

**Anguttara Nikāya
Eka-Nipātā**

The Book of Ones

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



**BuddhaDust Publications
Los Altos
2023**



No Copyright

Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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!**

Anguttara Nikāya
Eka-Nipātā

The Book of Ones

Namo tassa arahato, sammā sambuddhassa

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

Evam Me Sutaṃ

I Hear Tell

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

There, to the beggars gathered round, he said:

"Beggars!"

And "Venerable!" was their response.

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

◦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 1-10

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

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

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

**The mark of the repellant, beggars,
if not traced back to its origins,
brings about the appearance of anger
if not present or, if present,
brings about its growth and increase."**

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

**Dislike of activity,
indulging in feeling tired and sleepy,**

**allowing one's self to become drowsy after a meal,
and inactivity of mind, beggars,
brings about the appearance of lazy ways and inertia
if not present or, if present,
brings about its growth and increase."**

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

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

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

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

**"Beggars! I see no other single thing
of more power to prevent the appearance of wanting
if not present or, if present,
to bring about its disappearance
as the mark of the repellant.**

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

"Beggars! I see no other single thing

**of more power to prevent the appearance of anger
if not present or, if present,
to bring about its disappearance
as freeing the heart through friendly vibrations.**

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

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

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

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

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

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

**Tracing things to their origin, beggars,
prevents the appearance of doubt
if not present or, if present,
brings about its disappearance."**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 21-30

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Beggars! I see no other single thing

**more conducive to great loss
than the untamed, unguarded, unprotected, uncontrolled mind.**

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

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

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

AN 31-40

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

This is hard to see.

How come?

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

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

How come?

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

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

**will penetrate hand or foot,
or cause blood to appear?**

This is easy to see.

How come?

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

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

How come?

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

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

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

How come?

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

**That's the way it is, beggars;
when the mind is corrupt,
at the breakup of the body at death,
a being finds consciousness again
in a short lived, painful birth,
in The Downfall,
in The Ruin,
in Hell,**

Where the Sun Don't Shine."

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

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

How come?

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

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

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

How Come?

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

**In the same way, beggars,
for that beggar there,
living in darkness,
with his roiled up, polluted mind,**

to be able to see his own gain,
to be able to see another's gain,
to be able to see what is mutually profitable to himself and others;
to be able to attain
the extraordinary aristocratic knowledge and vision
of things the way they truly are
that leads to satisfaction in *Nibbāna*;
this is hard to imagine.

How come?

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

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

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

How Come?

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

In the same way, beggars,
for this beggar here,
with his calm mind surpassingly pure,
to be able to see his own gain,
to be able to see another's gain,
to be able to see what is mutually profitable
to himself and others;
to be able to attain
the extraordinary aristocratic knowledge and vision
of things the way they truly are
that leads to satisfaction in *Nibbāna*;
this is not hard to imagine.

How come?

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

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

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

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

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

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

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

AN 41-50

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

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

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

So say I.'

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

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

**That is the reason
there is cultivation of the mind
by the well educated student of the aristocrats.**

So say I.'

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

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

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

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

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

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

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

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

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

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

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

**"Whatever it is, beggars,
that is a skillful thing,
a skillful part,
a skillful aspect,
mind is the forerunner of them all.**

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

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

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

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

In one who is not careless,

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

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

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

AN 51-60

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

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

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

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

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

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

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

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

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

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

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

**the appearance of unskillful conditions
if not yet in this visible thing,
or to bringing about
the disappearance of skillful conditions
that are in this visible thing
than not tracing things to their origins.**

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

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

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

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

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

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

**the disappearance of unskillful conditions
that are in this visible thing
than thinking things over.**

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

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

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

AN 61-70

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

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

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

**than devotion to unskillful things
and lack of devotion to skillful things.**

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

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

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

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

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

**"Beggars, I see no other single thing
more conducive to bringing about
the appearance of the seven dimensions of self-awakening
if not yet in this visible thing,**

**or if they are already in this visible thing,
to cause their progression through cultivation
than tracing things to their origins.**

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

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

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

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

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

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

"Let us gain in wisdom!"

This is The Way to train yourselves."

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

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

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

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

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

"Let us gain in wisdom!"

This is The Way to train yourselves."

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

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

AN 71-80

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

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

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

"Let us gain in wisdom!"

This is The Way to train yourselves."

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

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

**"Beggars! I see no other single thing
more conducive to great gain
than not being careless.**

**Not being careless, beggars,
is indeed conducive to great gain."**

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

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

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

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

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

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

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

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

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

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

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

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

"Beggars! I see no other single thing

**more conducive to great loss
than not tracing things back to their origins.**

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

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

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

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

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

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

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

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

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

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

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

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

**than devotion to unskillful things
and lack of devotion to skillful things**

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

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

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

AN 81-97

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

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

**"As a matter of self-interest, beggars,
I see no other single matter
more conducive to great gain
than not being careless.**

**Not being careless, beggars,
is indeed conducive to great gain."**

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

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

**"As a matter of self-interest, beggars,
I see no other single thing**

**more conducive to great gain
than energetic effort**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**"Beggars! I see no other single thing
more conducive to the upkeep,
non-confusion and non-disappearance
of the good word
than not being careless.**

**Not being careless, beggars,
is indeed conducive to the upkeep,
non-confusion and non-disappearance
of the good word."**

**"Beggars! I see no other single thing
more conducive to the confusion and disappearance**

**of the good word
than idleness.**

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

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

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

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

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

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

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

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

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

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

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

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

**Not tracing things back to their origins, beggars,
is indeed conducive to the confusion and disappearance
of the good word."**

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

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

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

**Not thinking things over, beggars,
is indeed conducive to the confusion and disappearance**

of the good word."

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

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

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

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

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

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

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

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

of the good word."

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

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

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

Thrown off,
a great many beings experience unhappiness.

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

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

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

Thrown off,
a great many beings experience unhappiness.

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

Furthermore beggars,
such beggars create great bad *kamma*

and lead to the disappearance of the good word."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**"Those beggars, beggars,
who explain as habitually practiced by the *Tathāgata*
the not-habitually practiced;**

following these beggars, beggars,
a great many beings are lead astray
and thrown off track.

Thrown off,
a great many beings experience unhappiness.

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

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

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

Thrown off,
a great many beings experience unhappiness.

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

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

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

Thrown off,
a great many beings experience unhappiness.

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

Furthermore beggars,
such beggars create great bad *kamma*

and lead to the disappearance of the good word."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and put on the right track.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 98-149

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

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

And gain, service, and pleasure

is brought to gods and men.

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

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

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

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

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

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

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

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

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

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

and thrown off track.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thrown off,
a great many beings experience unhappiness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Those beggars, beggars,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN 156-169

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

Who is that one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

Who is that one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

Who is that one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

**"The appearance of one individual being, beggars,
is the appearance of the six supremes.**

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

**He is that one individual being, beggars,
that is the appearance of the six supremes."**

**"The appearance of one individual being, beggars,
is the appearance of the four branches of logical analysis.**

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

**He is that one individual being, beggars,
that is the appearance of the four branches of logical analysis."**

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

of the non-oneness of the elements.

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

What one individual?

The *Tathāgata*, Arahant, SammasamBuddha, that's who.

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

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

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

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

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

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

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

**At the top, beggars, of those of my beggars
who has the power of the *dibba cakkhu*
is Anuruddha.**

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

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

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

**At the top, beggars, of those of my beggars
who teach *Dhamma***

is Punno Mantani-putto.

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

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

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

**At the top, beggars, of those of my beggars
who are evolvers of perception
is Mahā-Panthaka.**

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

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

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

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

**At the top, beggars, of those of my beggars
who firmly established energetic effort**

is Sono Koliviso.

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

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

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

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

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

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

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

**At the top, beggars, of those of my beggars
who's very sight is calming
is Upaseno Vangantaputto.**

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

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

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

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

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

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

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

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

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

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

**At the top, beggars, of those of my beggars
who has a great retinue**

is Uruvela-Kassapo.

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

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

**At the top, beggars, of those of my beggars
who is able to recall prior habitations
is Sobhito.**

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

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

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

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

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

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

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

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

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

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

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

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

**At the top, beggars, of those of my female beggars
who has mastered the knowings
is Nanda.**

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

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

**At the top, beggars, of those of my female beggars
who has speedy intuitive powers**

is Bhadda Kundalakesa.

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

**At the top, beggars, of those of my female beggars
who have attained great intuitive powers
is Bhadda Kaccana.**

**At the top, beggars, of those of my female beggars
who is a rag-robe wearer
is Kisagotami.**

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

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

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

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

**At the top, beggars, of those of my *upasakas*
who has gathered-round a group
by using the four basics for making friends
is Hatthako Alavako.**

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

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

**At the top, beggars, of those of my *upasakas*
who serves the Order
is Uggato Gahapati.**

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

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

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

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

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

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

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

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

**who has mastered the knowings
is Uttara Nandamata.**

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

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

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

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

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

AN 188-267

**It is impossible, beggars,
it cannot come to be
that a man of view
should hold that some own-made thing is without change;
such a thing is not possible
and is not to be seen.**

**It is possible, however, beggars,
for it to be seen
that the common man
holds some own-made thing as without change;
in the common man this is both possible
and to be seen.**

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

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

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

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

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

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

and to be seen.

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

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

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

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

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

**It is possible, however, beggars,
for the common man,
with anger in his heart,
to draw the blood of the *Tathāgata*;**

**in the common man
this is both possible
and to be seen.**

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

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

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

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

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

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

and to be seen.

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

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

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

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

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

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

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

**that a woman is made Sakka, King of the Gods,
such a thing is not possible
and is not to be seen.**

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

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

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

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

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

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

**It is possible, however, beggars,
for bodily bad conduct
to ripen to an unwelcome, unpleasurable, unpleasing outcome;**

**this is both possible
and to be seen.**

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

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

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

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

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

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

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

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

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

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

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

**It is possible, however, beggars,
for one's downbound burning devotion
to bodily bad conduct
to be the driving force,
at the breakup of the elements at death,
of rebirth in an unpleasant location,**

**this is both possible
and to be seen.**

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

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

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

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

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

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

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

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

**this is both possible
and to be seen.**

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

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

AN 268-295

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

Nibbāna.

What one thing?

Remembering the Buddha.

**This, beggars, is that one thing which,
if developed and made much of
is useful for disengagement,
revulsion,**

**ending,
calming down,
developing higher powers,
enlightenment,
*Nibbāna.***

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

What One thing?

Remembering the *Dhamma.*

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

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

What One thing?

Remembering the *Saṅgha.*

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

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

What One thing?

Remembering ethical culture.

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

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

Nibbāna.

What One thing?

Remembering generosity.

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

Nibbāna.

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

Nibbāna.

What One thing?

Remembering the gods.

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

Nibbāna.

**One thing, beggars,
if developed and made much of
is useful for disengagement,
revulsion,**

**ending,
calming down,
developing higher powers,
enlightenment,
*Nibbāna.***

What One thing?

Remembering the in- and out-breaths.

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

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

What One thing?

Remembering death.

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

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

What One thing?

Remembering the fate of the body.

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

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

What One thing?

Remembering calming down.

**This, beggars, is that one thing which,
if developed and made much of
is useful for disengagement,
revulsion,
ending,
calming down,**

**developing higher powers,
enlightenment,**

Nibbāna.

AN 296-305

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

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

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

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

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

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

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

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

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

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

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

Beggars! I see no other single thing

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

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

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

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

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

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

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

How come?

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

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

How come?

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

**Beggars! In a being of consummate views,
whatsoever deed of body
is done in accordance with such views;
whatsoever deed of word-thought-and-speech
is done in accordance with such views;
whatsoever deed of mind**

is done in accordance with such views;
whatsoever intentions,
whatsoever thirst,
whatsoever calling up,
whatsoever own-making,
all such things
just conduce to the uplifting,
the harmonious,
the heartening,
the useful,
to the pleasant.

How come?

Because of consummate views, beggars,
that's how come.

In the same way
as when a sugar cane seed
or rice seed
or grape seed
is implanted in moist earth,
whatsoever nourishment it extracts
from earth or water,
all such just conduce to making it sweet,
making it agreeable and savory.

How come?

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

AN 306-315

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

Who is that one individual?

He who has misguided view;
such a one improperly leads a great many beings,
turning them away from the good word

**and setting them up
in what is not the good word.**

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

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

Who is that one individual?

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

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

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

**At their best, beggars,
misguided views
are greatly blamable.**

**Beggars! I see no other single man
born into the world
to guide so many beings to their loss,
to bring so many beings to unhappiness,**

for the loss, disservice, and pain
of gods and men,
than that dullard of a man, Makkhali.

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

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

How Come?

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

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

How Come?

Because of the well taught nature
of this doctrine and practice, beggars,

that's how come.

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

How come?

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

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

How come?

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

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

How come?

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

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

How come?

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

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

How come?

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

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

How come?

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

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

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

In the same way, beggars,

**as even a small measure of phlegm
comes to smell bad,
I do not recommend living,
even if for only so short a time
as it takes to [SNAP] the fingers.**

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

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

AN 316-332

**In the same way, beggars,
as there are here in Roseapple Land,
comparatively few enjoyable parks,
enjoyable forests,
enjoyable places to live,
enjoyable lotus ponds;
far more in number
are the steep hills and sharp drops,
treacherous rapids,
stump-ridden-thorny-areas,
and mountainous regions —
In the same way, beggars,
few are the beings born on high ground;
far more are those born in water.**

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

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

In the same way, beggars,
few are the beings reborn as Man;
far more are those reborn otherwise.

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

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

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

**stump-ridden-thorny-areas,
and mountainous regions —**

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

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

**In the same way, beggars,
few are the beings reborn
who go after attaining
the aristocratic eye of wisdom
for themselves;
far more are those reborn
who chase down some blind alley
that engulfs them
right up to the hilt.**

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

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

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

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

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

In the same way, beggars,
as there are here in Roseapple Land
comparatively few enjoyable parks,

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

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

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

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

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

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

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

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

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

In the same way, beggars,

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

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

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

In the same way, beggars,
few are the beings reborn
who, creating the enjoyment
of throwing themselves into the task,
gain focus,
gain whole-hearted single mindedness;
far more are those
who creating the enjoyment

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

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

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

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

**In the same way, beggars,
few are the beings
that gain the taste of the goal,**

the taste of *Dhamma*,
the taste of freedom;
far more are those
who do not gain the taste of the goal,
the taste of the *Dhamma*,
the taste of freedom.

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

This is the way to train yourselves, beggars.

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

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

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

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

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

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

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

In the same way, beggars,
as there are here in Roseapple Land
comparatively few enjoyable parks,
enjoyable forests,
enjoyable places to live,
enjoyable lotus ponds;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**stump-ridden-thorny-areas,
and mountainous regions —**

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

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

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

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

and mountainous regions —

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

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

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

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

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

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

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

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

In the same way, beggars,

**few are the beings that
having passed on from being ghosts
are reborn as ghosts;
far more are those
that having passed on from being ghosts
are reborn in *Niraya* Hell.**

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

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

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

**In the same way, beggars,
few are the beings that**

having passed on from being in *Niraya Hell*
are reborn as humans;
far more are those
that having passed on from being in *Niraya Hell*
are reborn in the wombs of animals.

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

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

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

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

**far more are those
that having passed on from being in *Niraya* Hell
are reborn in *Niraya* Hell.**

AN 333-377

**Truly, beggars, this is gain,
that is to say:
making do with forest life.**

**Truly, beggars, this is gain,
that is to say:
making do with handouts.**

**Truly, beggars, this is gain,
that is to say:
making do with robes of rags from the trash.**

**Truly, beggars, this is gain,
that is to say:
making do with three garments.**

**Truly, beggars, this is gain,
that is to say:
making do with *Dhamma*-talk.**

**Truly, beggars, this is gain,
that is to say:
making do with bearing the Discipline.**

**Truly, beggars, this is gain,
that is to say:
reaching old age.**

**Truly, beggars, this is gain,
that is to say:
possessing much truth.**

Truly, beggars, this is gain,

**that is to say:
possessing propriety.**

**Truly, beggars, this is gain,
that is to say:
possessing a following.**

**Truly, beggars, this is gain,
that is to say:
possessing a great following.**

**Truly, beggars, this is gain,
that is to say:
possessing a great following
of the sons of good families.**

**Truly, beggars, this is gain,
that is to say:
being of high cast.**

**Truly, beggars, this is gain,
that is to say:
speaking with clearly enunciated speech.**

**Truly, beggars, this is gain,
that is to say:
being of few wishes.**

**Truly, beggars, this is gain,
that is to say:
being of few illnesses.**

AN 378-393

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

his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce
the second knowing,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce
the third knowing,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

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

his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce
the heart's release
through friendly vibrations,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce
the heart's release
through sympathetic vibrations,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce
the heart's release
through happiness at the happiness's of others,

**if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**Beggars, if a beggar produce
the heart's release
through detachment,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**Beggars, if a beggar live
in a body overseeing body
with such energy, thoughtfulness and recollection
that he releases his worldly coveting and depression,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**Beggars, if a beggar live
in the senses overseeing the senses
with such energy, thoughtfulness and recollection
that he releases his worldly coveting and depression,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**Beggars, if a beggar live
in the heart overseeing the heart
with such energy, thoughtfulness and recollection
that he releases his worldly coveting and depression,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**Beggars, if a beggar live
in the *Dhamma* overseeing the *Dhamma*
with such energy, thoughtfulness and recollection
that he releases his worldly coveting and depression,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;**

he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar,
with regard to passion-fraught, unskillful phenomena
that are not present in this visible thing,
resolves, produces and arouses energy,
vigorously applies his mind,
and strives that they not arise,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar,
with regard to passion-fraught, unskillful phenomena
that are present in this visible thing,
resolves, produces and arouses energy,
vigorously applies his mind,
and strives to let them go,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one

who makes much of such a thing?

**If, beggars, a beggar,
with regard to skillful phenomena
that are not present in this visible thing,
resolves, produces and arouses energy,
vigorously applies his mind,
and strives that they arise,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar,
with regard to skillful phenomena
that are present in this visible thing,
resolves, produces and arouses energy,
vigorously applies his mind,
and strives for their non-befuddling,
more and more existence abundant,
and all round perfecting,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

If, beggars, a beggar beget the power-path

consisting of effort-upon-effort
at constructing serene intent,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar beget the power-path
consisting of effort-upon-effort
at constructing serene energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar beget the power-path
consisting of effort-upon-effort
at constructing serene mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one

who makes much of such a thing?

**If, beggars, a beggar beget the power-path
consisting of effort-upon-effort
at constructing serene remembrance,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the force of faith come to be
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the force of energy come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the force of mind come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the force of serenity come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the force of wisdom come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the power of faith come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the power of energy come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the power of mind come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the power of serenity come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the power of wisdom come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the dimension of self-awakening
that is mind come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose**

does he enjoy the handouts of the realm.

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

**If, beggars, a beggar makes
the dimension of self-awakening
that is *Dhamma*-research come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the dimension of self-awakening
that is energy-building come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes
the dimension of self-awakening
that is enthusiasm come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;**

he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
the dimension of self-awakening
that is impassivity come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
the dimension of self-awakening
that is serenity come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
the dimension of self-awakening
that is detachment come to be,
if even for only so short a time

as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate View come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Principles come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Talk come to be,
if even for only so short a time

as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Works come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Lifestyle come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Self Control come to be,
if even for only so short a time

as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Mind come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes
Consummate Serenity come to be,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar,
perceiving inner form,
seeing external form as finite,

beautiful or ugly,
rises above such, thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar,
perceiving inner form,
seeing external form as immeasurable,
beautiful or ugly,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If, beggars, a beggar,
not perceiving inner form,
seeing external form as finite,
beautiful or ugly,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,
seeing external form as immeasurable,
beautiful or ugly,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,
seeing external form
as deep-dark-blue colored,
deep-dark-blue to the eye,
a shining deep-dark-blue,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,
seeing external form
as golden colored,
golden to the eye,
a shining goldenness,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,
seeing external form
as blood-red colored,
blood-red to the eye,
a shining blood-redness,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;

not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,
seeing external form
as pure-white colored,
pure-white to the eye,
a shining pure-whiteness,
rises above such thinking:
"I know, I see,"
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
being form
sees form,
if even for only so short a time as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
not perceiving inner form,

sees external form,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
thinking "It shines!"
is drawn in,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar,
completely transcending perceptions of form,
allowing perceptions of repulsion to subside,
by inattention to perceptions of diversity,
thinking "Space is unending!",
attains the realm of space
and makes a habitat of that,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;

**not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar,
completely transcending the realm of unending space
attains the realm of consciousness
and makes a habitat of that,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar,
completely transcending the realm of consciousness
attains the realm of nothing to be had there
and makes a habitat of that,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar,
completely transcending the realm of nothing to be had there
attains the realm of neither-perception-nor-non-perception
and makes a habitat of that,**

**if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar,
completely transcending the realm of neither-perception-nor-non-
perception
attains to the realm of the ending of perception of sense experience
and makes a habitat of that,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the earth device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the water device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the firelight device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the wind device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the deep-dark-blue device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the yellow device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the blood-red device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the white device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the space device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the consciousness device,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of the unpleasant,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of death,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of the repellant in food,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception
of nothing to delight at in all the world,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of change,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception
of the pain of change,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception
of the not-selfness of that which is painful,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of letting go,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of dispassion,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose**

does he enjoy the handouts of the realm.

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

**If beggars, a beggar
makes become the perception of ending,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of change,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception of not-self,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose**

does he enjoy the handouts of the realm.

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

**If beggars, a beggar
makes become the perception of death,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception
of the repellant in food,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar
makes become the perception
of nothing to delight at in all the world,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;**

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become the perception of the skeleton
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become the perception of the maggot infested corpse,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become the perception of the black-and-blue corpse,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become the perception of the corpse that is breaking apart,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become the perception of the swollen and bloated corpse,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about the Buddha,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about the *Dhamma*,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about the *Sangha*,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about ethical culture,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about liberality,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about the gods,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about in- and out-breathing,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about death,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about
that which is related to the body,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
makes become thinking about calming down,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;

he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
attains the first knowing
while making become the force of faith
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
attains the first knowing
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
attains the first knowing
while making become the force of mind,
if even for only so short a time

as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
attains the first knowing
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

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

If beggars, a beggar
attains the first knowing
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar

attains the first knowing
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the first knowing
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the first knowing
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one

who makes much of such a thing?

**If beggars, a beggar
attains the first knowing
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the first knowing
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;**

**not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;**

his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the second knowing
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the second knowing
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the second knowing
while making become the power of energy,

**if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the second knowing
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the third knowing
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the third knowing
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the third knowing
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the third knowing
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the third knowing
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;**

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the third knowing
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the third knowing
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the third knowing
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the third knowing
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the third knowing
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the fourth knowing

while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the fourth knowing
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the fourth knowing
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

**If beggars, a beggar
attains the fourth knowing
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the fourth knowing
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the fourth knowing
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose**

does he enjoy the handouts of the realm.

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the fourth knowing
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the fourth knowing
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains the fourth knowing
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;**

he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains the fourth knowing
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the force of energy,
if even for only so short a time

as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar

attains friendly vibrations
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains friendly vibrations
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one

who makes much of such a thing?

**If beggars, a beggar
attains friendly vibrations
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains friendly vibrations
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains friendly vibrations
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;**

**not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;**

his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains sympathetic vibrations
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains sympathetic vibrations
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains sympathetic vibrations
while making become the power of faith,

**if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains sympathetic vibrations
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;**

he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains happiness at the happinesses of others
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains happiness at the happinesses of others
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains happiness at the happinesses of others
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,

**that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains happiness at the happinesses of others**

while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains detachment
while making become the force of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains detachment
while making become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

**If beggars, a beggar
attains detachment
while making become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains detachment
while making become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains detachment
while making become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose**

does he enjoy the handouts of the realm.

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains detachment
while making become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains detachment
while making become the power of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.**

**What then can be said of one
who makes much of such a thing?**

**If beggars, a beggar
attains detachment
while making become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;**

he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains detachment
while making become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
attains detachment
while making become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the force of faith,
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the force of energy,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the force of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the force of serenity,
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the force of wisdom,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the power of faith,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the power of energy,
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the power of mind,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the power of serenity,
if even for only so short a time
as it takes to snap the fingers,
that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

If beggars, a beggar
makes become the power of wisdom,
if even for only so short a time
as it takes to snap the fingers,

that beggar may be called a *bhikkhu*;
his knowing is not rudderless;
he lives the Master's teaching;
he follows advice;
not without purpose
does he enjoy the handouts of the realm.

What then can be said of one
who makes much of such a thing?

In the same way, beggars,
as one whose heart suffuses
a great body of water
includes the small streams
flowing into and existence part of
that body of water;

In the Same Way, beggars,
one who makes become,
makes a big thing
of minding by way of body,
includes those skillful things
that conduce to vision.

One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into something thrilling.

What is that one thing?

It is minding by way of body.

This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into something thrilling.

One thing, beggars,
if made to become,
made much of,

**made a big thing,
evolves into great attainment.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into great attainment.**

**One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into the ease
that comes from a sense of accomplishment.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into the ease
that comes from a sense of accomplishment.**

**One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into awareness of mind.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into awareness of mind.**

**One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into obtaining knowledge and vision.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into obtaining knowledge and vision.**

**One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into living pleasantly
in this visible thing.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into living pleasantly
in this visible thing.**

**One thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into enjoying
the vision of freedom
of one who has served his time.**

What is that one thing?

It is minding by way of body.

**This one thing, beggars,
if made to become,
made much of,
made a big thing,
evolves into enjoying
the vision of freedom
of one who has served his time.**

**One thing, beggars,
if made to become,
made much of
tranquillizes the body.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed tranquillizes the body.**

**One thing, beggars,
if made to become,
made much of
tranquillizes the heart.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed tranquillizes the heart.**

**One thing, beggars,
if made to become,
made much of
settles down thoughts
and pondering.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed settles down thoughts
and pondering.**

**One thing, beggars,
if made to become,
made much of
leads to the completion
of that which conduces to vision.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed leads to the completion
of that which conduces to vision.**

**One thing, beggars,
if made to become,
made much of
conduces to the non-arising
of unskillful things
not present in this visible thing.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed conduces to the non-arising
of unskillful things
not present in this visible thing.**

**One thing, beggars,
if made to become,
made much of
conduces to the disappearance**

**of unskillful things
that are present in this visible thing.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed conduces to the disappearance
of unskillful things
that are present in this visible thing.**

**One thing, beggars,
if made to become,
made much of
conduces to the arising
of skillful things
not yet present in this visible thing.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of
indeed conduces to the arising
of skillful things
not yet present in this visible thing.**

**One thing, beggars,
if made to become,
made much of
conduces to the maturation
of skillful things
that are present in this visible thing.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of**

**indeed conduces to the maturation
of skillful things
that are present in this visible thing.**

**If one thing, beggars,
is made to become,
made much of
blindness passes off.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
blindness passes off.**

**If one thing, beggars,
is made to become,
made much of
vision is acquired.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
vision is acquired.**

**If one thing, beggars,
is made to become,
made much of
the 'I am'-pride passes off.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
the 'I am'-pride passes off.**

**If one thing, beggars,
is made to become,
made much of
bias gets uprooted.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
bias gets uprooted.**

**If one thing, beggars,
is made to become,
made much of
the attachments pass off.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
the attachments pass off.**

**If one thing, beggars,
is made to become,
made much of,
it develops into wisdom.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of,
it develops into wisdom.**

**If one thing, beggars,
is made to become,
made much of,
it develops into the complete mastery of awakening.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of,
it develops into the complete mastery of awakening.**

**If one thing, beggars,
is made to become,
made much of,
not only just one data is penetrated.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of,
not only just one data is penetrated.**

**If one thing, beggars,
is made to become,
made much of,
a diversity of data is penetrated.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,
made much of
a diversity of data is penetrated.**

**If one thing, beggars,
is made to become,
made much of,
not only just one data is synthesized.**

What is that one thing?

Minding body.

**Indeed, beggars,
if this one thing is made to become,**

**made much of,
not only just one data is synthesized.**

**If one thing, beggars,
is made to become,
made much of,
the fruit of Streamwinning
may be seen with one's own eyes.**

What is that one thing?

Minding body.

**If this one thing, beggars,
is made to become,
made much of,
the fruit of Streamwinning
may be seen with one's own eyes.**

**If one thing, beggars,
is made to become,
made much of,
the fruit of Once-Returning
may be seen with one's own eyes.**

What is that one thing?

Minding body.

**If this one thing, beggars,
is made to become,
made much of,
the fruit of Once-Returning
may be seen with one's own eyes.**

**If one thing, beggars,
is made to become,
made much of,
the fruit of Non-Returning
may be seen with one's own eyes.**

What is that one thing?

Minding body.

If this one thing, beggars,

**is made to become,
made much of,
the fruit of Non-Returning
may be seen with one's own eyes.**

**If one thing, beggars,
is made to become,
made much of,
the fruit of Arahantship
may be seen with one's own eyes.**

What is that one thing?

Minding body.

**If this one thing, beggars,
is made to become,
made much of,
the fruit of Arahantship
may be seen with one's own eyes.**

**One thing, beggars,
made to become,
made much of,
develops the gaining of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops the gaining of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops the empowerment of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,**

**made much of,
develops the empowerment of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops the fullness of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops the fullness of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops great scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops great scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops broad scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops broad scope of wisdom.**

One thing, beggars,

**made to become,
made much of,
develops full scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops full scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops deep scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops deep scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops scope of wisdom beyond knowing.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops scope of wisdom beyond knowing.**

**One thing, beggars,
made to become,
made much of,
develops other-worldly scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops other-worldly scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops wisdom made much of.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops wisdom made much of.**

**One thing, beggars,
made to become,
made much of,
develops swift scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops swift scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops quick scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,**

develops quick scope of wisdom.

**One thing, beggars,
made to become,
made much of,
develops ready scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops ready scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops speedy scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops speedy scope of wisdom.**

**One thing, beggars,
made to become,
made much of,
develops sharp scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops sharp scope of wisdom.**

**One thing, beggars,
made to become,**

**made much of,
develops penetrating scope of wisdom.**

What is that one thing?

Minding body.

**This one thing, beggars,
if made to become,
made much of,
develops penetrating scope of wisdom.**

**Beggars, they do not savor immortality
who do not savor
minding by way of body.**

**Beggars, they indeed savor immortality
who savor
minding by way of body.**

**Beggars, they have not tasted immortality
who have not tasted
minding by way of body.**

**Beggars, they indeed have tasted immortality
who have tasted
minding by way of body.**

**Beggars, they have bypassed immortality
who have bypassed
minding by way of body.**

**Beggars, they indeed have not bypassed immortality
who have not bypassed
minding by way of body.**

**Beggars, they have restrained immortality
who have restrained
minding by way of body.**

**Beggars, they indeed have embarked on immortality
who have embarked on
minding by way of body.**

**Beggars, they have been careless with immortality
who have been careless with
minding by way of body.**

**Beggars, they indeed have not been careless with immortality
who have not been careless with
minding by way of body.**

**Beggars, they have forgotten immortality
who have forgotten
minding by way of body.**

**Beggars, they indeed have not forgotten immortality
who have not forgotten
minding by way of body.**

**Beggars, they have not visited immortality
who have not visited
minding by way of body.**

**Beggars, they indeed have visited immortality
who have visited minding by way of body.**

**Beggars, they have not made immortality become
who have not made minding by way of body become.**

**Beggars, they indeed have made immortality become
who have made minding by way of body become.**

**Beggars, they have not made a big thing of immortality
who have not made a big thing of
minding by way of body.**

Beggars, they indeed have made a big thing of immortality

**who have made a big thing of
minding by way of body.**

**Beggars, they have no higher knowledge of immortality
who have not got higher knowledge of
minding by way of body.**

**Beggars, they indeed have higher knowledge of immortality
who have higher knowledge of
minding by way of body.**

**Beggars, they have no thorough knowledge of immortality
who have no thorough knowledge of
minding by way of body.**

**Beggars, they indeed have thorough knowledge of immortality
who have thorough knowledge of
minding by way of body.**

**Beggars, they have not realized the truth of immortality
who have not realized the truth of
minding by way of body.**

**Beggars, they indeed have realized the truth of immortality
who have realized the truth of
minding by way of body.**

AN 394-654

**Here Ends
The Book of Ones**



BuddhaDust Publications
Los Altos
2022