenity with that dual purpose,
sees divine sights,
lovely things, pleasure-producing, tempting,
and hears divine sounds,

lovely things, pleasure-producing, tempting.

These then Mahāli, are those driving forces
which result in divine sounds

lovely things, pleasure-producing, tempting,
not being heard by Sunakkhatto Licchavi-putto
though they are not not."

Mahāli then asks:

"Now is it then, Bhante, to drive realization of serenity-development that a beggar carries The Consummately Self-Awakened's Brahma Carriage?"

"It is not, Mahāli, to drive realization of serenity-development that a beggar carries our Brahma Carriage.

It is, Mahāli, to drive realization of other excellent and superior things that a bhikkhu carries our Brahma Carriage."

"What then, Bhante, are those excellent and superior things to drive realization of which a bhikkhu carries The Consummately Self-Awakened's Brahma Carriage?"

"Here Mahāli, a beggar, thoroughly eliminating the three own-yokes becomes Stream-winner, an unstoppable thing, destined to conclude self-awakening.

This, then, Mahāli, is just such an excellent and superior thing to drive the realization of which a bhikkhu carries our Brahma Carriage.

Again and deeper than that, Mahāli, a beggar thoroughly eliminating the three own-yokes and tenuating lust, hate and stupidity becomes Once-returned — thus once returning to this world he makes an end of pain.

This, then, Mahāli, is just such an excellent and superior thing to drive the realization of which a bhikkhu carries our Brahma Carriage.

Again and deeper than that, Mahāli, a beggar thoroughly eliminating the own-yokes to the lower existences, without-birth, there to be thoroughly unbound, a thing that does not fall back from that world.

This, then, Mahāli, is just such an excellent and superior thing to drive the realization of which a bhikkhu carries our Brahma Carriage.

Again and deeper than that, Mahāli, a beggar,
having destroyed the corrupting influences,
seeing with his own eyes
that he is without corrupting influences,
with his own higher knowledge
enters into and inhabits

freedom of heart,
freedom of mind,
in this seen thing.

This, then, Mahāli, is just such an excellent and superior thing to drive the realization of which a bhikkhu carries our Brahma Carriage.

These, then, Mahāli, are just such excellent and superior things to drive the realization of which a bhikkhu carries our Brahma Carriage."

Mahāli then asks:

"Is there, Bhante, a way,
is there a path-following,
for personally experiencing such things?"

"There is such, Mahāli,
there is a path-following,
for personally experiencing such things," says The Consummately Self-Awakened.

"What then, Bhante, is the way,
what is the path-following,
for personally experiencing such things?" Mahāli asks.

"It is this very Aristocratic Eight-dimensional Way, that is:

Consummate view,
consummate principles,
consummate talk,
consummate works,
consummate lifestyle,
consummate self-control,
consummate mind,
consummate serenity.

This then Mahāli, is that way
that path-following
for such personal experiencing.

At one time Mahāli, I was residing in Kosambī, Ghosita's Park.

There then two wanderers,
Mandisso-the-Wanderer and Jaliyo Wood-bowl-Inhabitant, drew near me
and approached.

Having approached, given salutation and exchanged polite conversation
they took seats to one side.

Seated to one side then these two wanderers said this to me:

**'How then friend, good Gotama, is it
that which is life is that which is body
or is it
that which is life is one thing,
that which is body is another?'**

**'As to this, friends,
listen up,
attend well with mind,
I will speak!' said I.**

'Even So, friend!'

**these two wanderers replied to me and
I then said this to them:**

**Here, friends, a *Tathāgata* arises in the world,
Arahant,
consummately-self-awakened,
possessed of vision and conduct,
well-gone,
worldly-wise,
unsurpassed *Dhamma*-driving force of persons,
master of gods and men,
The Awake,
The Consummately Self-Awakened.'**

**He, seeing with his own eyes,
by his own higher-knowledge,
this world with its gods,
with its Mara's,
with its Brahmas,
with its shaman and Brahmins,
gives the word to this generation of gods and men.**

**He declares *Dhamma*:
at the start, helpful;
in the middle, helpful;
at the conclusion, helpful,
exemplifying perfect fulfillment of
the thoroughly purified Brahma carriage.**

**A housefather or housefather's son or
someone clan-born hears that *Dhamma*.**

He, hearing that *Dhamma*, gains faith in the *Tathāgata*.

**He, possessed of this gained faith,
reflects to himself:**

*'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 fulfillment
to reach a purity of polish
like mother-of-pearl
in the carrying on of
Brahma's carrying on.*

**How about I cut off my hair and beard,
don ocher rags, and
from home go forth
to homelessness!'**

**He then, 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,
possessed of carriage and pasture
fearing sight even of any measure of fault.**

**Undertaking the seeker's-path
he conducts himself with skill
in his acts of body, deed, and speech —**

**Pure of livelihood,
of comprehensive ethical conduct,
guarded at the doors of the senses,
measured in the taking of nourishment,
recollected and self-aware,
possessed of contentment.**

And how, friends, is a beggar of

comprehensive ethical culture?

**Here a beggar lets go of
the destruction of life,
abstains from
the destruction of life,
puts down the stick,
puts down the sword, and
lives friendly and compassionate,
intent on empathy
with all breathing beings.**

Just so is his ethical conduct.

**Letting go of
taking the ungiven,
he abstains from
taking the ungiven.**

**Taking the given,
awaiting gifts,
without thievery,
he lives with self become pure.**

Just so is his ethical conduct.

**Letting go of un-Brahma-like ways,
he lives separated from family life,
above sexual indulgence.**

Just so is his ethical conduct.

**Letting go of
untrue speech,
truth-speaking,
truth-bearing,
steadfast,
reliable,
no poisoner of the world,
he abstains from untrue speech.**

**Letting go of
hateful speech,
he abstains from
hateful speech;
that which was a disturbing thing
heard there,**

he tells not here,
a disturbing thing
heard here,
he tells not there;
having enjoyment of peace,
loving peace,
delighting in peace
he speaks peace-making words,
thus reconciling the disunited,
and supporting unity.

Letting go of
harsh speech,
he abstains 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,
he speaks such words as those.

Letting go of
idle lip-flapping,
he abstains from
idle lip-flapping;
having speech worth treasuring,
spoken at the right time,
well-reasoned,
well-defined,
on the goal,
he is a timely-speaker,
a speaker on reality,
a speaker on the goal,
a speaker on Dhamma,
a speaker on the Discipline.

Just so is his ethical conduct.

He abstains from
damaging seeds and crops.

**He eats once a day and
not at night.**

**He abstains from
eating at improper times.**

**He does not watch
dancing,
singing,
music and
shows.**

**He abstains from
using garlands,
perfumes,
cosmetics,
jewelry and accessories.**

**He abstains from
using high and wide beds.**

He abstains from accepting gold and silver.

**He abstains from
accepting raw grain or raw meat.**

**He does not accept gifts of
women and young girls,
male or female slaves,
sheep and goats,
foul and pigs,
elephants,
cattle,
horses and donkeys,
fields and plots.**

**He abstains from
acting as a messenger,
from buying and selling,
from cheating with false weights and measures,
from bribery and corruption,
deception and insincerity,
from wounding,
killing,
imprisoning,
highway robbery,**

and taking food by force.

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while living on the food of the faithful,
continue to cultivate such crops
as are propagated
from roots,
from trunks,
from limbs,
from leaves,
from seeds,
he abstains from such injury to plant life.**

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to enjoy the use of
stored possessions such as
meat and other foods,
drink,
clothing,
carriages,
beds,
and perfumes,
he abstains from such enjoyments.**

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to attend
shows of dancing,
singing,
music and drama;
displays of oratorical skills,
street performances,
hand-music,
cymbals and drums,
fairy-shows,
acrobatic and conjuring tricks,
combats of elephants,
buffaloes,**

**bulls,
goats,
rams,
cocks and quail,
fighting with staves,
boxing,
wrestling,
sham-fights,
parades,
maneuvers and military reviews,
he abstains from
attending such displays.**

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to engage in
such idle pursuits as
board games
with eight or ten rows of squares;
playing the same games in the mind;
hopping from square to square
on diagrams drawn on the ground;
removing sticks or pieces from a heap
without disturbing the heap,
or constructing a heap
without causing it to collapse;
throwing dice;
hitting a short stick
with a long stick;
dipping the hand in paint or flour and
slapping it on the floor or wall
to make the shape
called out by one's mates:**

'Elephant! ...horse! etc.'

**games with balls;
pretending to play music
with toy instruments;
playing with toy ploughs,
windmills,**

scales,
carriages,
bows and arrows;
turning summersaults
or playing leapfrog;
playing guessing games;
or mimicking deformities,
he abstains from such
footholds for carelessness.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use
high and wide beds,
divans,
couches adorned with animal figures,
fleecy or variegated coverlets,
coverlets with hair on one or both sides,
silk coverlets
with or without gem embroidery,
elephant-,
horse- or
chariot-rugs,
choice spreads of antelope-hide,
couches with awnings,
or with red cushions at both ends,
the shaman Gotama abstains from
using such luxurious beds.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use
forms of adornment and beautification
such as
massages with scented oils,
bathing in scented water,
shampooing, and
using scented powders;
using mirrors;

using rouges and eye make-up,
cosmetic ointments, and
perfumes;
wearing garlands,
bracelets and headbands;
carrying fancy walking-sticks,
drug boxes, and
bottles,
swords,
sunshades,
decorated sandals,
turbans,
gems,
whisks of the yaks-tail and
long-fringed white robes,
he abstains from using such adornments.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to talk idle talk about
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
of those alive or
of those who are departed;
talk comparing differences

between this and that;
speculative talk about creation,
existence or
non-existence,
he abstains from such idle talk.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to indulge in
argument and contention,
using such phrases as:

'You don't understand this *Dhamma*,
I do.'

'How could someone like you
know about this *Dhamma*?'

'You hold wrong view.
It is I who have right view.'

'I am speaking to the point,
you are not.'

'You are putting last
what ought to come first,
and first
what ought to come last.'

'What you've been expounding so long,
is completely disproved.'

'Your challenge has been met.'

'You are proved to be wrong.'

'Straighten up your act.'

'Get out of this one if you can.'

He abstains from such
argument and contention.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to do such things as
running errands and

carrying messages
for such as
kings,
ministers,
nobles,
Brahmins,
householders
and young men who say:
'Go here — go there!
Take this there —
bring that from there!'
he abstains from
running errands and
carrying messages.

Just so is his ethical conduct.

Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use deception,
patter,
hinting,
signifying,
belittling, and
cajoling
in their never ending quest
for adding gain to gain,
he abstains from such
trickery and deceit.

Just so is his ethical conduct.

[from Rhys Davids] Whereas some shaman and Brahmans,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
palmistry,
prophesying long life and prosperity or the reverse
from marks on a child's hands, feet, or other parts of the body;
divining by means of omens and signs;
auguries drawn from thunderbolts and other celestial portents;
prognostication by interpreting dreams;
fortune-telling from marks on the body;
auguries from the marks on cloth gnawed by mice;

sacrificing to Agni (fire);
offering oblations from a spoon;
making offerings to gods of husks,
of the red powder between the grain and the husk,
of husked grain ready for boiling,
of ghee,
and of oil;
sacrificing by spewing mustard seeds and so forth out of one's mouth into
the fire;
drawing blood from one's right knee as a sacrifice to the gods;
looking at the knuckles, and so forth, and,
after muttering a charm,
divining whether a man is well born or lucky or not;
determining whether the site for a proposed house or pleasure, is lucky or
not;
finding a lucky site for a proposed house or pleasure;
consecrating sites;
knowledge of the charms to be used
when lodging in an earth house,
or repeating such charms;
laying demons in a cemetery;
laying ghosts;
snake charming;
the poison craft;
the scorpion craft;
the mouse craft;
the crow craft;
foretelling the number of years that a man has yet to live;
giving charms to ward off arrows;
The Animal Wheel,
he abstains from earning a living by craft or black arts.
Just so is his ethical conduct.

Whereas some shaman and Brahmans,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
knowledge of the signs of good and bad qualities in the following things
and of the marks in them denoting the health or luck of their owners: — to
wit,
gems,
staves,

**garments,
earrings,
swords,
arrows,
bows,
other weapons,
women,
men,
boys,
girls,
slaves,
slave-girls,
elephants,
horses,
buffaloes,
bulls,
oxen,
goats,
sheep,
fowls,
quails,
iguanas,
tortoises,
and other animals;
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

[These sections adapted (some terms changed) from from the Rhys Davids translation.]

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

**Palmistry —
prophesying long life,
prosperity, etc.
from marks on child's hands,
feet. etc.;**

Divining by means of omens and signs;

**Auguries drawn from thunderbolts
and other celestial portents;
Prognostication by interpreting dreams;
Fortune-telling from marks on the body;
Auguries from the marks on cloth gnawed by mice;
Sacrificing to Agni;
Offering oblations from a spoon;
Making offerings to gods
of husks,
of the red powder between the grain and the husk,
of husked grain ready for boiling,
of ghee,
and of oil;
Sacrificing by spewing mustard seeds, etc.,
into the fire out of one's mouth;
Drawing blood from one's right knee
as a sacrifice to the gods;
Looking at the knuckles, etc.,
and, after muttering a charm,
divining whether a man is well born
or lucky or not;
Determining whether the site
for a proposed house or pleasance,
is lucky or not;
Advising on customary law;
Laying demons in a cemetery;
Laying ghosts;
Knowledge of the charms to be used
when lodging in an earth house;
Snake charming;
The poison craft;
The scorpion craft;
The mouse craft;
The bird craft;
The crow craft;**

**Foretelling the number of years
that a man has yet to live.**

Giving charms to ward off arrows;

The animal wheel;

the bhikkhu holds aloof from such low arts.

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

**Knowledge of the signs
of good and bad qualities
in the following things
and of the marks in them
denoting the health or luck of their owners: —
to wit,
gems,
staves,
garments,
swords,
arrows,
bows,
other weapons,
women,
men,
boys,
girls,
slaves,
slave-girls,
elephants,
horses,
buffaloes,
bulls,
oxen,
goats,
sheep,
fowls,
quails,
iguanas,**

earrings,
tortoises,
and other animals;

the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as soothsaying,
to the effect that:

'The chiefs will march out';

'The chiefs will march back';

'The home chiefs will attack,
and the enemies' retreat';

'The enemies' chiefs will attack,
and ours will retreat';

'The home chiefs will gain the victory,
and the foreign chiefs suffer defeat';

'The foreign chiefs will gain the victory,
and ours will suffer defeat';

'Thus will there be victory on this side,
defeat on that'

the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by such low arts as foretelling:

'There will be an eclipse of the moon';

'There will be an eclipse of the sun';

'There will be an eclipse of a star'
(Nakshatra);

'There will be aberration of the sun or the moon';

'The sun or the moon will return to its usual path';

'There will be aberrations of the stars';

'The stars will return to their usual course';

'There will be a fall of meteors';

There will be a jungle fire';

'There will be an earthquake';

'The god will thunder';

'There will be rising and setting,

clearness and dimness,

of the sun or the moon or the stars',|| ||

or foretelling of each of these fifteen phenomena

that they will betoken such and such a result;

the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,

while living on food provided by the faithful,

earn their living by wrong means of livelihood,

by low arts,

such as these:

Foretelling an abundant rainfall;

Foretelling a deficient rainfall;

Foretelling a good harvest;

Foretelling scarcity of food;

Foretelling tranquillity;

Foretelling disturbances;

Foretelling a pestilence;

Foretelling a healthy season;

Counting on the fingers;

Counting without using the fingers;

Summing up large totals;

Composing ballads, poetizing;

Casuistry, sophistry;

the bhikkhu holds aloof from such low arts.

Whereas some recluses and Brahmans,

while living on food provided by the faithful,

earn their living by wrong means of livelihood,

by low arts,

such as:

**Arranging a lucky day for marriages
in which the bride or bridegroom is brought home;**

**Arranging a lucky day for marriages
in which the bride or bridegroom is sent forth;**

**Fixing a lucky time for the conclusion of treaties of peace
[or using charms to procure harmony;**

**Fixing a lucky time
for the outbreak of hostilities
[or using charms to make discord];**

**Fixing-a lucky time
for the calling in of debts
[or charms for success in throwing dice];**

**Fixing a lucky time
for the expenditure of money
[or charms to bring ill luck to an opponent throwing dice];**

Using charms to make people lucky;

Using charms to make people unlucky;

Using charms to procure abortion;

Incantations to bring on dumbness;

Incantations to keep a man's jaws fixed;

Incantations to make a man throw up his hands;

Incantations to bring on deafness;

(14) Obtaining oracular answers by means of the magic mirror;

Obtaining oracular answers through a girl possessed;

Obtaining oracular answers from a god;

The worship of the Sun;

The worship of the Great One;

Bringing forth flames from one's mouth;

**Invoking Siri, the goddess of Luck —
the bhikkhu holds aloof from such low arts.**

**Whereas some recluses and Brahmans,
while living on food provided by the faithful,
earn their living by wrong means of livelihood,
by low arts,
such as these:**

**Vowing gifts to a god if a certain benefit be granted;
Paying such vows;
Repeating charms while lodging in an earth house;
Causing virility;
Making a man impotent;
Fixing on lucky sites for dwelling;
Consecrating sites;
Ceremonial rinsings of the month;
Ceremonial bathings;
Offering sacrifices;
Administering emetics and purgatives;
Purging people to relieve the head
(that is by giving drugs to make people sneeze);
Oiling people's ears
(either to make them grow or to heal sores on them);
Satisfying people's eyes
(soothing them by dropping medicinal oils into them);
Administering drugs through the nose;
Applying collyrium to the eyes;
Giving medical ointment for the eyes;
Practicing as an oculist;
Practicing as a surgeon;
Practicing as a doctor for children;
Administering roots and drugs;
Administering medicines in rotation;
the bhikkhu holds aloof from such low arts.**

[End of sections adapted from from the Rhys Davids translation.]

**Just so is his ethical conduct.
When he is thus accomplished
in ethical conduct,**

that beggar foresees
no fear whatever
resulting from this ethical self-control.

In the same way
as the anointed ruler
who has neutralized a traitor
foresees no fear whatever
resulting from this ingrate,
even so,
when he is thus accomplished
in ethical conduct,
that beggar foresees
no fear whatever
resulting from this ethical self-control.

And he, possessed of this aristocratic body of
ethical conduct,
personally experiences
the happiness of blamelessness.

Just so is his ethical conduct.

And how is a beggar
guarded at the doors of the senses?

Here a beggar,
having seen a form with the eye,
does not dwell on its characteristics,
does not dwell on its implications.

Because living with
the eye-sense unguarded,
liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the eye-sense,
places restraint over the eye-sense.

Having heard a sound with the ear,
he does not dwell on its characteristics,
he does not dwell on its implications.

Because living with
the ear-sense unguarded,

liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the ear-sense,
places restraint over the ear-sense.

Having smelled a scent with the nose,
he does not dwell on its characteristics,
he does not dwell on its implications.

Because living with
the nose-sense unguarded,
liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the nose-sense,
places restraint over the nose-sense.

Having tasted a taste with the tongue,
he does not dwell on its characteristics,
he does not dwell on its implications.

Because living with
the tongue-sense unguarded,
liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the tongue-sense,
places restraint over the tongue-sense.

Having felt a touch with the body,
he does not dwell on its characteristics,
he does not dwell on its implications.

Because living with
the body-sense unguarded,
liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the body-sense,
places restraint over the body-sense.

Having become conscious of a thing
with the mind,
he does not dwell on its characteristics,
he does not dwell on its implications.

Because living with
the mind-sense unguarded
liking and disliking,
bad, unskillful things,
seep in,
he therefore sets up restraint,
guards the mind-sense,
places restraint over the mind-sense.

Possessed of this aristocratic
restraint of the senses,
he experiences for himself
the happiness of disassociation.

It is thus that a beggar
guards the doors of the senses.

And how friends is a beggar
measured in the taking of nourishment?

Here friends, a beggar
has but one meal,
abstaining at night,
abstaining from
eating at improper times.

It is thus that a beggar is
measured in the taking of nourishment.

And how friends is a beggar
recollected and self-aware?

Whether departing or
returning
he does it with self-awareness.

Whether looking at or
looking the other way
he does it with self-awareness.

Whether stretching or
flexing

he does it with self-awareness.

Wearing cloak, bowl and upper-robe he does it with self-awareness.

Whether eating,

drinking,

biting,

or tasting

he does it with self-awareness.

Whether passing matter or

passing water

he does it with self-awareness.

On the go,

standing,

sitting,

asleep or

awake,

speaking or

existence silent

he does it with self-awareness.

It is thus that a beggar is

recollected and self-aware.

And how is a beggar

possessed of contentment?

Here, a beggar is 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 he goes

he goes

taking but such as this.

Just like a bird

whithersoever it flies,

takes with it only

the weight of its wings,

even so, friend,

he is 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 he goes,
he goes
taking but such as this.

It is thus that a beggar is
possessed of contentment.

And he,
possessed of this
aristocratic body of ethical conduct
possessed of this
aristocratic guarding of the doors of the senses,
possessed of this
aristocratic recollection and self-awareness,
possessed of this
aristocratic contentment,
resorts 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 his beggars rounds,
he sits down,
sitting up straight,
legs bent across lapwise, and
puts the mind on
the area around the mouth.

With desire for the world
let go,
he lives eliminating desire
from his heart,
cleansing his heart
of desire.

With anger and hate
let go,

**he lives with kindly feelings and affection
for all living beings,
cleansing his heart of anger and hate.**

**With lazy ways and stupidity
let go,
he lives eliminating
lazy ways and stupidity,
perceiving the light,
recollected and self-aware,
cleansing his heart of
lazy ways and stupidity.**

**With haughty pride and fear
let go,
he lives with humility,
inwardly calm at heart,
cleansing his heart of
boastful bragging and fear.**

**With doubt and backsliding
let go,
he lives overcoming
doubt and backsliding,
eliminating confusion
as to skillful things,
cleansing his heart of
doubt and backsliding.**

**In the same way,
as a man,
after formerly taking out a loan and
setting up a business, and
after a time
that business becomes successful and
he should pay off that loan and
have a little left over
with which to support a wife.**

**Of this
he would think thus:**

'I, formerly took out a loan and

*set up a business, and
after a time
that business became successful, and
I paid off that loan, and
have a little left over
with which to support a wife.'*

**and he would feel relief
because of this,
he would be happy
because of this.**

**In the same way,
as a man
might have fallen sick from
some disease,
be in pain,
in critical condition,
unable to eat and
without strength in his body,
but after a time he were to recover,
be free of pain,
out of danger from that disease,
able to eat, and
feel the strength return to his body.**

**Of this
he would think thus:**

*'I formerly fell sick from
some disease,
was in pain,
in critical condition,
unable to eat and
was without strength in my body,
but after a time I recovered,
was free of pain,
out of danger from that disease,
able to eat, and
felt the strength return to my body.'*

**and he would feel relief
because of this,
he would be happy**

because of this.

**In the same way,
as a man who had been
thrown in prison
might be freed from bondage,
safe and secure,
with no loss of property.**

Of this he would think thus:

*'I formerly was
thrown in prison,
but am now freed from bondage,
safe and secure,
with no loss of property.'*

**and he would feel relief
because of this,
he would be happy
because of this.**

**In the same way,
as a man who had been a slave,
not his own man,
subject to another,
not free to go where he wanted and who,
after a time
was emancipated,
made his own man,
not subject to another,
free to go where he wanted.**

Of this he would think thus:

*'I formerly was a slave,
not my own man,
subject to another,
not free to go where I wanted but,
after a time I was emancipated,
made my own man,
not subject to another,
free to go where I wanted.'*

**and he would feel relief
because of this,**

**he would be happy
because of this.**

**In the same way,
as a wealthy merchant
traveling on the highway
through a wilderness filled with robbers,
murderers, and
kidnappers, and,
after a time
he were to emerge from that wilderness
safe and sound,
with no loss of property,
he would feel relief
because of this,
he would be happy
because of this.**

Of this he would think thus:

*'I formerly was
a wealthy merchant
traveling on the highway
through a wilderness
filled with robbers,
murderers, and
kidnappers,
but after a time
I emerged from that wilderness
safe and sound.'*

**and he would feel relief
because of this,
he would be happy
because of this.**

**Even so when a beggar
has not overcome these
five involvements
he regards himself as
in debt,
sick,
in prison,
enslaved,**

taking a difficult way.

But, when he has overcome these
five diversions
he regards himself as
debt-free
well,
released from bonds,
free,
one on peaceful ground,
even so does a beggar
regard himself,
who has overcome these
five diversions.

With these
five diversions overcome
he observes happiness
emerging in himself,
with the beginning of happiness,
enthusiasm,
enthusiastic in mind,
the body becomes impassive,
impassive in body,
he experiences pleasure,
pleased in heart
he is one who has become serene.

He, thus isolating himself from
sense pleasures,
separated from
unskilled things,
with thinking,
with pondering,
there comes
the isolation-born
enthusiastic-pleasure
inhabiting the first burning knowledge.

He thus
soaks,
permeates,
suffuses and

saturates
his body
with this isolation-born
enthusiastic-pleasure
such that there is not anything
which is of body
untouched by this
isolation-born
enthusiastic-pleasure.

In the same way,
as the bath attendant or
the bath attendant's skillful apprentice
whenever he wishes to make a soap-ball
puts soap-flakes
into a copper bowl and
sprinkles on water and
works those soap-flakes
round and round
till those soap-flakes
are moistened,
become gooey,
permeated within and without
with that moisture,
but do not
ooze any liquid.

Even so, that beggar,
soaks,
permeates,
suffuses and
saturates
his body
with this isolation-born
enthusiastic-pleasure,
such that there is not anything
which is of body
untouched by this
isolation-born
enthusiastic-pleasure.

"Now then,

is it reasonable
that a beggar
who thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

He,
who is a beggar who
thus knows
thus sees,
for him
it might be reasonable
to ask such a thing as:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

But,
although I am one
who thus knows
thus sees,
yet I do not ask:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

Again, deeper than that,
to a beggar,
thinking, pondering
calmed,
become one with an
inwardly tranquil heart,
not thinking,

not pondering,
there comes the
serenity-born
enthusiastic-pleasure
inhabiting the second burning knowledge.

He thus
soaks,
permeates,
suffuses and
saturates
his body
with this serenity-born
enthusiastic-pleasure
such that there is not anything
which is of body
untouched by this
serenity-born
enthusiastic-pleasure.

In the same way,
as a spring-fed pond
with no inlet from the East,
with no inlet from the South,
with no inlet from the West,
with no inlet from the North, and
with no rain coming down from
the heavens above,
is nevertheless
soaked,
permeated,
suffused and
saturated
with that cool water
rising up from
that spring
which feeds it
from below.

Even so, that beggar,
soaks,
permeates,

suffuses and
saturates
his body
with this serenity-born
enthusiastic-pleasure,
such that there is not anything
which is of body
untouched by this
serenity-born
enthusiastic-pleasure.

Now then,
is it reasonable
that a beggar
who thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"But,
although I am one who
thus knows
thus sees,
yet I do not ask:

'Is that which is life
that which is body?

**or
is life one thing,
body another?'**

**Again, deeper than that,
to a beggar,
dispassionately detached from
enthusiasm,
living recollected and
self-aware,
there comes the experience of
bodily pleasure
the Aristocrats describe saying:**

*'Detached in mind
is a pleasant-living,'*

inhabiting the third burning knowledge.

**He thus,
soaks,
permeates,
suffuses and
saturates
his body
with this enthusiasm-free-pleasure,
such that there is not anything
which is of body
untouched by this
enthusiasm-free-pleasure.**

**In the same way,
as in a pond
overgrown with blue,
red and
white
water lilies or
in a pond
overgrown with blue and
red
water lilies or
in a pond
overgrown with white
water lilies**

some red water lilies, or
blue water lilies or
white water lilies,
are born in the water,
grow up in the water,
become strong in the water, and
from the tips of the tops of
their flowering heads above
to the bottom of
their roots below
are soaked,
permeated,
suffused and
saturated
such that no part of those
red water lilies, or
blue water lilies, or
white water lilies,
is not saturated thereby.

Even so, that beggar,
soaks,
permeates,
suffuses and
saturates
his body
with this enthusiasm-free-pleasure,
such that there is not anything
which is of body
untouched by this
enthusiasm-free-pleasure.

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or

**is life one thing,
body another?'**

**He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**But,
although I am one who
thus knows
thus sees,
yet I do not ask:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**Again, deeper than that,
to a beggar,
letting go of pleasure,
letting go of pain,
with his former
bodily and mental pleasure
gone,
without pain but
without pleasure,
there comes the utterly pure
detached
mind
inhabiting the fourth burning knowledge.**

**Thus he comes to be sitting
pure-of-body-,
utter-clarity-of-heart-pervaded**

such that there is
not anything at all
of his entire body
that is untouched
by purity of body,
utter clarity of heart.

In the same way,
as a man comes to be
covered head and all
with a white cloth
such that there is
nothing at all
of his entire body
that is not spread over with
that white cloth.

Even so a bhikkhu
comes to be
pure-of-body,
utter-clarity-of-heart-pervaded,
such that there is
not anything at all
of his entire body
that is untouched by
purity of body,
utter clarity of heart.

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

He,
who is a beggar who
thus knows

**thus sees,
for him it would be reasonable
to ask such a thing as:**

**'Is that which is life
that which is body?**

**or
is life one thing,
body another?'**

**But,
although I am one who
thus knows
thus sees,
yet I do not ask:**

**'Is that which is life
that which is body?**

**or
is life one thing,
body another?'**

**Again, deeper than that,
a beggar,
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
knowing and seeing.**

He thus knows:

*'This which is my body,
formed of the four-great-elements,
co-developed by mother and father,
is just heaped-up-boild-rice-and-sour-milk,
an unstable-,
subject-to-being-rubbed-away-,
beaten-down-,*

*broken-up-,
and-eaten-away-thing —
and yet
in this is situated,
on this does my
consciousness
depend.'*

**In the same way,
as if there were
a clear bright gem
of the first water,
with eight facets,
masterfully cut,
without flaw,
most excellent in every way, and
through it were strung
a blue, or
orange or
red or
white
thread.**

**Any man with eyes in his head
that could see
could see
that this is a clear bright gem
of the first water,
with eight facets,
masterfully cut,
without flaw,
most excellent in every way, and
through it is strung
a blue, or
orange or
red or
white
thread.**

**Even so, a beggar,
settled in heart,
pure,**

utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
knowing and seeing.

He thus knows:

'This which is my body,
formed of the four-great-elements,
co-developed by mother and father,
is just heaped-up-boild-rice-and-sour-milk,
an unstable-,
subject-to-being-rubbed-away-,
beaten-down-,
broken-up-,
and-eaten-away-thing —
and yet
in this is situated,
on this does my
consciousness
depend.'

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"He,
who is a beggar who
thus knows
thus sees,

for him it would be reasonable
to ask such a thing as:

'Is that which is life
that which is body?

or

is life one thing,
body another?'

"But,

although I am one who
thus knows

thus sees,

yet I do not ask:

'Is that which is life
that which is body?

or

is life one thing,
body another?'

And again, deeper than that,

a beggar,

settled in heart,

pure,

utterly clear,

sterile,

without impurities,

being malleable,

workable,

standing still,

bears down on,

bends-down his heart to

measuring out

a mind-made body.

He,

from this body,

divides off

another body,

having form,

mind-made,

with all its limbs,

not lacking any faculty.

**In the same way,
as a man removes a reed from
a clump of munja-grass —**

Of this he knows:

*'This is the clump of munja grass,
this is the reed,
the clump of munja grass
is one thing,
the reed
is another,
the reed has been drawn forth from
the clump of munja grass.'*

**In the same way,
as a man removes a sword from
its scabbard —**

Of this he knows:

*'This is the sword,
this is the sheath,
the sword is one thing,
the sheath is another,
the sword has been drawn forth from
the sheath.'*

**In the same way,
as a man draws out
a snake from his basket —**

Of this he knows:

*'This is the snake,
this is the basket,
the snake is one thing,
the basket is another,
the snake has been drawn forth from
the basket.'*

**Even so a beggar,
settled in heart,
pure,
utterly clear,
sterile,
without impurities,**

being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
measuring out
a mind-made body.

He, from this body,
divides off
another body,
having form,
mind-made,
with all its limbs,
not lacking any faculty.

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"But,
although I am one who
thus knows

thus sees,
yet I do not ask:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

And again, deeper than that,
a bhikkhu,
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
various magic powers.

He brings into being
not just one,
but manifold
forms of magic power.

Being one,
he becomes many,
being many,
he becomes one,
manifest here,
transported beyond notice,
transported through walls,
transported through fortifications
unsticking,
he goes whithersoever
as if in space,
he goes down into and
emerges from
the earth
as if in water,

he goes on water
without sinking
as if on earth,
he goes cross-legged through space
like a bird on the wing.

He
this very moon and sun
beings of such great power,
greater than life
does he touch and fondle.

Even in this very body
he turns up in the Brahma World.

In the same way,
as the potter or
the potter's skillful apprentice
could make any shape of vessel
that he wished to
from a well prepared
lump of clay ...

in the same way
as the ivory-carver or
the ivory-carver's skillful apprentice
could carve any kind of ivory-vessel
that he wished to
from a well-prepared
piece of ivory ...

in the same way
as the goldsmith or
the goldsmith's skillful apprentice
could form any kind of gold vessel
that he wished to
from a well-prepared
lump of gold ...

Even so, a bhikkhu,
settled in heart,
pure,
utterly clear,
sterile,
without impurities,

being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
various magic powers.

He brings into being
not just one,
but manifold
forms of magic power.

Being one,
he becomes many,
being many,
he becomes one,
manifest here,
transported beyond notice,
transported through walls,
transported through fortifications
unsticking,
he goes whithersoever
as if in space,
he goes down into and
emerges from
the earth
as if in water,
he goes on water
without sinking
as if on earth,
he goes cross-legged through space
like a bird on the wing.

He,
this very moon and sun
beings of such great power,
greater than life,
does he touch and fondle.

Even in this very body
he turns up in the Brahma World.

"Now then,
is it reasonable

that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?

or

is life one thing,
body another?'

"He,

who is a beggar who
thus knows

thus sees,

for him it would be reasonable
to ask such a thing as:

'Is that which is life
that which is body?

or

is life one thing,
body another?'

"But,

although I am one who
thus knows

thus sees,

yet I do not say:

'Is that which is life
that which is body?

or

is life one thing,
body another?'

And again, deeper than that,

a bhikkhu

settled in heart,

pure,

utterly clear,

sterile,

without impurities,

being malleable,

workable,

standing still,
bears down on,
bends-down his heart to
the characteristics of
the divine ear —
with purified godlike hearing,
beyond that of ordinary men,
he hears both sounds:
other-worldly and
man-made,
far or near.

In the same way
as if a man,
traveling along the highway
were to hear the sound of
a big drum or
a little drum or
cymbals or
little bells,
he would be able to say:

'That is the sound of
a big drum.'

'That is the sound of
a little drum.'

'That is the sound of
cymbals.'

'That is the sound of
little bells.'

Even so, a bhikkhu
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to

the characteristics of
the divine ear —
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
other-worldly and
man-made,
far or near.

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"But,
although I am one who
thus knows
thus sees,
yet I do not ask:

'Is that which is life
that which is body?
or
is life one thing,

body another?'

**And again, deeper than that,
a beggar
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
encompassing of the heart:**

Of a lustful heart he knows:

'This is a lustful heart.'

Of a lust-free heart he knows:

'This is a lust-free heart.'

Of a hate filled heart he knows:

'This is a hate filled heart.'

Of a hate-free heart he knows:

'This is a hate-free heart.'

Of a clogged up heart he knows:

'This is a clogged up heart.'

Of an unclogged heart he knows:

'This is an unclogged heart.'

Of an deranged heart he knows:

'This is a deranged heart.'

Of a balanced heart he knows:

'This is a balanced heart.'

Of a constricted heart he knows:

'This is a constricted heart.'

Of an unconstricted heart he knows:

'This is an unconstricted heart.'

Of a state of heart that is less than superior he knows:

'This is a state of heart that is less than superior.'

Of a state of heart that is nothing less than superior he knows:

'This state of heart is nothing less than superior.'

Of useless heart he knows:

'This is a useless heart.'

Of a beneficial heart he knows:

'This is a beneficial heart.'

Of a heart that is not free he knows:

'This is a heart that is not free.'

Of a heart that is freed he knows:

'This is a heart that is freed.'

In the same way,

as a woman or

man or

young man,

youthful and

concerned about appearances,

regarding the reflection of

his own face

in a mirror or

pure clean transparent

bowl of water,

knows,

if it has a mole

that it has a mole,

knows,

if it has no mole

that it has no mole —

Even so a beggar

settled in heart,

pure,

utterly clear,

sterile,

without impurities,

being malleable,

workable,

standing still,

bears down on,
bends-down his heart to
heart encompassing:

Of a lustful heart he knows:

'This is a lustful heart.'

Of a lust-free heart he knows:

'This is a lust-free heart.'

Of a hate filled heart he knows:

'This is a hate filled heart.'

Of a hate-free heart he knows:

'This is a hate-free heart.'

Of a clogged up heart he knows:

'This is a clogged up heart.'

Of an unclogged heart he knows:

'This is an unclogged heart.'

Of an deranged heart he knows:

'This is a deranged heart.'

Of a balanced heart he knows:

'This is a balanced heart.'

Of a constricted heart he knows:

'This is a constricted heart.'

Of an unconstricted heart he knows:

'This is an unconstricted heart.'

Of a state of heart that is less than superior he knows:

'This is a state of heart that is less than superior.'

Of a state of heart that is nothing less than superior he knows:

'This state of heart is nothing less than superior.'

Of useless heart he knows:

'This is a useless heart.'

Of a beneficial heart he knows:

'This is a beneficial heart.'

Of a heart that is not free he knows:

'This is a heart that is not free.'

Of a heart that is freed he knows:

'This is a heart that is freed.'

**"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**"He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**"But, although I am one who
thus knows
thus sees,
yet I do not say:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**And again, deeper than that,
a beggar
settled in heart,
pure,
utterly clear,**

sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
previous-inhabitations knowledge.

He calls to mind
not just one arrangement of
previous inhabitations.

For example:

Just one birth,
just two births,
just three births,
just four births,
just five births,
just ten births,
just twenty births,
just thirty births,
just forty births,
just fifty births,
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 its makeup in detail,
he recollects not just one arrangement of previous inhabitations.

In the same way,
as a man were to go from
his own village to
another village,
from this village to
another village, and
from this village
were to return home,

Of this he would know:

'From my own village
I then went to
another village,
from that village
I went to another village,
and from there
I returned home.'

Even so, a beggar
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
previous-inhabitations knowledge.

He calls to mind
not just one arrangement of

previous inhabitations.

For example:

**Just one birth,
just two births,
just three births,
just four births,
just five births,
just ten births,
just twenty births,
just thirty births,
just forty births,
just fifty births,
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 its makeup
in detail,
he recollects not just one arrangement of
previous inhabitations.**

**"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:**

**'Is that which is life
that which is body?
or
is life one thing,
body another?'**

**"He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to ask such a thing as:**

**'Is that which is life
that which is body?
or
is life one thing,
body another?'**

**"But, although I am one who
thus knows
thus sees,
yet I do not say:**

**'Is that which is life
that which is body?
or
is life one thing,
body another?'**

**And again, deeper than that,
a beggar
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,**

**workable,
standing still,
bears down on,
bends-down his heart to
beings-shifting-round-n-round knowledge.**

**He sees beings
with purified godlike sight
surpassing that of mankind.**

**He knows of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,
experiencing of pain,
according to their intentional deeds:**

**For sure these good beings were
committed to injurious bodily conduct,
committed to injurious verbal conduct,
committed to injurious mental conduct,
denigrated Aristocrats,
held low views,
were committed to behavior
in accordance with low views, for
upon the break up of the body after death
they have arisen in
states of woe,
pain,
punishment,
Niraya Hell.**

**For sure these good beings were
committed to beneficial bodily conduct,
committed to beneficial verbal conduct,
committed to beneficial mental conduct,
spoke well of Aristocrats,
were of consummate view,
were committed to behavior**

**in accordance with consummate view, for
upon the break up of the body after death
they have arisen in
worlds of heavenly pleasures.**

**Thus he sees beings
with purified godlike sight
surpassing that of mankind.**

**And he knows 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.**

**In the same way,
as if there were an observation platform
in the middle of an intersection, —
standing there
a man with eyes in his head
that could see
could see proplr
as they go wandering around the avenues
entering
departing
sitting in the middle of the intersection.**

Of this he would know:

*'These are prople
wandering around the avenues
entering
departing
sitting in the middle of the intersection.'*

**Even so, a beggar
settled in heart,
pure,
utterly clear,
sterile,**

without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
beings-shifting-round-n-round knowledge.

He sees beings
with purified godlike sight
surpassing that of mankind.

He knows of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,
experiencing of pain,
according to their intentional deeds:

For sure these good beings were
committed to injurious bodily conduct,
committed to injurious verbal conduct,
committed to injurious mental conduct,
denigrated Aristocrats,
held low views,
were committed to behavior
in accordance with low views, for
upon the break up of the body after death
they have arisen in
states of woe,
pain,
punishment,
Niraya Hell.

For sure these good beings were
committed to beneficial bodily conduct,
committed to beneficial verbal conduct,
committed to beneficial mental conduct,
spoke well of Aristocrats,

were of consummate view,
were committed to behavior
in accordance with consummate view, for
upon the break up of the body after death
they have arisen in
worlds of heavenly pleasures.

Thus he sees beings
with purified godlike sight
surpassing that of mankind.

And he knows 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.

"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:

'Is that which is life
that which is body?
or
is life one thing,
body another?'

"He,
who is a beggar who
thus knows
thus sees,
for him it would be reasonable
to say such a thing as:

'Is that which is life
that which is body?
or

**is life one thing,
body another?'**

**"But,
although I am one who
thus knows
thus sees,
yet I do not say:**

**'Is that which is life
that which is body?**

or

**is life one thing,
body another?'**

**Even so, a beggar
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
corrupting-influences-destruction-knowledge.**

He, thinking:

'This is pain,'

knows the essence thereof.

He, thinking:

'This is the arising to itself of pain,'

knows the essence thereof.

He, thinking:

'This is the eradication of pain,'

knows the essence thereof.

He, thinking:

'This is the way to go to eradicate pain,'

knows the essence thereof.

He, thinking:

'These are the corrupting influences,'

knows the essence thereof.

He, thinking:

*'This is the origin of
the corrupting influences,'*

knows the essence thereof.

He, thinking:

*'This is the eradication of
the corrupting influences,'*

knows the essence thereof.

He, thinking:

*'This is the way to go
to eradicate the corrupting influences,'*

knows the essence thereof.

Knowing this thus

just so

**his heart is released from
the corrupting influence of
sense pleasure.**

Just so

**is the heart released from
the corrupting influence of
existence.**

**Just so is the heart released from
the corrupting influence of
blindness.**

In freedom

**is knowledge of
being free.**

And he knows:

*'Left behind: birth,
lived the best of lives,
duty's doings done,
no further it'n-n-at'n for me!'*

In the same way,

**as in a high mountain pool
— clear, pure, calm —
standing there,
a man with eyes in his head
that could see
could see:
oyster-shells,
gravel and pebbles,
a school of fish,
swimming around,
standing still.**

Of this he would know:

*'This then is
a high mountain pool
— clear, pure, calm — and
there are oyster-shells,
there is gravel and pebbles,
there a school of fish,
swimming around,
standing still.*

**Even so, a beggar
settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
bears down on,
bends-down his heart to
corrupting-influences-destruction-knowledge.**

He, thinking:

'This is pain,'

knows the essence thereof.

He, thinking:

'This is the arising to itself of pain,'

knows the essence thereof.

He, thinking:

'This is the eradication of pain,'

knows the essence thereof.

He, thinking:

'This is the way to go to eradicate pain,'

knows the essence thereof.

He, thinking:

'These are the corrupting influences,'

knows the essence thereof.

He, thinking:

*'This is the origin of
the corrupting influences,'*

knows the essence thereof.

He, thinking:

*'This is the eradication of
the corrupting influences,'*

knows the essence thereof.

He, thinking:

*'This is the way to go
to eradicate the corrupting influences,'*

knows the essence thereof.

**Knowing this thus just so
his heart is released from
the corrupting influence of
sense pleasure.**

**Just so is the heart released from
the corrupting influence of
existence.**

**Just so is the heart released from
the corrupting influence of
blindness.**

**In freedom
is knowledge of
being free.**

And he knows:

*'Behind: birth,
lived the best of lives,
duty's doings done,
no further it'n-n-at'n for me!'*

**"Now then,
is it reasonable
that a beggar who
thus knows,
thus sees,
ask such a thing as this:**

**'Is that which is life
that which is body?
or
is life one thing,
body another?'**

**"He,
who is a beggar who
thus knows
thus sees,
for him it would**

not

be proper to ask such a thing as:

**'Is that which is life
that which is body?
or
is life one thing,
body another?'**

**"And, I am one who
thus knows
thus sees,
and I do not ask:**

**'Is that which is life
that which is body?
or
is life one thing,
body another?'"**

**This is what The Consummately Self-Awakened said.
And overjoyed at these words,**

Othaddho the Licchavi was uplifted in mind.

DN 6



BuddhaDust Publications
Los Altos
2022