

# **Yarnbasket for a Buddhist**

**Volume 2  
Selected Suttas from the  
Dīgha Nikāya  
The Long Basket  
Suttanta Thirty-three**

**Translated from the Pāli  
by  
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*Namo tassa Bhaggavato arahato sammā sambuddhassa*  
In the name of The Aristocrat, Consummately Self-Awakened One

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

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

To my book-learn'n teachers  
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Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji  
And to all those others,  
too numerous to mention  
that added to my understanding in small and large ways,  
but among them especially must be mentioned  
that of Carlos Castaneda.

## **Buddha Dust**

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

**Once Upon a Time, The Consummately Self-Awakened,  
roaming around Malla-country  
with some 500 Bhikkhus,  
arrived at Pava the capital of the Mallas  
where he revisited Cunda the smith.**

**At this time a new meeting hall had just been built  
and had not yet been formally used,  
and the Mallas of Pava thought that it would be an auspicious thing  
if it were to have first been used by The Consummately Self-Awakened,  
so they invited him to do so,  
and he consented.**

**Then the Malas prepared the hall  
by spreading it with carpets and  
seats and  
water for washing the feet,  
and when the hall had been properly prepared  
they informed The Consummately Self-Awakened,  
who prepared his bowl and robes and,  
with that large company of Bhikkhus,  
went to the newly built and prepared meeting hall.**

**Then, after washing his feet,  
Bhaggava sat down next to the center pole,  
facing East.**

**The Bhikkhus arranged themselves  
with their backs to the western wall,  
facing east, behind The Consummately Self-Awakened.**

**The Mallas of Pava sat down  
with their backs to the Eastern wall,  
facing West, The Consummately Self-Awakened. and the Bhikkhus.**

**Then The Consummately Self-Awakened. instructed and inspired  
the Mallas of Pava with *Dhamma* talk,  
and when the night was far gone,  
he indicated to them  
that they should take leave.**

**After that,  
noticing that the company of Bhikkhus  
was especially alert,  
he arranged his robes,**

assumed the lion posture,  
and instructed Sāriputta  
to discourse on *Dhamma*  
especially for the Bhikkhus.

And this is the talk,  
so we are told,  
given at that time by Sāriputta:

"The Nigantha, Nathason, friends  
has recently deceased,  
and since his death  
the Niganthas have fallen apart  
and live quarreling amongst each other,  
using a variety of wounding words  
and wrangling phrases such as:

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

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

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

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

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

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

"Your challenge has been met."

"You are proved to be wrong."

"Straighten up your act."

"Get out of this one if you can."

The ruckus is such that even the lay followers are fed up.

And what is the reason for this?

It is because the *Dhamma* of the Niganthas was Poorly Taught, being  
Taught by one who was not a Fully Enlightened One.

And now that Nathason has gone, the group is without cohesion and has no  
leadership.

But here, friends, *Dhamma* has been well taught by one who is supremely  
enlightened, and about this *Dhamma* we should all speak in agreement that  
the *Dhamma* will last for many a long day.

**To that end, friends, I will set forth this compilation of *Dhammas* taught by The Consummately Self-Awakened about which we should all speak in agreement:**

*There are, friends, one-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these ones?*

**What is the One *Dhamma*?**

**All beings are maintained by food.**

**All beings are maintained by own-making.**

*These then, friends, are those one-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, two-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these twos?*

**Name and form.**

**Blindness and thirst for living.**

**Theories about existence, theories about non-existence.**

**No sense of shame and no fear of blame.**

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

**Rough going and bad company.**

**Smooth going and good company.**

**Skill in the rules regarding offenses and skill in rehabilitation from offenses.**

**Skill in attaining and skill at emerging from attainment.**

**Skill in knowledge of the characteristics; and skill in applying the mind to them.**

**Skill in knowledge of the spheres; and skill in downbound confounded rebounding conjuration.**

**Skill in knowledge of what binds-up and what does not bind-up.**

**Straight forwardness and diffidence.**

**Patience and gentleness.**

**Friendliness and a kindly reception.**

**Non-injury and being unsoiled.**

**Forgetfulness and lack of self-knowledge.**

**Remembering and self-knowledge.**

**Lack of authority over and guarding of the sense doors and immoderate eating.**

**Authority over and guarding of the sense doors and moderate eating.**

**The power of examining details and the power of development.**

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

**Calm and Review.**

**The sign of calm and the sign of exertion.**

**Exertion and detachment.**

**Complete ethical culture and complete view.**

**Incomplete ethical culture and incomplete view.**

**Purified ethical culture and purified view.**

**The purity of one's view and the purity of the path taken in accordance with that view.**

**Anxiety and the urgency of the stand taken to get back on track by the experiencer thereof.**

**Not taking one's stand on skillful *Dhamma*, and non-turning away and making exertion.**

**Vision and freedom**

**Knowledge of destruction, knowledge of non-production .**

*These then, friends, are those two-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of*



*lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, three-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these threes?*

**Three roots of unskill:  
lust, hate and stupidity.**

**Three roots of skill:  
non-lust, non-hate and non-stupidity.**

**Three modes of poor behavior:  
bodily, of speech, of mind.**

**Three modes of good behavior:  
bodily, of speech, of mind.**

**Three unskillful subjects of thought:  
on pleasure, on anger, on harming.**

**Three skillful subjects of thought:  
on giving up, on non-anger, on non-harm.**

**the pleasure-principle,  
the anger-principle,  
the harm-principle.**

**Three skillful principles:  
the giving-up principle,  
the non-anger principle,  
the non-harm principle.**

**Three unskillful perceptions:  
the pleasure-perception,  
the anger-perception,  
the harm-perception.**

**Three skillful perceptions:  
the giving-up perception,  
the non-anger perception,  
the non-harm perception.**

**Three unskillful characteristics:**  
the pleasure-characteristic,  
the anger-characteristic,  
the harm-characteristic.

**Three skillful characteristics:**  
the giving-up characteristic,  
the non-anger characteristic,  
the non-harm characteristic.

**Three additional characteristics:**  
the pleasure-characteristic,  
the form-characteristic,  
the formless-characteristic.

**Three additional characteristics:**  
the form-characteristic,  
the formless-characteristic,  
the ending-characteristic.

**Three additional characteristics:**  
the inferior-characteristic,  
the middle-characteristic,  
the superior-characteristic.

**Three modes of hunger/thirst:**  
for pleasure,  
for living,  
for un-living.

**Three additional hungers:**  
for pleasure,  
for form,  
for the formless.

**Three additional hungers:**  
for form,  
for the formless,  
for ending.

**Three yokes to rebirth:**  
own-body-view,  
vacillation,  
faith in good deeds and ethical conduct.

**Three corruptions:**  
the corruption of pleasures,

**the corruption of living,  
the corruption of blindness.**

**Three livings:  
pleasure-living,  
formed-living,  
formless-living.**

**Three wishes:  
for pleasure,  
for life,  
for the full glory of the holy life.**

**Three evaluations:  
the evaluation that "I am better than,"  
the evaluation that "I am equal to,"  
the evaluation that "I am less than."**

**Three whiles:  
back-awhile,  
up ahead a-while,  
mean-while.**

**Three oppositions:  
the opposition to own body;  
the opposition to the arising of own body;  
the opposition to the ending of own body.**

**Three sense experiences:  
pleasant sense experience,  
unpleasant sense experience,  
not-unpleasant-but-not-pleasant sense experience.**

**Three types of pain:  
the pain of pain;  
the pain of the own-made;  
the pain of reversal.**

**Three piles:  
certainly disagreeable piles;  
certainly consummate piles;  
uncertain piles.**

**Three confusions:  
The onset of and lingering confusion, doubt, inability to clear up one's  
mind and distress about the past.  
The onset of and lingering confusion, doubt, inability to clear up one's**

**mind and distress about the future.**

**The onset of and lingering confusion, doubt, inability to clear up one's mind and distress about the present.**

**Three unguarded things of a *Tathāgata*.**

**A *Tathāgata*, friends is entirely pure with regard to that done by the body, such that he need not think: "Let none know this of me."**

**A *Tathāgata*, friends, is entirely pure with regard to that done by way of speech, such that he need not think: "Let none know this of me."**

**A *Tathāgata*, friends, is entirely pure with regard to that done by way of mind, such that he need not think: "Let none know this of me."**

**Three somethings-there:**

**lust, hate, delusion**

**Three fires:**

**lust, hate, delusion**

**Three additional fires:**

**the fire of the honor-worthy,**

**the fire of the householder,**

**the fire of the gift-worthy.**

**Three forms of form:**

**visible and producing resistance;**

**not visible and producing resistance;**

**not visible and not producing resistance.**

**Three own-makings:**

**well-done; not-well-done; inactive.**

**Three persons:**

**the person who is a seeker,**

**the person who is a seer,**

**the person who is neither seeker nor seer.**

**Three elders:**

**by birth,**

**in the *Dhamma*,**

**by general agreement.**

**Three bases for the expectation of benefit:**

**the expectation of benefit based on making gifts,**

**the expectation of benefit based on ethical behavior**

**and the expectation of benefit based on self-improvement.**

**Three bases for making testimony:**

**based on the seen,**

**based on the heard,  
based on the suspected.**

**Three ways of taking carnal enjoyment:**

**There are beings, friends, to whom carnal enjoyments appear and who are bound up in and in the power of the carnal enjoyments that appear to them in the same way as man, for example, or gods for another, or some reborn below.**

**This is the first way of taking carnal enjoyment.**

**There are beings, friends, taking carnal enjoyment in plans and creations and who are bound up in and in the power of the carnal enjoyment of making creation upon creation in the same way as are The Gods of Creation.**

**This is the second way of taking carnal enjoyment.**

**There are beings, friends, taking carnal enjoyment in having power over plans and creations and who are bound up in and in the power of the carnal enjoyment of having power over plans and creations in the same way as are The Gods of Power Over Creation.**

**This is the third way of taking carnal enjoyment.**

**Three ways of feeling pleasure:**

**There are beings, friends, that, producing and having produced pleasure, live therein, in the same way as the gods of the Brahma worlds.**

**There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who time and time again exclaim:**

**'Ah the joy! Ah the joy!'**

**in the same way as the gods of the Abhassara Realm.**

**There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who are swept away by the experience of such delight in the same way as the gods of the Subhakinna Realm.**

**Three wisdoms:**

**The seeker's wisdom.**

**The seer's wisdom.**

**The wisdom of one who is neither.**

**Three additional wisdoms:**

**Wisdom based on reason.**

**Wisdom based on hearsay.**

**Wisdom based on experience.**

**Three weapons:**

**the weapon of knowledge,  
the weapon of detachment,  
the weapon of wisdom.**

**Three forces:**

**The force that is knowing the unknown;  
the force of omniscience;  
the force of attaining omniscience.**

**Three eyes:**

**The organ of the eye;  
the godly eye;  
the eye of wisdom.**

**Three trainings:**

**Training in higher ethics,  
training in higher thought,  
training in higher wisdom.**

**Three developments:**

**Development of body,  
development of mind,  
development of wisdom.**

**Three ultimates:**

**The ultimate sight,  
the ultimate undertaking,  
the ultimate freedom.**

**Three highs:**

**With thought and with pondering;  
without thought and with only a small amount of pondering;  
without thought and without pondering**

**Three additional highs:**

**Empty,  
signless,  
pointless.**

**Three cleansings:**

**Cleansing the body,  
cleansing the speech,**

**cleansing the mind.**

**Three attributes of the wiseman:**

**The body of a wiseman,  
the speech of a wiseman,  
the mind of a wiseman.**

**Three attributes of the skilled:**

**Skill at arriving,  
skill at departing,  
skill in knowhow.**

**Three forms of madness:**

**The madness of health,  
the madness of youth,  
the madness of life.**

**Three controllers:**

**Self-control,  
peer-pressure,  
the influence of The Word**

**Three areas of dispute:**

**There is the area of dispute over the past that begins:  
'Thus it was in the past.'**

**There is the area of dispute over the future that begins:  
'Thus it will be in the future.'**

**There is the area of dispute over the present that begins:  
'This is how it is now.'**

**Three visions:**

**Knowledge of past lives;  
knowledge of the outcome of deeds;  
knowledge of the eradication of the corrupting influences.**

**Three habitats:**

**The habitat of the gods,  
the habitat of Brahma,  
the habitat of the Aristocrats.**

**Three wonders:**

**The wonders of magic power,  
the wonders of mindreading,  
the wonders of teaching.**

*These then, friends, are those three-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

**What are these fours?**

**Four preparations of mind:**

**Here friends a beggar lives in a body reviewing the body, knowing for comprehension of mind, restraining worldly ambitions and disappointments.**

**Here friends a beggar lives in a sense experience reviewing sense experience, knowing for comprehension of mind, restraining worldly ambitions and disappointments.**

**Here friends a beggar lives in the emotions reviewing the emotions, knowing for comprehension of mind, restraining worldly ambitions and disappointments.**

**Here friends a beggar lives in The Word reviewing The Word, knowing for comprehension of mind, restraining worldly ambitions and disappointments.**

**Four Consummate Efforts:**

**Here friends a beggar generates intention, sets his thinking on, rouses energy, and makes an effort to prevent the arising of bad, unskillful states not yet present in the here and now;**

**Generates intention, sets his thinking on, rouses energy, and makes an effort to let go of bad, unskillful states that are present in the here and now;**

**Generates intention, sets his thinking on, rouses energy and makes an effort to get skillful states not yet present in the here and now;**

**Generates intention, sets his thinking on, rouses energy and makes an effort to retain, establish, rid of confusion, complete, develop, increase, and add to skillful states that are present in the here and now.**



### **The Four Powerpaths:**

**He begets the powerpath consisting of effort-upon-effort at own-making wish-serenity;**

**He begets the powerpath consisting of effort-upon-effort at own-making energy-serenity;**

**He begets the powerpath consisting of effort-upon-effort at own-making heartfelt-serenity;**

**He begets the powerpath consisting of effort-upon-effort at own-making reminiscence-serenity.**

### **The Four Knowings:**

**Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and pondering with the pleasurable enthusiasm born of detachment enters into and makes a habitat of the first knowing;**

**Then, with thinking and pondering having calmed down, attaining tranquillity, existence single-minded, without thinking and pondering, with the pleasurable enthusiasm born of serenity he enters into and makes a habitat of the second knowing;**

**Then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-ponderings such as those described by the aristocrats when they say 'Detached, with alert mind, he lives pleasantly,' he enters into and makes a habitat of the third knowing;**

**Then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and made a habitat of the fourth knowing.**

### **Four methods of existence high:**

**There is, friends, a method of existence serene that when developed and made much of results in living pleasantly in the here and now.**

**There is, friends, a method of existence serene that when developed and made much of results in knowing and seeing.**

**There is, friends, a method of existence serene that when developed and made much of results in a knowing one's own mind.**

**There is, friends, a method of existence serene that when developed and made much of results in the destruction of the corrupting influences.**

**And what is it, friends, that is the method of existence serene that when**

**developed and made much of results in living pleasantly in the here and now?**

**Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and pondering with the pleasurable enthusiasm born of detachment, enters into and makes a habitat of the first knowing;**

**Then, with thinking and pondering having calmed down, attaining tranquillity, existence single-minded, without thinking and pondering, with the pleasurable enthusiasm born of serenity he enters into and makes a habitat of the second knowing;**

**Then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-ponderings such as those described by the aristocrats when they say 'Detached, with alert mind, he lives pleasantly,' he enters into and makes a habitat of the third knowing;**

**Then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth knowing.**

**This, friends, is that method of existence serene that when developed and made much of results in living pleasantly in the here and now.**

**And what, friends, is the method of existence serene that when developed and made much of results in knowing and seeing?**

**Here, friends a beggar focuses his mind on the perception of light.**

**Fixing on the perception of day, as by day, so by night, as by night so by day.**

**Thus he unblindfolds the heart and reveals a mind of surpassing brilliance.**

**This, friends, is that method of existence serene that when developed and made much of results in knowing and seeing.**

**And what is it, friends, that is the method of existence serene that when developed and made much of results in knowing one's own mind?**

**Here, friends, a beggar sees sense experiences as they arise, sees them in place, sees them going on their going.**

**He sees perceptions as they arise, sees them in place, sees them going on their going.**

**He sees thoughts as they arise, sees them in place, sees them going on their going.**

**This, friends, is that method of existence serene that when developed and made much of results in knowing one's own mind.**

**And what is it, friends, that is the method of existence serene that when developed and made much of results in the destruction of the corrupting influences?**

**Here beggars a beggar knows:**

**This is form**

**this is the arising of form,  
this is the going of form;**

**This is sense experience,  
this is the arising of sense experience,  
this is the going of sense experience;**

**This is perception,  
this is the arising of perception,  
this is the going of perception;**

**This is own-making,  
this is the arising of own-making,  
this is the going of own-making;**

**This is consciousness,  
this is the arising of consciousness,  
this is the going of consciousness.**

**This, friends, is that way of serenity that when developed and made much of results in the destruction of the corrupting influences.**

**Four immeasurables:**

**Here friends, a beggar lives suffusing the first quarter with thoughts of friendliness;**

**and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.**

**He lives suffusing the first quarter with thoughts of sympathy;  
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across with thoughts of sympathy.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,**

**friendly, without injury.**

**He lives suffusing the first quarter with thoughts of empathy;  
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all,  
above, below and across with thoughts of empathy.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,  
friendly, without injury.**

**He lives suffusing the first quarter with objectively detached thought;  
and so also the second, third, and fourth quarters.**

**Thus he lives suffusing the world all-over, all-through, encompassing all,  
above, below and across with objectively detached thought.**

**Thus he lives a suffusing that is bountiful, widespread, immeasurable,  
friendly, without injury.**

**Four forms of formlessness:**

**Here friends, a beggar elevating himself above all perceptions of form,  
allowing perceptions of resistance to subside, and not scrutinizing  
perceptions of diversity, thinking:**

**'Un-ending is space'**

**enters into and makes a habitat of the Space-dimension.**

**Elevating himself completely above the Space-dimension, thinking:**

**'Un-ending is consciousness'**

**he enters into and makes a habitat of the Consciousness-dimension.**

**Elevating himself completely above the Consciousness-dimension, thinking:**

**'There is nothing'**

**he enters into and makes a habitat of the No-things-to-be-had-there  
dimension.**

**Elevating himself completely above the No-things-to-be-had-there-  
dimension he enters into and makes a habitat of the dimension of Neither-  
perception-nor-non-perception.**

**Four calculations:**

**Here friends a beggar figures a thing is to be gone after,  
a thing is to be endured,  
a thing is to be avoided,  
a thing is to be got rid of.**

**Four Old Time Ways of the Aristocrats:**

**Here friends a beggar is content having anywhich robe,**

speaks well of contentment with anywhich robe,  
does not accept un-essential or unseemly robes;  
not obtaining robes he is not dissatisfied,  
attaining robes he accepts and uses them without greed and infatuation,  
thus he guiltlessly enjoys the use thereof  
perceiving the possible dangers,  
wise to the ways things work out.

Furthermore, being content having anywhich robe,  
he neither puts himself above  
nor puts down others,  
nor is he self satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time  
Aristocrats.

Again, friends a beggar is content having any lump-dole'd'inni-bowl,  
speaks well of contentment with any food put in the bowl,  
does not accept un-essential or unseemly food;  
not obtaining food he is not dissatisfied,  
attaining food he accepts and uses it without greed and infatuation,  
thus he guiltlessly enjoys the use thereof  
perceiving the possible dangers,  
wise to the ways things work out.

Furthermore, being content with any handouts,  
he neither puts himself above  
nor puts down others,  
nor is he self-satisfied at being of such respectable behavior.

He indeed is one who may be called one of the Ancient, Old-Time  
Aristocrats.

Again, friends a beggar is content having any sit'n'sleep'n-spot,  
speaks well of contentment with any place to sit and sleep,  
does not accept un-essential or unseemly dwelling places;  
not obtaining lodging he is not dissatisfied,  
attaining shelter he accepts and uses it without greed and infatuation,  
thus he guiltlessly enjoys the use thereof  
perceiving the possible dangers,  
wise to the ways things work out.

Furthermore, being content with any sit'n'sleep'n-spot,  
he neither puts himself above  
nor puts down others,

**nor is he self-satisfied at being of such respectable behavior.**

**He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.**

**Again, friends, a beggar takes pleasure in letting go,  
enjoys letting go,  
takes pleasure in advancement,  
enjoys advancement.**

**Furthermore, taking pleasure in letting go,  
enjoying letting go,  
taking pleasure in advancement,  
enjoying advancement,  
he neither puts himself above  
nor puts down others,  
nor is he self-satisfied at being of such respectable behavior.**

**He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.**

**Four efforts:**

**The effort to restrain,  
the effort to let go,  
the effort to make become,  
the effort to retain.**

**And what, friends, is the effort to restrain?**

**Here friends a beggar seeing form with the eye  
grasps at neither its signs or identifying characteristics  
because living without restraining the power of the eye  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.**

**Thus restraining, renouncing, watching out for the power of the eye  
is the way he restrains the power of the eye.**

**Hearing a sound with the ear  
he grasps at neither its signs or identifying characteristics  
because living without restraining the power of the ear  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.**

**Thus restraining, renouncing, watching out for the power of the ear  
is the way he restrains the power of the ear.**

**Smelling a scent with the nose**

he grasps at neither its signs or identifying characteristics  
because living without restraining the power of the nose  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the nose  
is the way he restrains the power of the nose.

Tasting a taste with the tongue  
he grasps at neither its signs or identifying characteristics  
because living without restraining the power of the tongue  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the tongue  
is the way he restrains the power of the tongue.

Experiencing a contact with the body  
he grasps at neither its signs or identifying characteristics  
because living without restraining the power of body  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.

Thus restraining, renouncing, watching out for the power of body  
is the way he restrains the power of body.

Existence conscious of a thing in the mind  
he grasps at neither its signs or identifying characteristics  
because living without restraining the power of the mind  
there will flow in on him covetousness and mental discomfort,  
bad, unskillful things.

Thus restraining, renouncing, watching out for the power of the mind  
is the way he restrains the power of the mind.

This, friends is the effort to restrain, say I.

And what, friends, is the effort to let go?

Here friends, a beggar on the occurrence of a thought of lust  
does not yield to it,  
lets go of it,  
rejects it,  
brings it to an end,  
causes it to go to annihilation;  
at the occurrence of a thought of anger  
he does not yield to it,

lets go of it, rejects it  
brings it to an end,  
causes it to go to annihilation;  
at the occurrence of a thought of violence  
he does not yield to it,  
lets go of it, rejects it,  
brings it to an end,  
causes it to go to annihilation;

at the occurrence of any bad unskillful thing  
he does not yield to it,  
lets go of it, rejects it,  
brings it to an end,  
causes it to go to annihilation.

This friends, is the effort to let go, say I.

And what, friends, is the effort to make become?

Here friends, a beggar makes become  
the dimension of self-awakening that is memory,  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.

He makes become  
the dimension of self-awakening that is dhamma-research,  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.

He makes become  
the dimension of self-awakening that is energy-building,  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.

He makes become  
the dimension of self-awakening that is enthusiasm,  
which is rooted in solitude,  
rooted in calm,  
rooted in ending



**and culminates in letting go.**

**He makes become  
the dimension of self-awakening that is impassivity,  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.**

**He makes become  
the dimension of self-awakening that is serenity  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.**

**He makes become  
the dimension of self-awakening that is objective detachment  
which is rooted in solitude,  
rooted in calm,  
rooted in ending  
and culminates in letting go.**

**This is the effort to make become, say I.**

**And what, beggars, is the effort to retain?**

**Here friends, a beggar  
on the occurrence of an auspicious thing,  
a sign of serenity,  
such as perception of bones,  
perception of maggots,  
perception of blackish-blue,  
perception of spongiformity,  
perception of inflation,  
sets a guard over it.**

**This is the effort to retain, say I.**

**Four knowledges:**

**Knowledge of *Dhamma*,  
"It follows" knowledge,  
knowledge of scope,  
knowledge by common consent.**

**Four additional knowledges:**

**Knowledge of pain,  
knowledge of its origin,  
knowledge of its ending,  
knowledge of The Way.**

**Four dimensions of streamwinning:**

**Associating with good men,  
hearing *Dhamma*,  
exploration of the mind,  
getting the meaning of the *Dhamma*.**

**Four characteristics of the Streamwinner:**

**Here friends the hearer of the aristocrats has got complete confidence in the Buddha along such lines as:**

**'This Lucky Man is the Arahant  
Number One Self-Awakened One,  
perfected in conduct and vision,  
The Welcome One,  
a knower of the world,  
unsurpassable trainer of trainable men,  
teacher of gods and man,  
The Buddha,  
The Consummately Self-Awakened.'**

**He has complete confidence in the *Dhamma* along such lines as:**

**'The *Dhamma* is well said by The Consummately Self-Awakened,  
to be seen for one's self here,  
not a thing of Time,  
a 'come'n-see' thing,  
a thing that guides the intelligent  
in understanding for themselves.'**

**He has complete confidence in the *Saṅgha* along such lines as:**

**'The Consummately Self-Awakened's order of the hearers is undertaking  
the good,  
The Consummately Self-Awakened's order of the hearers is undertaking  
the straight,  
The Consummately Self-Awakened's order of the hearers is undertaking  
the method,  
The Consummately Self-Awakened's order of the hearers is undertaking  
the highest;  
the four pairs of men,**

the eight individual men —  
this is The Consummately Self-Awakened's order of the hearers  
that is worthy of offerings,  
that are worthy guests,  
worthy of the gifts of those wishing to make good *kamma*,  
worthy of the gesture of putting together the fingers of both hands and  
stretching them forth to the sky and bringing them to the forehead,  
a site unsurpassed in the world for sewing merit.

He comes to be one  
who goes after getting that intact,  
unrent,  
unspotted,  
unbruised,  
unwarped,  
praised by the wise,  
uncorrupted,  
ethical culture  
that evolves into serenity  
that is enjoyed by the Aristocrats.

**Four fruitions of shamanship:**

Fruition in Streamwinning,  
fruition in Once Returning,  
fruition in Non-Returning,  
fruition in Arahantship.

**Four characteristics:**

The earth characteristic,  
the water characteristic,  
the fire characteristic,  
the wind characteristic.

**Four foods:**

formed food whether gross formed or subtle,  
touch,  
intention,  
consciousness.

**Four Stands for Consciousness:**

Standing on forms, friends,  
beginning with forms,  
proceeding from a stand on forms,

enveloped in the joy of forms,  
consciousness manifests increase, growth, and maturity.

Standing on sense-experience, friends,  
beginning with sense-experience,  
proceeding from sense-experience,  
enveloped in the joy of sense-experience,  
consciousness manifests increase, growth, and maturity.

Standing on perception, friends,  
beginning with perception,  
proceeding from perception,  
enveloped in the joy of perception,  
consciousness manifests increase, growth, and maturity.

Standing on own-making, friends,  
beginning with own-making,  
proceeding from own-making,  
enveloped in the joy of own-making,  
consciousness manifests increase, growth, and maturity.

Four not getting goings:

Not getting going because of wishes,  
not getting going because of anger,  
not getting going because of stupidity,  
not getting going because of fear.

Four ways hunger/thirst is born:

Because of robes, friends,  
there appears in a beggar the birth of hunger/thirst.

Because of hand-outs, friends  
there appears in a beggar the birth of hunger/thirst.

Because of a place to sit and sleep, friends  
there appears in a beggar the birth of hunger/thirst.

Because of existence and non-existence, friends,  
there appears in a beggar the birth of hunger/thirst.

Four walk'n-the-walks:

Walk'n the walk that is painful  
with dullish, stiff, sluggish higher powers,  
walk'n the walk that is painful  
with swift higher powers,  
walk'n the walk that is pleasant

**with so-so higher powers,  
walk'n the walk that is pleasant  
with swift higher powers.**

**Another four walk'n-the-walks:**

**Impatiently walk'n the walk,  
patiently walk'n the walk,  
walk'n the walk with control,  
calmly walk'n the walk.**

**Four Dhamma-Paths:**

**The *Dhamma*-Path without yearning,  
the *Dhamma*-path without anger,  
the high-minded *Dhamma*-path,  
the serene *Dhamma*-path.**

**Four ways of taking things on:**

**There is, friends, the taking on of things which is painful at the outset and  
painful in consequences.**

**There is, friends, the taking on of things which is painful at the outset but  
pleasant in consequences.**

**There is, friends, the taking on of things which is pleasant at the outset but  
painful in consequences.**

**There is, friends, the taking on of things which is pleasant at the outset and  
pleasant in consequences.**

**The Four trunks (*khandhas*, piles) of *Dhamma*:**

**The trunk of ethical culture,  
the trunk of serenity,  
the trunk of wisdom,  
the trunk of freedom.**

**Four powers:**

**Energy-power,  
mind-power,  
serenity-power,  
wisdom-power.**

**Four stances:**

**Taking one's stand on wisdom,  
taking one's stand on truth,  
taking one's stand on letting go,**

**taking one's stand on calm.**

**Four ways of explaining questions:**

**Explaining a question directly;  
explaining and analyzing a question;  
explaining a question by asking a counter-question;  
the question is left standing unexplained.**

**Four ways of laying in *kamma*:**

**There is, friends, dark *kamma* with dark consequences.**

**There is, friends, bright *kamma* with bright consequences.**

**There is, friends, dark/bright *kamma* with dark/bright consequences.**

**There is, friends, not-dark not-bright *kamma* with not-dark/not-bright  
consequences leading on to the withering away of *kamma*.**

**Four things one may see the reality of for one' self:**

**Past lives, seeing for one's self using the memory.**

**Disappearance and reappearance, seeing for one's self using the eye.**

**The eight releases, seeing for one's self using the body.**

**The elimination of the corrupting influences (*āsavas*), seeing for one's self  
using wisdom.**

**Four floods:**

**The flood of pleasure,  
the flood of living,  
the flood of views,  
the flood of blindness.**

**Four yokes:**

**The yoke to pleasure,  
the yoke to living,  
the yoke to views,  
the yoke to blindness.**

**Four yokes to disowning yokes:**

**The yoke to disowning the yoke to pleasure,  
the yoke to disowning the yoke to living,  
the yoke to disowning the yoke to views,  
the yoke to disowning the yoke to blindness.**

**Four ties:**

**The covetousness tie-to-body,**

**the anger tie-to-body,  
the reliance on outward practices tie-to-body,  
this-is-the-only-true-view-position tie-to-body.**

**Four ways of getting bound up:**

**Getting bound up in pleasures,  
getting bound up in views,  
getting bound up in reliance on outward practices,  
getting bound up in one point of view.**

**Four wombs:**

**The womb of the egg-born,  
the womb of the embryo-born,  
the womb of the mitosis-born,  
the womb of the spontaneously appearing.**

**Four states of a child during gestation:**

**Here friends, one unknowingly falls into the mother's cavity,  
stays in the mother's cavity unknowingly,  
goes forth from the mother's cavity unknowingly.**

**This is the first state of a child during gestation.**

**Again, deeper than that, another  
knowingly falls into the mother's cavity,  
stays in the mother's cavity unknowingly,  
goes forth from the mother's cavity unknowingly.**

**This is the second state of a child during gestation.**

**Again, deeper than that, another  
knowingly falls into the mother's cavity,  
stays in the mother's cavity knowingly,  
goes forth from the mother's cavity unknowingly.**

**This is the third state of a child during gestation.**

**Again, deeper than that, another  
knowingly falls into the mother's cavity,  
stays in the mother's cavity knowingly,  
goes forth from the mother's cavity knowingly.**

**This is the fourth state of a child during gestation.**

**Four ways of attaining the regaining of life:**

**There is, friends, the attaining the regaining of life  
which is the attaining the regaining of life**

**effected by one's own intention  
not the intention of another.**

**There is, friends, the attaining the regaining of life  
which is the attaining the regaining of life  
effected by another's intentions  
not the intention of one's self.**

**There is, friends, the attaining the regaining of life  
which is the attaining the regaining of life  
effected by both one's own intention  
and the intention of another.**

**There is, friends, the attaining the regaining of life  
which is the attaining the regaining of life  
effected by neither one's own intention  
nor the intention of another.**

**Four handout-purifications:**

**There is, friends, the handout which is purified by the donor not the  
recipient.**

**There is, friends, the handout which is purified by the recipient not the  
donor.**

**There is, friends, the handout which is purified neither by the donor nor  
the recipient.**

**There is, friends, the handout which is purified both by the donor and the  
recipient.**

**Four investments in brotherhood:**

**Giving,  
speaking well of others,  
making one's self useful,  
even-handedness.**

**Four un-aristocratic ways of speaking:**

**Misguiden speech,  
brutish speech,  
ferocious speech,  
idle lip-flapping.**

**Four aristocratic ways of speaking:**

**Refraining from Misguiden speech,  
refraining from brutish speech,  
refraining from ferocious speech,**



**refraining from idle lip-flapping.**

**Four additional unaristocratic ways of speaking:**

**Saying as seen the unseen,  
saying as heard the unheard,  
saying as sensed the unsensed,  
saying as known the unknown.**

**Four additional aristocratic ways of speaking:**

**Saying as unseen the unseen,  
saying as unheard the unheard,  
saying as unsensed the unsensed,  
saying as unknown the unknown.**

**Four additional unaristocratic ways of speaking:**

**Saying as unseen the seen,  
saying as unheard the heard,  
saying as unsensed the sensed,  
saying as unknown the known.**

**Four additional aristocratic ways of speaking:**

**Saying as seen the seen,  
saying as heard the heard,  
saying as sensed the sensed,  
saying as known the known.**

**Four individuals:**

**Here, friends, one individual  
tortures himself  
and comes to be a practitioner of devotion to self-torture.**

**Here, friends, one individual  
tortures others  
and comes to be a practitioner of the torture of others.**

**Here, friends, one individual  
tortures himself  
and comes to be a practitioner of devotion to self-torture,  
tortures others  
and comes to be a practitioner of the torture of others.**

**Here friends, one individual  
neither tortures himself  
and does not come to be a practitioner of devotion to self-torture,  
nor tortures others**

**and does not come to be a practitioner of devotion to the torture of others.**

**And so not self torturing,  
not torturing others  
he lives here among things seen  
as one who, experiencing pleasure,  
is wishless,  
rolled-up,  
cool,  
become Brahma.**

**Four additional individuals:**

**Here, friends one individual's conduct  
benefits himself  
but produces no benefit to others.**

**Here, friends one individual's conduct  
benefits others  
but produces no benefit to himself.**

**Here, friends one individual's conduct  
neither benefits himself  
nor produces benefit to others.**

**Here, friends one individual's conduct  
benefits both himself  
and produces benefit to others.**

**Four additional individuals:**

**In darkness journeying into darkness,  
in darkness journeying into light,  
in the light journeying into darkness,  
in the light journeying into the light.**

**Four additional individuals:**

**The unshakable shaman,  
the lotus-shaman,  
the white-lotus shaman,  
the shaman that is the sweet flowering of shamanship.**

*These then, friends, are those four-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and*

*pleasure of gods and man.*

*There are, friends, five-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

**What are these fives?**

**The five piles:**

**The form pile,  
the sense experience pile,  
the perception pile,  
the own-making pile,  
the consciousness pile.**

**Five piles of bindups:**

**The bound-up-in-form pile,  
the bound-up-in-sense-experience pile,  
the bound-up-in-perception pile,  
the bound-up-in-own-making pile,  
the bound-up-in-consciousness pile.**

**Five strings of pleasure:**

**Eye-consciousness of forms that are wished for, enjoyable, pleasing,  
appearing friendly, connected with desire and lust.**

**Ear-consciousness of sounds that are wished for, enjoyable, pleasing,  
appearing friendly, connected with desire and lust.**

**Nose-consciousness of scents that are wished for, enjoyable, pleasing,  
appearing friendly, connected with desire and lust.**

**Tongue-consciousness of tastes that are wished for, enjoyable, pleasing,  
appearing friendly, connected with desire and lust.**

**Body-consciousness of touches that are wished for, enjoyable, pleasing,  
appearing friendly, connected with desire and lust.**

**Five destinations:**

**Hell,  
the womb of an animal,  
the ghostly-garb,  
as man,**

as god.

**Five sorts of snobbery:**

**Snobbery with regard to residence,  
snobbery with regard to birth,  
snobbery with regard to wealth and possessions,  
snobbery with regard to race or appearance,  
snobbery with regard to *Dhamma*.**

**Five obstructions:**

**The obstruction that is wanting;  
the obstruction that is anger;  
the obstruction that is lazy-ways-and-inertia;  
the obstruction that is fear-and-trembling,  
the obstruction that is doubt.**

**Five attachments to the lower rebirths:**

**One-true own-body view,  
vacillation,  
attachment to trust in ethics and rituals,  
pleasure-wishing,  
anger.**

**Five attachments to the higher rebirths:**

**Lust for formed things,  
lust for formless things,  
pride,  
fear,  
blindness.**

**Five paths laid down for the seeker:**

**Abstinence from assault on breathing beings,  
abstinence from taking what is not given,  
abstinence from sensual misconduct,  
abstinence from deceitful speechifying,  
abstinence from drinking intoxicating drinks that engender carelessness.**

**Five situations that cannot happen:**

**It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is intentional deprivation of the life of a breathing being.**

**It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is taking what has not been given in such a**

way as to constitute theft.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there could be indulgence in such a thing as sexual intercourse.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is deliberate false speech.

It cannot happen, friends, that in a beggar, one who has left behind the corrupting influences, there is the storing-up of desirable eatables such as was done in the prior life as a layman.

**Five distortions:**

Distortion caused by kinfolk,  
distortion caused by wealth,  
distortion caused by disease,  
distortion caused by values,  
distortion caused by view.

It is not because of distortion caused by kinfolk, distortion caused by wealth or distortion caused by disease, friends, that beings upon the break-up of the body after death rise up reborn suffering in the pits, punished in *Niraya*; it is because of distortion caused by values and distortion caused by view, friends that beings upon the breakup of the body after death rise up reborn suffering in the pits, punished in *Niraya*.

**Five smooth paths:**

The smooth path caused by kinfolk,  
the smooth path caused by wealth,  
the smooth path caused by health,  
the smooth path caused by values,  
the smooth path caused by view.

It is not because of the smooth path caused by kinfolk, the smooth path caused by wealth or the smooth path caused by health, friends, that beings upon the break-up of the body after death rise up reborn in happiness, in heavenly states; it is because of the smooth path caused by values and the smooth path caused by view, friends that beings upon the breakup of the body after death rise up reborn in happiness, in heavenly states.

**Five dangers from the lapse in values of those of bad values.**

Here friends, a danger from the lapse in values of those of bad values is great loss of wealth through careless behavior.

**This is the first danger from the lapse in values of those of bad values.**

**Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is the spreading abroad of a bad reputation. This is the second danger from the lapse in values of those of bad values. Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that coming upon a group of people, whether its a group of royalty or a group of brahmins or a group of householders or a group of shamen one does so without confidence and in confusion.**

**This is the third danger from the lapse in values of those of bad values. Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is reaching the end of one's time bewildered. This is the fourth danger from the lapse in values of those of bad values. Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that upon the breakup of the body after death one rises up reborn suffering in the pits, punished in *Niraya*.**

**This is the fifth danger from the lapse in values of those of bad values.**

**Five benefits in the maintenance of values of those endowed with values:**

**Here friends, a benefit in the maintenance of values of those endowed with values is accumulation of great wealth through industriousness.**

**This is the first benefit in the maintenance of values of those endowed with values.**

**Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is the spreading abroad of a good reputation.**

**This is the second benefit in the maintenance of values of those endowed with values.**

**Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that coming upon a group of people, whether its a group of royalty or a group of brahmins, or a group of householders or a group of shamen one does so confidently and without confusion.**

**This is the third benefit in the maintenance of values of those endowed with values.**

**Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is reaching the end of one's time without bewilderment.**

**This is the fourth benefit in the maintenance of value of those endowed with values.**

**Addāonally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that upon the breakup of the body after death one rises reborn in happiness, in a heavenly state.**

**In correcting, friends, a beggar should keep in mind five things when he desires to correct another:**

**'Let me speak in a timely way, not in a way that is not timely;**

**Let me speak with veracity, not without veracity;**

**Let me speak gently, not harshly;**

**Let me speak about what is profitable, not what is not profitable;**

**Let me speak with friendliness in my heart not with an angry attitude;**

**In correcting, friends, these are the five things a beggar should keep in mind when he desires to correct another.**

**Five dimensions of striving:**

**Here, friends, a beggar has faith, believing in the awakening of the *Tathāgata*:**

**Thus is the Arahant, perfected in vision and conduct, The Wellcome One, World-Knower, unsurpassable *Dhamma*-coach for man, teacher of gods and men, A Buddha, The Consummately Self-Awakened.**

**He has few oppressions, few upsets, is possessed of smoothly assimilating digestion, neither too cool nor too hot, but in between, of a sort for making effort.**

**He has no dishonesty, is undeceiving about himself, is no boaster to his teacher or to the wise among his fellow Brahma-farers.**

**He lives with roused energy, letting go of unskillful things, taking up skillful things, steadfast, of steady exertion, not putting down the undertaking of skillful things.**

**He has wisdom, he is wise to what leads to rise and fall, being possessed of that aristocratic penetration that leads to consummate destruction of pain.**

**Five pure habitations:**

**The 'Without-Violence,'**

**the 'Without Torment,'**

**the 'Being Pure,'**

**the 'Among the Pure,'**

**the 'Without Youngsters.'**

## **Five Non-Returners:**

**Midway-all-round-unbound,  
reduced-all-round-unbound,  
no-own-making-all-round-unbounding,  
with-own-making-all-round-unbounding,  
the up-stream-to-the-Akanittha-goer.**

### **Five mental sticking points:**

**Here, friends, a bhikkhu has perplexity, doubt and vacillation about the Teacher and can neither make up his mind or find tranquillity.**

**This perplexity, doubt and vacillation concerning the Teacher this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental sticking point.**

**Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the *Dhamma* and can neither make up his mind or find tranquillity.**

**This perplexity, doubt and vacillation concerning the Dhamma this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental sticking point.**

**Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the *Saṅgha* and can neither make up his mind or find tranquillity.**

**This perplexity, doubt and vacillation concerning the Saṅgha this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental sticking point.**

**Again, additionally friends, a bhikkhu has perplexity, doubt and vacillation about the way to seek and can neither make up his mind or find tranquillity.**

**This perplexity, doubt and vacillation concerning the way to seek this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness,**



**making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental sticking point.**

**Again, additionally friends, a bhikkhu has anger and displeasure with regard to his fellow Brahma-farers, afflicted at heart, he is stuck.**

**This anger and displeasure with regard to his fellow Brahma-farers, this affliction of heart, this being stuck being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental sticking point.**

**Five mental rebindings:**

**Here, friends, a beggar has, with regard to the carnal pleasures, not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.**

**This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to carnal pleasures being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental rebinding.**

**And additionally, friends, a beggar has, with regard to body not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.**

**This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to body being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.**

**This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental rebinding.**

**And additionally, friends, a beggar has, with regard to form not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.**

**This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to form being the**

case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental rebinding.

And, additionally friends, a beggar, having filled his belly with as much food as he likes applies himself to habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor.

This filling his belly with as much food as he likes and applying himself to the habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental rebinding.

And, additionally friends, a beggar walks this Brahma-Faring intent on some group of gods thinking:

'In this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods.'

This waling this Brahma-Faring intent on some group of gods thinking:

'In this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods,'

being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.

This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental rebinding.

**Five Forces:**

The force of the eye,  
the force of the ear,  
the force of the nose,  
the force of the tongue,  
the force of the body.

**Another five forces:**

The force of pleasure,  
the force of pain,  
the force of mental ease,  
the force of mental pain,

**the force of detachment.**

**Another five forces:**

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

**Five characteristics of escape:**

**Here friends a beggar,  
mentally working on sensuality,  
does not gather-in, does not become comfortable with, does not take his  
stand on, does not unharness the sensuality in his heart,  
mentally working on giving-up,  
gathers-in, becomes comfortable with, takes his stand on, unharnesses the  
giving-up in his heart, and,  
getting such state of mind well developed, well established, well freed from  
sensuality,  
so that, truly disconnected and free from those reverberations of sensuality  
that may reappear,  
the consuming passions of the corrupting influences destroyed,  
there is no experience of such sensations,  
this is called the escape from sensuality.**

**Again additionally, friends,  
a beggar, mentally working on anger,  
does not gather-in, does not become comfortable with, does not take his  
stand on, does not unharness the anger in his heart,  
mentally working on non-anger,  
gathers-in, becomes comfortable with, takes his stand on, unharnesses the  
non-anger in his heart, and,  
getting such state of mind well developed, well established, well freed from  
anger,  
so that, truly disconnected and free from those reverberations of anger  
that may reappear,  
the consuming passions of the corrupting influences destroyed,  
there is no experience of such sensations,  
this is called the escape from anger.**

**Again additionally, friends,  
a beggar, mentally working on cruelty,  
does not gather-in, does not become comfortable with, does not take his**

**stand on, does not unharness the cruelty in his heart,  
mentally working on non-cruelty,  
gathers-in, becomes comfortable with, takes his stand on, unharnesses the  
non-cruelty in his heart, and,  
getting such state of mind well developed, well established, well freed from  
cruelty,  
so that, truly disconnected and free from those reverberations of cruelty  
that may reappear,  
the consuming passions of the corrupting influences destroyed,  
there is no experience of such sensations,  
this is called the escape from cruelty.**

**Again additionally, friends  
a beggar, mentally working on formedism,  
does not gather-in, does not become comfortable with, does not take his  
stand on, does not unharness the formedism in his heart,  
mentally working on non-formedism,  
gathers-in, becomes comfortable with, takes his stand on, unharnesses the  
non-formedism in his heart, and,  
getting such state of mind well developed, well established, well freed from  
formedism,  
so that, truly disconnected and free from those reverberations of  
formedism that may reappear,  
the consuming passions of the corrupting influences destroyed,  
there is no experience of such sensations,  
this is called the escape from formedism.**

**Again additionally, friends  
a beggar, mentally working on the idea of own-self,  
does not gather-in, does not become comfortable with, does not take his  
stand on, does not unharness the idea of own-self in his heart,  
mentally working on eradication of own-self,  
gathers-in, becomes comfortable with, takes his stand on, unharnesses the  
eradication of own-self in his heart,  
and, getting such state of mind well developed, well established, well freed  
from the idea of own-self,  
so that, truly disconnected and free from those reverberations of the idea  
of own-self that may reappear,  
the consuming passions of the corrupting influences destroyed,  
there is no experience of such sensations,  
this is called the escape from own-self.**

**Five spheres of freedom:**

**Here friends a beggar is taught *Dhamma* by the Master or by some esteemed Guru in the BrahmaLife.**

**Suchas suchas he is taught by the Master or by some esteemed Guru in the BrahmaLife, friends,**

**and such as such is as a beggar's experience of *Dhamma* is attained and such is as the experience of *Dhamma* he gets:**

**from such is delight born from the experience he gains in the experience of *Dhamma*.**

**From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.**

**This is the first sphere of freedom.**

**Again, additionally, friends, a beggar has not had *Dhamma* taught to him by the Master or by some esteemed Guru in the BrahmaLife,**

**however such is heard**

**and *Dhamma* is thoroughly understood**

**from the detailed teaching of others.**

**Such as suchas is heard and such *Dhamma* as is thoroughly understood of the detailed teaching of others, friends,**

**and such as such is as a beggar's experience of *Dhamma* is attained and such is as the experience of *Dhamma* he gets:**

**from such is delight born from the experience he gains in the experience of *Dhamma*.**

**From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.**

**This is the second sphere of freedom.**

**Again, additionally, friends, a beggar has not had *Dhamma* taught to him by the Master or by some esteemed Guru in the BrahmaLife,**

**nor has such been heard and thoroughly understood from the detailed teaching of others,**

**however such is heard and such *Dhamma* is thoroughly understood from pieced-together memorizations.**

**Such as suchas is heard and such *Dhamma* as is thoroughly understood from pieced-together memorizations, friends,**

and such as such is as a beggar's experience of *Dhamma* is attained and such is as the experience of *Dhamma* he gets:  
from such is delight born from the experience he gains in the experience of *Dhamma*.

From such delight there is born enthusiasm;  
enthusiastic in mind, the body is calmed,  
calmed in body he experiences pleasure,  
pleased at heart he becomes serene.

This is the third sphere of freedom.

Again, additionally, friends, a beggar has not had *Dhamma* taught to him by the Master or by some esteemed Guru in the BrahmaLife,  
nor has such been heard and thoroughly understood from the detailed teaching of others,  
nor has such been heard and thoroughly understood from pieced-together memorizations,  
however such is heard and such *Dhamma* is thoroughly understood from thinking over in mind and mental re-examination of reflections.

Such as such is heard and such *Dhamma* as is thoroughly understood from thinking over in mind and mental re-examination of reflections,  
friends,

and such as such is as a beggar's experience of *Dhamma* is attained and such is as the experience of *Dhamma* he gets:  
from such is delight born from the experience he gains in the experience of *Dhamma*.

From such delight there is born enthusiasm;  
enthusiastic in mind, the body is calmed,  
calmed in body he experiences pleasure,  
pleased at heart he becomes serene.

This is the fourth sphere of freedom.

Again, additionally, friends, a beggar has not had *Dhamma* taught to him by the Master or by some esteemed Guru in the BrahmaLife,  
nor has such been heard and thoroughly understood from the detailed teaching of others,  
nor has such been heard and thoroughly understood from pieced-together memorizations,  
nor has such been heard and thoroughly understood from thinking over in mind and mental re-examination of reflections,  
however he has a good mastery of some mark of serenity in which he has

mentally well trained himself, which is well-grasped, well penetrated by wisdom.

Such as such as is heard and such *Dhamma* as is thoroughly understood from a good mastery of some mark of serenity in which he has mentally well trained himself, which is well-grasped, well penetrated by wisdom, friends,

and such as such is as a beggar's experience of *Dhamma* is attained and such is as the experience of *Dhamma* he gets:

from such is delight born from the experience he gains in the experience of *Dhamma*.

From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he becomes serene.

**This is the fifth sphere of freedom.**

**Five freedom-ripening perceptions:**

**Perception of impermanance,  
perception of pain in impermanance,  
perception of not-self in pain,  
perception of letting go,  
perception of dispassion.**

*These then, friends, are those five-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, six-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these sixes?*

**Six internal realms:**

**The realm of the eye,  
the realm of the ear,  
the realm of the nose,**

**the realm of the tongue,  
the realm of the body,  
the realm of the mind.**

**Six external realms:**

**The realm of forms,  
the realm of sounds,  
the realm of scents,  
the realm of flavors,  
the realm of the tactile,  
the realm of mental objects.**

**Six bodies of consciousness:**

**Eye-consciousness,  
ear-consciousness,  
nose-consciousness,  
tongue-consciousness,  
body-consciousness,  
mind-consciousness.**

**Six bodies of contact:**

**Eye-contact,  
ear-contact,  
nose-contact,  
tongue-contact,  
body-contact,  
mind-contact.**

**Six bodies of sense experience:**

**Eye-contact sense experience,  
ear-contact sense experience,  
nose-contact sense experience,  
tongue-contact sense experience,  
body-contact sense experience,  
mind-contact sense experience.**

**Six bodies of perception:**

**Perception of forms,  
perception of sounds,  
perception of scents,  
perception of flavors,  
perception of touch,  
perception of mental objects.**



**Six bodies of intent:**

**Intent with regard to forms,  
intent with regard to sounds,  
intent with regard to scents,  
intent with regard to flavors,  
intent with regard to touch,  
intent with regard to mental objects.**

**Six bodies of hunger/thirst:**

**Form-hunger/thirst,  
sound-hunger/thirst,  
scent-hunger/thirst,  
flavor-hunger/thirst,  
touch-hunger/thirst,  
mental-object-hunger/thirst.**

**Six demonstrations of disrespect:**

**Here friends, a beggar lives without respect for and deference to the Master,  
he lives without respect for and deference to the *Dhamma*,  
he lives without respect for and deference to the *Saṅgha*,  
he lives without respect for and deference to the dictates of the training,  
he lives without respect for and deference to the dictates of non-carelessness,  
he lives without respect for and deference to the dictates of hospitality.**

**Six demonstrations of respect:**

**Here friends, a beggar lives respectful of and differing to the Master,  
he lives respectful of and differing to the *Dhamma*,  
he lives respectful of and differing to the *Saṅgha*,  
he lives respectful of and differing to the dictates of the training,  
he lives respectful of and differing to the dictates of non-carelessness,  
he lives respectful of and differing to the dictates of hospitality.**

**Six pleasing pondering-stimulants:**

**When seeing a form with the eye, that form, occasioning pleasure,  
stimulates pondering.**

**When hearing a sound with the ear, that sound, occasioning pleasure,  
stimulates pondering.**

**When smelling a scent with the nose, that scent, occasioning pleasure,  
stimulates pondering.**

**When tasting a flavor with the tongue, that flavor, occasioning pleasure, stimulates pondering.**

**When feeling a touch with the body, that touch, occasioning pleasure, stimulates pondering.**

**When conscious of a mental object with the mind, that mental object, occasioning pleasure, stimulates pondering.**

**Six displeasing pondering-stimulants:**

**When seeing a form with the eye, that form, occasioning displeasure, stimulates pondering.**

**When hearing a sound with the ear, that sound, occasioning displeasure, stimulates pondering.**

**When smelling a scent with the nose, that scent, occasioning displeasure, stimulates pondering.**

**When tasting a flavor with the tongue, that flavor, occasioning displeasure, stimulates pondering.**

**When feeling a touch with the body, that touch, occasioning displeasure, stimulates pondering.**

**When conscious of a mental object with the mind, that mental object, occasioning displeasure, stimulates pondering.**

**Six objectively detached pondering-stimulants:**

**When seeing a form with the eye, that form, occasioning objective detachment, stimulates pondering.**

**When hearing a sound with the ear, that sound, occasioning objective detachment, stimulates pondering.**

**When smelling a scent with the nose, that scent, occasioning objective detachment, stimulates pondering.**

**When tasting a flavor with the tongue, that flavor, occasioning objective detachment, stimulates pondering.**

**When feeling a touch with the body, that touch, occasioning objective detachment, stimulates pondering.**

**When conscious of a mental object with the mind, that mental object, occasioning objective detachment, stimulates pondering.**

**Six things of concord:**

**Here friends, a beggar makes manifest both openly and in private, friendliness in bodily acts to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-**

**dispute, non-violence, concourse, conducive to development of unity.**

**Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of speech to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.**

**Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of mind to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.**

**Again, additionally friends, a beggar, whatever is gained in accordance with *Dhamma*, acquired in accordance with *Dhamma*, that is ethically acquired, even down to whatever has gone into the bowl, that that thing gained is not eaten or enjoyed without sharing with those with whom he fares the Brahma life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.**

**Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private that ethical behavior that is intact, unruptured, unspotted, unbruised, unwarped, praised by the wise, uncorrupted, that evolves into serenity; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.**

**Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private in accordance with whatever he has got of those Aristocratic views that lead the follower thereof to the consummate destruction of pain; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.**

**Six Roots of Discord:**

**Here friends, a beggar gets angry and holds a grudge.**

**In so far, friends, as a beggar gets angry and holds a grudge, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*. So far is his training not completely fulfilled.**

**In so far, friends, as a beggar lives rebellious and disrespectful to the**

**Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.**

**In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.**

**If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.**

**If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.**

**Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.**

**Again, additionally friends, a beggar is hypocritical and nasty.**

**In so far, friends, as a beggar is hypocritical and nasty, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*.**

**So far is his training not completely fulfilled.**

**In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.**

**In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.**

**If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.**

**If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.**

**Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.**

**Again, additionally friends, a beggar is avaricious and snobbish.**

**In so far, friends, as a beggar is avaricious and snobbish, so far does he live**

rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.

Again, additionally friends, a beggar is crafty and deceitful.

In so far, friends, as a beggar is crafty and deceitful, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*.

So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of

**this bad root of discord my friends.**

**Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.**

**Again, additionally friends, a beggar is of bad wishes and low views.**

**In so far, friends, as a beggar is bad wishes and low views, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*.**

**So far is his training not completely fulfilled.**

**In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.**

**In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.**

**If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.**

**If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.**

**Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.**

**Again, additionally friends, a beggar is deeply attached to his own views and releasing his grip comes hard.**

**In so far, friends, as a beggar is deeply attached to his own views and releasing his grip comes hard, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the *Dhamma*; so far does he live rebellious and disrespectful to the *Saṅgha*.**

**So far is his training not completely fulfilled.**

**In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the *Dhamma*, rebellious and disrespectful to the *Saṅgha*, with his training not completely fulfilled, so far he creates discord in the *Saṅgha*.**

**In so far as there is discord, there is unfriendliness for many,**

**unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.**

**If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.**

**If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.**

**Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.**

**Six characteristics:**

**The earth-characteristic,  
the water-characteristic,  
the fire-characteristic,  
the wind-characteristic,  
the space-characteristic,  
the consciousness-characteristic.**

**Six characteristics of extraction:**

**Here friends a beggar says this:**

**'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering friendliness, yet anger continues to rise up and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This making much of, making a vehicle of, making a foundation of, practicing and mastering friendliness that brings about freedom-in-heart and yet having anger continue to rise up and take hold of the heart is a thing that cannot be.**

**It is, friend, just this cultivation of freedom-of-heart through friendliness that extracts one from anger.'**

**Here again friends a beggar says this:**

**'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering sympathy, yet cruelty continues to rise up and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This making much of, making a vehicle of, making a foundation of, practicing and mastering Sympathy that brings about freedom-in-heart and yet having cruelty continue to rise up and take hold of the heart is a thing that cannot be.**

**It is, friend, just this cultivation of freedom-of-heart through sympathy that extracts one from cruelty.'**

**Here again friends a beggar says this:**

**'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering empathy, yet disgust continues to rise up and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This making much of, making a vehicle of, making a foundation of, practicing and mastering empathy that brings about freedom-in-heart and yet having disgust continue to rise up and take hold of the heart is a thing that cannot be.**

**It is, friend, just this cultivation of freedom-of-heart through Empathy that extracts one from disgust.'**



**Here again friends a beggar says this:**

**'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering detachment, yet passion continues to rise up and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This making much of, making a vehicle of, making a foundation of, practicing and mastering Objectivity that brings about freedom-in-heart and yet having passion continue to rise up and take hold of the heart is a thing that cannot be.**

**It is, friend, just this cultivation of freedom-of-heart through detachment that extracts one from passion.'**

**Here again friends a beggar says this:**

**'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering signlessness, yet signs continue to rise up and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This making much of, making a vehicle of, making a foundation of, practicing and mastering signlessness that brings about freedom-in-heart and yet having signs continue to rise up and take hold of the heart is a thing that cannot be.**

**It is, friend, just this cultivation of freedom-of-heart through signlessness that extracts one from signs.'**

**Here again friends a beggar says this:**

**'"I am"' this is gone in me, "I am this" is not something I even consider, yet wavering, questions of how? ... how? rise up, pierce, and take hold of my heart.'**

**At that, he should be spoken to in such a way as this:**

**'You should not say this.**

**This should not be said thus, elder, The Consummately Self-Awakened. would be scandalized, and it is not something that is "well done" to have scandalized The Consummately Self-Awakened, nor would The Consummately Self-Awakened. say this.**

**The Consummately Self-Awakened. would not say such a baseless and impossible thing.**

**This state where "I am" is gone, where "I am this" is not something that is even considered, yet where wavering, questions of how? ... how? rise up, pierce, and take hold of the heart is a thing that cannot be.**

**It is, friend, just this state where "I am" is gone, that extracts one from being pierced by wavering and questions of how? ... how?'**

**Six unsurpassables:**

**The unsurpassable sight,  
the unsurpassable hearing,  
the unsurpassable gain,  
the unsurpassable training,  
the unsurpassable service,  
the unsurpassable memory.**

**Six places to focus recollection:**

**Recollection of the Buddha,  
recollection of the *Dhamma*,  
recollection of the *Saṅgha*,  
recollection of ethical culture,  
recollection of generosity,  
recollection of the Gods.**

**Six steady habits:**

**Here friends a beggar seeing an object with the eye neither goes sweet on it nor gets upset, but living objectively detached remains steady;**

**Hearing a sound with the ear neither goes sweet on it nor gets upset, but living objectively detached remains steady;**

**Smelling a scent with the nose neither goes sweet on it nor gets upset, but living objectively detached remains steady;**

**Tasting a flavor with the tongue neither goes sweet on it nor gets upset, but living objectively detached remains steady;**

**Feeling a touch with the body neither goes sweet on it nor gets upset, but living objectively detached remains steady;**

**Conscious of a mental object with the mind neither goes sweet on it nor gets upset, but living objectively detached remains steady.**

**Six categories of birth:**

**Here friends, someone born in a dark category lives begetting dark things.**

**Here friends, someone born in a dark category lives begetting bright things.**

**Here friends, someone born in a dark category lives begetting Nibbāna, neither dark nor bright.**

**Here friends, someone born in a bright category lives begetting dark things.**

**Here friends, someone born in a bright category lives begetting bright things.**

**Here friends, someone born in a bright category lives begetting Nibbāna, neither dark nor bright.**

**Six perceptions conducive to penetration:**

**Perception of impermanence,  
perception of pain in impermanence,  
perception of not-self in pain,  
perception of letting go,  
perception of dispassion,  
perception of ending.**

*These then, friends, are those six-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, seven-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of*

*lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these sevens?*

**Seven Aristocratic Treasures:**

**The faith-treasure,  
the ethics-treasure,  
the sense-of-shame-treasure,  
the fear-of-blame-treasure,  
the knowledge-treasure,  
the generosity-treasure,  
the wisdom-treasure.**

**The Seven Dimensions of Self-Awakening:**

**The mind dimension of self-awakening,  
the *Dhamma*-research dimension of self-awakening,  
the energizing dimension of self-awakening,  
the impassivity dimension of self-awakening,  
the serenity dimension of self-awakening,  
the detachment dimension of self-awakening.**

**Seven requisites of serenity:**

**Consummate view,  
consummate principles,  
consummate speech,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind.**

**Seven that are not True Dhamma:**

**Here friends a beggar is without faith,  
without sense of shame,  
without fear of blame,  
is of little learning,  
is lazy,  
is absent-minded,  
is lacking in wisdom.**

**Seven that are True Dhamma:**

**Here friends a beggar has faith,**

**has a sense of shame,  
has fear of blame,  
has heard much,  
is enterprising  
is energetic,  
is wise.**

**Seven *Dhammas* of a Good Man:**

**Here friends a beggar has knowledge of *Dhamma*,  
knowledge of the goal,  
has knowledge of the self,  
has knowledge of measure,  
has knowledge of timing,  
knowledge of classes of men,  
knowledge of individuals.**

**Seven characteristics of distinction:**

**Here friends a beggar has a great desire to undertake training, and likes the workout undertaking the training involves.**

**He has a great desire to get down the *Dhamma* and likes the workout getting down the *Dhamma* involves.**

**He has a great desire to control his wishes and likes the workout controlling his wishes involves.**

**He has a great desire for retirement in seclusion and likes the workout retirement in seclusion involves.**

**He has a great desire for arousing of energy and likes the workout arousing energy involves.**

**He has a great desire for mental discipline and likes the workout mental discipline involves.**

**He has a great desire for penetrating view and likes the workout penetrating view involves.**

**Seven perceptions:**

**Perception of impermanence,  
perception of not-self,  
perception of the impure,  
perception of misery,  
perception of letting go,  
perception of dispassion,  
perception of ending.**

**Seven powers:**

**Faith-power,  
energy-power,  
sense-of-shame-power,  
fear-of-blame-power,  
mental-power,  
serenity-power,  
wisdom-power.**

**Seven footholds of consciousness:**

**There are beings, friends, diverse in body, diverse in perception such as man, some gods and some on the path to ruin.**

**This is the first foothold of consciousness.**

**There are beings, friends, diverse in body, similar in perception, such as the gods in the Brahma group.**

**This is the second foothold of consciousness.**

**There are beings, friends, similar in body, diverse in perception, such as the gods of the *Abhassara*.**

**This is the third foothold of consciousness.**

**There are beings, friends, similar in body and similar in perception, such as the gods of the *Subhakiṇhā*.**

**This is the fourth foothold of consciousness.**

**There are beings, friends that, passing past all perception of form, leaving behind perception of pondering, averting the mind from perception of diversity, thinking 'Unending is space,' experience the Realm of Space.**

**This is the fifth foothold of consciousness.**

**There are beings, friends that, wholly passing past the Realm of Space, thinking 'Unending is Consciousness,' experience the Realm of Consciousness.**

**This is the sixth foothold of consciousness.**

**There are beings, friends that, wholly passing past the Realm of Consciousness, thinking 'There is nothing,' experience the Realm Where There is No Thing There.**

**This is the seventh foothold of consciousness.**

**Seven individuals worthy of receivings:**

**Both-ways-freed,  
wisdom-freed,**

**the body-seer,  
the liberated-at-heart,  
the *Dhamma*-follower,  
the faith follower.**

**Seven biases:**

**The bias towards lust for sense pleasures,  
the bias towards pondering,  
the bias towards views,  
the bias towards doubt,  
the bias towards pride,  
the bias towards lust for living,  
the bias towards blindness.**

**Seven yokes to rebirth:**

**The yoke to rebirth which is compliance,  
the yoke to rebirth which is pondering,  
the yoke to rebirth which is views,  
the yoke to rebirth with is doubt,  
the yoke to rebirth which is pride,  
the yoke to rebirth which is lust for living,  
the yoke to rebirth which is blindness.**

**Seven that calm and settle disputatious disrupting-eruptions:**

**Setting up discipline by confrontation,  
setting up discipline by reminder,  
setting up discipline of the deranged,  
allowing rehabilitation after admission of guilt,  
settling disputes by majority rule,  
sanctioning evil-doers,  
settling an issue by burying it, covering it as with a grass garment.**

*These then, friends, are those seven-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, eight-part Dhammas well taught by The Consummately Self-Awakened, an Aristocrat who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a*

*pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these eights?*

**Eight Misguidings:**

**Misguided view,  
misguided principles,  
misguided speech,  
misguided works,  
misguided lifestyle,  
misguided self-control,  
misguided mind,  
misguided serenity.**

**Eight Consummates:**

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

**Eight individuals worthy of receivings:**

**The Streamwinner,  
and the one who has taken on the job of seeing the benefits of  
Streamwinning for himself;  
the once-returner  
and the one who has taken on the job of seeing the benefits of once-  
returning for himself;  
the non-returner  
and the one who has taken on the job of seeing the benefits of once-  
returning for himself;  
the arahant  
and the one who has taken on the job of seeing the benefits of arahantship  
for himself.**

**Eight foundations of laziness:**

**Here friends, a beggar has some work that needs to be done.**

**In this case he thinks:**



**'There is some work that needs to be done by me, but this work surely will result in a body get'n tired.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the first foundation of laziness.**

**Again, additionally friends, a beggar has finished some work.**

**In this case he thinks:**

**'I have finished this work, this work sure has resulted in a body get'n tired.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the second foundation of laziness.**

**Again, additionally friends, a beggar has some Way to go.**

**In this case he thinks:**

**'I have some ways to go, this Way surely will result in a body get'n tired.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the third foundation of laziness.**

**Again, additionally friends, a beggar has gone some ways.**

**In this case he thinks:**

**'I have come some ways, this Way sure has resulted in a body get'n tired.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the fourth foundation of laziness.**

**Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs.**

**In this case he thinks:**

**'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this surely has got'n a body tired and unfit for work.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the fifth foundation of laziness.**

**Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs.**

**In this case he thinks:**

**'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus my belly has become heavy like the sixth month, methinks.**

**This surely has got'n a body tired and unfit for work.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the sixth foundation of laziness.**

**Again, additionally friends, a beggar is experiencing some slight sickness.**

**In this case he thinks:**

**'Some slight sickness has arisen in me, this being the case, it is proper that I lie down.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the**

**unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the seventh foundation of laziness.**

**Again, additionally friends, a beggar has recovered from sickness, has been recovered from that sickness for a while.**

**In this case he thinks:**

**'I have recovered from sickness, have recovered from sickness recently, this being the case a body is debilitated and unfit for work.**

**Well then!**

**I will just lie down.'**

**So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes.**

**This is the eighth foundation of laziness.**

**Eight foundations for get-up-and-go:**

**Here friends, a beggar has some work that needs to be done.**

**In this case he thinks:**

**'There is some work that needs to be done by me, and this will not make it easy to investigate the Buddha's system.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the first foundation for get-up-and-go.**

**Again, additionally friends, a beggar has finished some work.**

**In this case he thinks:**

**'I have finished this work, but because of this work I could not investigate the Buddha's system.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the second foundation for get-up-and-go.**

**Again, additionally friends, a beggar has some way to go.**

**In this case he thinks:**

**'I have some trip to make, this trip will not make it easy to investigate the Buddha's system.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the third foundation for get-up-and-go.**

**Again, additionally friends, a beggar has made some trip.**

**In this case he thinks:**

**'I have made this trip and because of this trip I could not investigate the Buddha's system.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the fourth foundation for get-up-and-go.**

**Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs.**

**In this case he thinks:**

**'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this body surely has got'n light and fit for work.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the fifth foundation for get-up-and-go.**

**Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs.**

**In this case he thinks:**

**'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus a body has become powerful and fit for work.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the sixth foundation for get-up-and-go.**

**Again, additionally friends, a beggar is experiencing some slight sickness.**

**In this case he thinks:**

**'Some slight sickness has arisen in me and I know if it gets established it might get worse.**

**Well then!**

**Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'**

**So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.**

**This is the seventh foundation for get-up-and-go.**

**Again, additionally friends, a beggar has recovered from sickness, has been**

recovered from that sickness for a while.

In this case he thinks:

'I have recovered from sickness, have recovered from sickness recently, and I know this sickness might return.

Well then!

Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!'

So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes.

This is the eighth foundation for get-up-and-go.

Eight foundations for giving:

One gives when approached.

One gives when afraid.

One gives thinking:

'He gave to me.'

One gives thinking:

'He will give to me.'

One gives thinking:

'Giving is something that is well done.'

One gives thinking:

'I cook, they don't cook, it is not proper that one who cooks not give to one who does not cook.'

One gives thinking:

'Because of this gift I will get an excellent reputation throughout the land.'

One gives to prepare, nourish and equip the heart.

Eight rebirths from gifts:

Here, friends, someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.

He sees a *Khattiya* of great store or a Brahman of great store or a householder of great store living well-endowed, surrounded by and enjoying the five strings of pleasure.

In this case he thinks:

**'O! If only at the breakup of the body at death I might arise reborn among *Khattiyas* of great store or Brahmins of great store or householders of great store!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahmin eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of The Four Great Kings are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among The deities of The Four Great Kings!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical; the aspirations of the ethical, friends are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahmin eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of The Thirty-and-Three are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among The deities of The Thirty-and-Three!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The Yama deities are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among  
The deities of The Yama deities!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of Delight are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among  
The deities of Delight!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**



**Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of Creation are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among The deities of Creation!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of with Power over Other's Creations are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among The deities with Power over Other's Creations!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**

**Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such; this done with a mind to a return.**

**He hears something like:**

**'The deities of the Brahma World are long-lived, distinguished, and have much pleasure.'**

**In this case he thinks:**

**'O! If only at the breakup of the body at death I might arise reborn among The deities of The Brahma World!'**

**And he sets his heart on, fixes his mind on, and develops his mind for that.**

**Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.**

**This I say of the ethical not of the unethical;  
the aspirations of the ethical, friends  
are successful because of their clarity.**

**Eight Assemblies:**

**Assemblies of Nobles,  
assemblies of Brahmans,  
assemblies of householders,  
assemblies of shaman,  
assemblies of The Four Great Kings,  
assemblies of the Three and Thirty,  
assemblies of Mara,  
assemblies of Brahmas.**

**Eight Worldly *dhammas*:**

**Gain and loss,  
honor and dishonor,  
praise and blame,  
pleasure and pain.**

**Eight Areas of Mastery:**

**Perceiving personal form one sees external forms as limited, whether beautiful or ugly.**

**Having so perceived, this is mastered thinking:**

**'I know, I see.'**

**Perceiving personal form one sees external forms as unbounded whether beautiful or ugly.**

**Having so perceived, this is mastered thinking:**

**'I know, I see.'**

**Perceiving personal formlessness one sees external forms as limited,**

whether beautiful or ugly.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving personal formlessness one sees external form as unbounded whether beautiful or ugly.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving personal formlessness one sees external forms as blue, blue-colored, characterized by blue, having a blue luster —  
in the same way as the so-called flax flower is blue, blue-colored, characterized by blue, having a blue luster —  
in the same way as Benares muslin burnished on both sides is blue, blue-colored, characterized by blue, having a blue luster -  
even so one perceives personal formlessness and sees external forms as blue, blue-colored, characterized by blue.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving personal formlessness one sees external forms as golden, golden-colored, characterized by a golden color, having a golden luster —  
in the same way as the so-called *kanikara*-flower is golden, golden-colored, characterized by a golden color, having a golden luster —  
in the same way as Benares muslin burnished on both sides is golden, golden-colored, characterized by a golden color, having a golden luster -  
even so one perceives personal formlessness and sees external forms as golden, golden-colored, characterized by a golden color, having a golden luster.

Having so perceived, this is mastered thinking:

'I know, I see.'

Perceiving personal formlessness one sees external forms as blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster —  
in the same way as the so-called Midday-Flower is blood-red, blood-red colored, characterized by blood-redness, having a blood-red luster —  
in the same way as Benares muslin burnished on both sides is blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster.

Having so perceived, this is mastered thinking:

**'I know, I see.'**

**Perceiving personal formlessness one sees external forms as white, white-colored, characterized by whiteness, having a white luster — in the same way as the so-called healing star is white, white-colored, characterized by whiteness, having a white luster - in the same way as Benares muslin burnished on both sides is white, white colored, characterized by whiteness, having a white luster.**

**Having so perceived, this is mastered thinking:**

**'I know, I see.'**

**Eight Releases:**

**Seeing the formed nature of forms.**

**This is the first release.**

**Perceiving the personally formless one sees external forms.**

**This is the second release.**

**Thinking "How pure!" he is intent on that.**

**This is the third release.**

**Elevating himself above all perceptions of form, allowing perceptions of resistance to subside, not scrutinizing perceptions of diversity, thinking:**

**'Un-ending is space'**

**he enters into and makes a habitat of the Dimension of Space.**

**This is the fourth release.**

**Elevating himself completely above the Dimension of Space, thinking:**

**'Un-ending is consciousness'**

**he enters into and makes a habitat of the Dimension of Consciousness.**

**This is the fifth release.**

**Elevating himself completely above the Dimension of Consciousness, thinking:**

**'There is nothing'**

**he enters into and makes a habitat of the Dimension of No Things There.**

**This is the sixth release.**

**Elevating himself completely above the Dimension of No Things There he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception.**

**This is the seventh release.**

**Elevating himself completely above the Dimension of Neither-perception-**

**nor-non-perception,  
he enters into and makes a habitat of  
the ending of perception and sense-experience.**

**This is the eighth release.**

*These then, friends, are those eight-part Dhammas well taught by The Consummately Self-Awakened, an Aristocrat who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*There are, friends, nine-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.*

*What are these nines?*

**Nine foundations of aggression:**

**Thinking:**

**'Disservice has been done to me'  
he becomes bound up in aggression.**

**Thinking:**

**'Disservice is being done to me'  
he becomes bound up in aggression.**

**Thinking:**

**'Disservice will be done to me'  
he becomes bound up in aggression.**

**Thinking:**

**'Disservice has been done to one who is pleasing and loved by me'  
he becomes bound up in aggression.**

**Thinking:**

**'Disservice is being done to one who is pleasing and loved by me'  
he becomes bound up in aggression.**

**Thinking:**

**'Disservice will be done to one who is pleasing and loved by me'  
he becomes bound up in aggression.**

**Thinking:**

**'Service has been done to one who is neither pleasing nor loved by me'  
he becomes bound up in aggression.**

**Thinking:**

**'Service is being done to one who is neither pleasing nor loved by me'  
he becomes bound up in aggression.**

**Thinking:**

**'Service will be done to one who is neither pleasing nor loved by me'  
he becomes bound up in aggression.**

**Nine ways of controlling aggression:**

**Thinking:**

**'Disservice has been done to me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Disservice is being done to me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Disservice will be done to me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Disservice has been done to one who is pleasing and loved by me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Disservice is being done to one who is pleasing and loved by me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Disservice will be done to one who is pleasing and loved by me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Service has been done to one who is neither pleasing nor loved by me;  
what can be gained from this situation?'  
he controls aggression.**

**Thinking:**

**'Service is being done to one who is neither pleasing nor loved by me; what can be gained from this situation?'**  
he controls aggression.

**Thinking:**

**'Service will be done to one who is neither pleasing nor loved by me; what can be gained from this situation?'**  
he controls aggression.

**Nine Habits of Beings:**

**There are beings, friends, diverse in body, diverse in perception, such as man, some gods and some on the path to ruin.**

**This is the first habit of beings.**

**There are beings, friends, diverse in body, similar in perception, such as the gods in the Brahma group.**

**This is the second habit of beings.**

**There are beings, friends, similar in body, diverse in perception, such as the gods of the Abhassara.**

**This is the third habit of beings.**

**There are beings, friends, similar in body and similar in perception, such as the gods of the Subhakiṇhā.**

**This is the fourth habit of beings.**

**There are beings, friends, without perception, having no personal sense ponderings, such as the gods of No-Perception.**

**This is the fifth habit of beings.**

**There are beings, friends, that, passing past all perception of form, leaving behind perception of pondering, averting the mind from perception of diversity, thinking 'Unending is space,' experience the Realm of Space.**

**This is the sixth habit of beings.**

**There are beings, friends, that, wholly passing past the Realm of Space, thinking "Unending is consciousness,"**

**experience the Realm of Consciousness.**

**This is the seventh habit of beings.**

**There are beings, friends, that,  
wholly passing past the Realm of Consciousness,  
thinking**

**'There is nothing,'**

**experience the Realm Where There is No Thing There.**

**This is the eighth habit of beings.**

**There are beings, friends, that,  
wholly passing past the Realm of No Things There  
experience the Realm of Neither-Perception-nor-Non-Perception.**

**This is the Ninth Habit of beings.**

**Nine unlucky situations when it comes to taking on the Brahma-life:**

**Here friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being is at this time reborn in *Niraya*.**

**This is the first unlucky situation when it comes to taking on the Brahma-life.**

**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being is at this time reborn in an animal birth.**

**This is the second unlucky situation when it comes to taking on the Brahma-life.**

**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being is at this time reborn in the Ghostly Garb.**

**This is the third unlucky situation when it comes to taking on the Brahma-life.**



**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being is at this time reborn among the Daemonic Beings.**

**This is the fourth unlucky situation when it comes to taking on the  
Brahma-life.**

**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being is at this time reborn among long-lived gods.**

**This is the fifth unlucky situation when it comes to taking on the Brahma-  
life.**

**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being has at this time got rebirth in the incomprehensible foreign-  
tongued frontier provinces where there is no finding either male or female  
Bhikkhus or Layman.**

**This is the sixth unlucky situation when it comes to taking on the Brahma-  
life.**

**Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being has at this time got rebirth in the central provences,  
but he is of misguided views, his seeing warped, thinking:**

**'There is no giving;  
there is no making of offerings,  
there is no having paid homage,  
there is no pleasant or painful fruition of or consequence from deeds,  
there is not "This world,"**

there is not "A world hereafter,"  
there is not mother,  
there is not father,  
there are no spontaneously arising beings,  
there is no Shaman or Brahman who has got the Highest,  
who having attained the highest can explain this world and the world  
beyond from personal experience of super-powers.'

This is the seventh unlucky situation when it comes to taking on the  
Brahma-life.

Again, additionally friends, a *Tathāgata* arises in the world,  
an Arahant Consummately Awakened,  
and *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One;  
and a being has at this time got rebirth in the central provinces,  
but he is a stupid, slack-jaw'd, driveler, without ability to recognize the  
well- from the badly-said.

This is the eighth unlucky situation when it comes to taking on the  
Brahma-life.

Again, additionally friends, a being is born in the central provinces,  
and he is smart, no slack-jaw'd driveler, able to recognize the well- from  
the badly-said,  
but at this time no *Tathāgata* has arisen in the world,  
no Arahant Consummately Awakened,  
and no *Dhamma* is taught leading to calm,  
leading to complete putting down of bondage,  
to the self-awakening proclaimed by the Welcome One.

This is the ninth unlucky situation when it comes to taking on the Brahma-  
life.

Nine habitats, one-after-the-other:

Here friends a bhikkhu,  
separating himself from sense pleasures,  
separating himself from unskillful things,  
still thinking and pondering  
with the pleasurable enthusiasm born of solitude  
enters into and makes a habitat of the First knowing;  
Then, with thinking and pondering having calmed down,  
attaining tranquillity,

existence single-minded,  
without thinking and pondering,  
with the pleasurable enthusiasm born of serenity  
he enters into and makes a habitat of the Second knowing;

Then, dispassionate and detached from enthusiasm,  
living conscious and aware of bodily sense-ponderings  
such as those described by the aristocrats when they say  
'Detached, with satisfied mind, he lives pleasantly,'  
he enters into and makes a habitat of the Third knowing;

Then, letting go of pleasures,  
letting go of pains,  
settling down the antecedent mental ease and mental pain,  
without pain, but without pleasure,  
detached, recollected, surpassingly pure  
he enters into and makes a habitat of the Fourth knowing;

Elevating himself above all perceptions of form,  
allowing perceptions of resistance to subside,  
and not scrutinizing perceptions of diversity,  
thinking:

'Un-ending is space'  
enters into and makes a habitat of the Space-dimension;

Then, elevating himself completely above the Space-dimension,  
thinking:

'Un-ending is consciousness'  
he enters into and makes a habitat of the Consciousness-dimension;

Then, elevating himself completely above the Consciousness-dimension,  
thinking:

'There is nothing'  
he enters into and makes a habitat of the No-thing-there dimension;

Then, elevating himself completely above the No-thing-there-dimension  
he enters into and makes a habitat of  
the Dimension of Neither-perception-nor-non-perception;

Then, elevating himself completely above  
the Dimension of Neither-perception-nor-non-perception,  
he enters into and makes a habitat of  
the ending of perception and sense experience.

Nine endings, one after the other:

The First knowing being attained,

**perception of sensuality comes to an end.**

**The Second knowing being attained,  
thinking and pondering come to an end.**

**The Third knowing being attained,  
enthusiasm comes to an end.**

**The Fourth knowing being attained,  
in-and-out breathing comes to an end.**

**The Realm of Space being attained,  
perception of form comes to an end.**

**The Realm of Consciousness being attained,  
perception of the Realm of Space comes to an end.**

**The Realm of No Thing There being attained,  
perception of the Realm of Consciousness comes to an end.**

**The Realm of Neither Perception Nor Non Perception being attained,  
perception of the Realm of No Thing There comes to an end.**

**The Realm of the Ending of Perception and Sense Experience being  
attained,  
the Realm of Neither Perception Nor Non Perception comes to an end.**

*These then, friends, are those nine-part Dhammas well taught by The  
Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of  
lives will stay on track and stand for a long time as a benefit to the many, as a  
pleasure for the many, out of compassion for the world, for the benefit and  
pleasure of gods and man.*

*There are, friends, ten-part Dhammas well taught by The Consummately Self-  
Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of  
lives will stay on track and stand for a long time as a benefit to the many, as a  
pleasure for the many, out of compassion for the world, for the benefit and  
pleasure of gods and man.*

*What are these tens?*

**Ten things giving protection:**

**Here friends, a beggar has ethics,  
he lives self-controlled by the *Pātimokkha*-self-control,  
having arrived at conduct's pasture he sees the fearfulness in any measure  
of what should be shunned and stays on the seeker's course.**

**It is, friends a beggar's ethics,  
his living self-controlled by the *Pātimokkha*-self-control,  
his having arrived at conduct's pasture seeing the fearfulness in any  
measure of what should be shunned  
that gives him protection.**

**Again, additionally friends,  
a beggar has heard much,  
retains what he has heard,  
has got down what he has heard of that *Dhamma*,  
so helpful in the beginning,  
helpful in the middle,  
helpful in conclusion,  
that points out the surpassingly pure Brahma-Life  
with its goal  
and with its terms  
in complete congruity.**

**It is this form of being learned in *Dhamma*,  
his having got a grasp of it,  
his ability to speak about it,  
his detached understanding of it,  
and his thorough penetration of it in theory  
that gives him protection.**

**Again, additionally friends,  
a beggar is a helpful friend,  
a helpful companion,  
a helpful comrade.**

**It is, friends, this beggar's being a helpful friend,  
a helpful companion,  
a helpful comrade  
that gives him protection.**

**Again, additionally friends,  
a beggar is well-spoken  
and is possessed of forbearance making for gentleness,  
he is right handy at supervising.**

**It is, friends, this beggars well-spoken-ness  
and possession of forbearance making for gentleness,  
his competence at supervising,  
that gives him protection.**

Again, additionally friends, a beggar,  
whatever needs to be done with his fellow Brahma-farers,  
whether lofty or menial,  
at that he is handy,  
not lax,  
he is skilled in recollecting what needs to be done,  
and in all such forms  
is competent, willing and able.

It is, friends, that this beggar,  
whatever needs to be done with his fellow Brahma-farers,  
whether lofty or menial,  
is at that, handy, not lax,  
skilled in recollecting what needs to be done,  
and in all such forms  
is competent, willing and able,  
that gives him protection.

Again, additionally friends,  
a beggar takes pleasure in Dhamma,  
loves discussing,  
and derives great enjoyment from higher *Dhamma*,  
higher discipline.

It is, friends, that this beggar takes pleasure in *Dhamma*,  
loves discussing,  
and derives great enjoyment from higher *Dhamma*,  
higher discipline  
that gives him protection.

Again, additionally friends,  
a beggar is content with having the requisites:  
any sort of robes, handouts, sitting and sleeping place, remedy for sickness  
that may arise.

It is, friends, that this beggar is content with having the requisites:  
any sort of robes, handouts, sitting and sleeping place, remedy for sickness  
that may arise  
that gives him protection.

Again, additionally friends,  
a beggar lives striving for the energy  
to let go of unskillful things,  
to acquire skillful things,  
steadfast, passionately holding on to,

**not throwing off the yoke to,  
skillful things.**

**It is, friends, that this beggar lives striving for the energy  
to let go of unskillful things,  
to acquire skillful things,  
steadfast, passionately holding on to,  
not throwing off the yoke to,  
skillful things,  
that gives him protection.**

**Again, additionally friends,  
a beggar lives with a far-reaching, discriminating mind,  
possessed of mastery over the calling to mind  
and remembering of  
the long-ago said and done.**

**It is, friends, that this beggar lives with a far-reaching, discriminating  
mind,  
possessed of mastery over the calling to mind  
and remembering of  
the long-ago said and done,  
that gives him protection.**

**Again, additionally friends,  
a beggar is wise to what results in growth and termination,  
has possession of that Aristocratic wisdom  
that leads to the consummate ending of pain.**

**It is, friends, that this beggar is wise to what results in growth and  
termination,  
has possession of that Aristocratic wisdom  
that leads to the consummate ending of pain,  
that gives him protection.**

**Ten complete spheres:**

**One recognizes the earth device above, below, across, as non-dual,  
unbounded.**

**One recognizes the water device above, below, across, non-dual,  
unbounded.**

**One recognizes the fire device above, below, across, non-dual, unbounded.**

**One recognizes the wind device above, below, across, non-dual,  
unbounded.**

**One recognizes the deep-blue device above, below, across, non-dual, unbounded.**

**One recognizes the golden-colored device above, below, across, non-dual, unbounded.**

**One recognizes the blood-red device above, below, across, non-dual, unbounded.**

**One recognizes the white device above, below, across, non-dual, unbounded.**

**One recognizes the space device above, below, across, non-dual, unbounded.**

**One recognizes the consciousness device above, below, across, non-dual, unbounded.**

**Ten unskillful paths of action:**

**Malicious destruction,  
taking the ungiven,  
misbegotten carnal lusts,  
lying speech,  
provocative speech,  
harsh speech,  
idle-lip-flapping,  
covetousness,  
anger,  
misguided views.**

**Ten skillful paths of action:**

**Abstaining from malicious destruction,  
abstention from taking the ungiven,  
abstention from misguided carnal lusts,  
abstention from lying speech,  
abstention from provocative speech,  
abstention from harsh speech,  
abstention from idle-lip-flapping,  
non-covetousness,  
non-anger,  
consummate views.**

**Ten Aristocratic Garbs:**

**Here friends, a beggar has let go of five,  
has control of six,**



guards one,  
calculates four,  
separates off truths about individuality,  
annihilates wishes,  
purifies his principles,  
creates impassivity of body,  
is well freed in mind,  
is well freed in wisdom.

How, friends, has a beggar  
let go of five?

Here, friends, a beggar,  
has let go of pleasure-wishing,  
has let go of anger,  
has let go of lazy ways and inertia,  
has let go of fear and trembling,  
has let go of vacillation.

Even so, friends, has a beggar let go of five.

How, friends, does a beggar  
have control of six?

Here, friends, a beggar seeing form with the eye  
is neither pleased in mind  
nor upset in mind  
and he lives detached, mindful, self-aware.

Here, friends, a beggar hearing a sound with the ear  
is neither pleased in mind  
nor upset in mind  
and he lives detached, mindful, self-aware.

Here, friends, a beggar smelling a scent with the nose  
is neither pleased in mind  
nor upset in mind  
and he lives detached, mindful, self-aware.

Here, friends, a beggar tasting a flavor with the tongue  
is neither pleased in mind  
nor upset in mind  
and he lives detached, mindful, self-aware.

Here, friends, a beggar feeling a touch with the body  
is neither pleased in mind  
nor upset in mind

**and he lives detached, mindful, self-aware.**

**Here, friends, a beggar conscious of a thought with the mind  
is neither pleased in mind  
nor upset in mind**

**and he lives detached, mindful, self-aware.**

**Even so, friends, does a beggar have control of six.**

**How, friends, does a beggar guard one?**

**Here, friends, a beggar guards his mind by getting control of his intentions.**

**Even so, friends, does a beggar guard one.**

**How, friends, does a beggar calculate four?**

**Here, friends, a beggar figures  
sucha a thing is to be gone after,  
sucha a thing is to be endured,  
sucha a thing is to be avoided,  
sucha a thing is to be got rid of.**

**Even so, friends, does a beggar calculate four.**

**How, friends, does a beggar separate off truths about individuality?**

**Here, friends, a beggar,  
however many there may be  
of ordinary shaman or Brahman  
or the number of their truths about individuality,  
from all those he has separated himself,  
he has thrust off, tossed away, abandoned, vomited them up and released  
them.**

**Even so, friends, does a beggar separate off truths about individuality.**

**How, friends, does a beggar annihilate wishes?**

**Here, friends, a beggar has let go of wishing for pleasures,  
has let go of wishing to become,  
has let go of wishing to live the Brahma-life.**

**Even so, friends, does a beggar annihilate wishes.**

**How, friends, does a beggar purify his principles?**

**Here, friends, a beggar  
lets go of the pleasure principle,  
lets go of the anger principle,  
lets go of the injury principle.**

**Even so, friends, does a beggar purify his principles.**

**How, friends, does a beggar create impassivity of body?**

**Here, friends, a beggar  
lets go of pleasure,  
lets go of pain,  
allows his former mental ease and misery to subside,  
without pain,  
without pleasure,  
with an utterly pure and detached mind  
he enters into and makes a habitat of  
the Fourth knowing.**

**Even so, friends, does a beggar create impassivity of body.**

**How, friends, does a beggar get well-freed in heart?**

**Here, friends, a beggar  
is free from lustful thoughts,  
is free from hateful thoughts,  
is free from deluded thoughts.**

**Even so, friends, does a beggar get well-freed heart.**

**How, friends, does a beggar get well-freed in wisdom?**

**Here friends, a beggar knows:**

**'I have let go of lust,  
taken it out by the roots,  
like a palm cut off at its base  
it is a thing that no longer has life  
a thing that cannot come into existence again.'**

**He knows:**

**'I have let go of hate,  
taken it out by the roots,  
like a palm cut off at its base  
it is a thing that no longer has life,  
a thing that cannot come into existence again.'**

**He knows:**

**'I have let go of delusion,  
taken it out by the roots,  
like a palm cut off at its base  
it is a thing that no longer has life,  
a thing that cannot come into existence again.'**

**Ten *Dhammas* of the Seer:**

**The seer's consummate view,  
the seer's consummate principles,  
the seer's consummate speech,  
the seer's consummate works,  
the seer's consummate lifestyle,  
the seer's consummate self-control,  
the seer's consummate mind,  
the seer's consummate serenity,  
the seer's consummate knowledge,  
the seer's consummate freedom.**

*These then, friends, are those ten-part Dhammas well taught by The Consummately Self-Awakened, an Arahant who knows and sees.*

*In this situation, let us all gather together as one, undivided, so that this best of lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man."*

**At this point then, this talk having come to a finish, The Consummately Self-Awakened addressed Old Man Sariputta:**

**"Well said! Well said, Sriputta!**

**Well indeed have you enunciated a compilation curriculum for the bhikkhus!"**

**And at these words,  
uttered by Old Man Sariputta  
and approved of by The Consummately Self-Awakened,  
the beggars were pleased in mind  
and expressed their delight.**



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