

# Yarnbasket

for a

# Buddhist

**Volume 2**

**Dīgha Nikāya**

## **Long Basket**

**Selected Suttas**

**Translated from the Pāli**

**by**

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*Namo tassa arahato, sammā sambuddhassa*

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

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

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

To my book-learn'n teachers  
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Ven. Jinamurti,  
Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji

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

## **Buddha Dust**

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

**I Hear Tell:**

**Once Upon a Time, The Consummately Self-Awakened was traveling along the highway between Ragagaha and Nalanda with a large group of Beggars**

**—  
Some 500 of them.**

**And behind him,  
traveling along the same highway,  
was Suppiya the Wanderer and his young disciple Brahmadata.**

**At this time Suppiya the Wanderer was speaking about the Buddha with many a disparaging word,  
while at the same time his disciple, Brahmadata,  
was responding using words of praise.**

**In this way the two of them,  
holding diametrically opposed views about him,  
were following in the very footsteps of the Buddha and that large group of Beggars on the Highway between Ragagaha and Nalanda.**

**That night The Consummately Self-Awakened decided to stop at the Royal Resthouse in Ambalathika park,  
and the large group of Beggars with him stopped there also,  
and so too did Suppiya the Wanderer and his young disciple Brahmadata,  
and there,  
those two continued their debate as before.**

**Then,  
in the very early hours of the pre-dawn,  
a number of Beggars gathered together in the meeting hall and this was the line of talk that arose among them:**

**"Isn't it wonderful!**

**Isn't it marvelous,  
how The Consummately Self-Awakened is one who so clearly delineates the various hearts of men?**

**For here we have Suppiya the Wanderer speaking about the Buddha with many a disparaging word while his own disciple, Brahmadata,  
responds using words of praise;  
and the two,**

**holding these diametrically opposed views about him,  
follow in the very footsteps of the Buddha and this large group of Beggars on the highway between Ragagaha and Nalanda!"**

**Then The Consummately Self-Awakened,  
aware of the talk that had arisen amongst the Beggars,  
went to the meeting hall and sat down on the seat made ready.**

**There he said:**

**"What, Beggars,  
is the subject under discussion?**

**What was the topic of conversation I interrupted?"**

**And they repeated to him what they had been saying,  
and he said:**

**"Beggars, if those of other views should speak about the *Tathāgata* in  
disparaging terms you should not for that reason get riled up,  
worked up,  
or upset,  
for if for that reason you were to get angry,  
resentful,  
and bear ill will,  
that would be an obstruction for you.**

**If those of other views should speak about the *Tathāgata* in disparaging  
terms and for that reason you were to get riled up,  
worked up,  
or upset,  
would you then be able to determine how far what was said was well or  
badly said?"**

**"No, Sir."**

**"Well then, Beggars,  
when those of other views should speak about the *Tathāgata* in disparaging  
terms you should simply break down the matter and explain that just this  
and that are not correct statements about the Buddha;  
just this and that are not to be found in him.**

**And Beggars,  
if those of other views should speak about the *Tathāgata* in terms of praise  
you should not for that reason be gladdened,  
pleased or smug,  
for if for that reason you were to be happy,  
excited,  
or elated,  
that would be an obstruction for you.**

**If those of other views should speak about the *Tathāgata* in terms of praise**

and for that reason you were to get happy,  
excited,  
or elated,  
would you then be able to determine how far what was said was well or  
badly said?"

"No, Sir."

"Well then, Beggars,  
when those of other views should speak about the *Tathāgata* in terms of  
praise you should simply break down the matter and acknowledge that yes,  
just this and that are correct statements about the Buddha;  
just this and that are to be found in him."

"Beggars!

It is only with regard to elementary things,  
matters of basic ethics,  
that the uneducated common man speaks of the *Tathāgata*.

And what are the elementary things,  
what are the matters of basic ethics  
which would be spoken of by the uneducated common man  
when he speaks in praise of the *Tathāgata*?

'Letting go of taking life,  
the shaman Gotama lives abstaining from life-taking.

Giving up stick and sword,  
considerate,  
compassionate,  
concerned for the good of all living beings.'

This the uneducated common man would say in praise of the *Tathāgata*.

'Letting go of taking what has not been given,  
the shaman Gotama lives abstaining from taking what has not been given.

He lives clean-handed,  
accepting what is given,  
waiting for what is given,  
refraining from theft.

Letting go of carnal indulgence,  
the shaman Gotama lives separated from family life,  
above participating in sexual matters.

Letting go of lies and deception,  
the shaman Gotama lives abstaining from intentional untruth.

**A straight-talker,  
one whose word can be counted on,  
one whose word can be trusted,  
dependable,  
no deceiver of the world.**

**Letting go of malicious speech,  
he does not repeat in one place  
what he has heard in another place  
to the disadvantage of anyone.**

**He makes peace between those with differences and  
he encourages the peace of those who are friends.**

**Rejoicing in peace,  
loving peace,  
delighting in peace,  
he is one whose words speak up for peace.**

**Letting go harsh language,  
he abstains from abusive speech.**

**He speaks words that are blameless,  
pleasing to the ear,  
agreeable,  
penetrating to and vibrating in the heart,  
urbane,  
pori,  
words that charm and enchant the people.**

**Letting go idle talk,  
he knows the right time to speak,  
he says only what is true and to the point,  
speaking about the *Dhamma* and Discipline,  
words to be treasured,  
well-reasoned,  
well-defined,  
connected with the goal.'**

**This the uneducated common man would say in praise of the *Tathāgata*.**

**'The shaman Gotama abstains from damaging seeds and crops.**

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

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

**He does not watch dancing,**



singing,  
music and shows.

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

He abstains from using high and wide beds.

He abstains from accepting gold and silver.

He abstains from accepting raw grain or raw meat.

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

He abstains from acting as a messenger,  
from buying and selling,  
from cheating with false weights and measures,  
from bribery and corruption,  
deception and insincerity,  
from wounding,  
killing,  
imprisoning,  
highway robbery, and  
taking food by force.'

This the uneducated common man would say in praise of the *Tathāgata*."

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

This the uneducated common man would say in praise of the *Tathāgata*.

'Whereas some shamans and Brahmins,

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

**Whereas some shamans and Brahmins while feeding on the food of the  
faithful,  
continue to attend shows of dancing,  
singing,  
music and drama;  
displays of oratorical skills,  
street performances,  
hand-music,  
cymbals and drums,  
fairy-shows,  
acrobatic and conjuring tricks,  
combats of elephants,  
buffaloes,  
bulls,  
goats,  
rams,  
cocks and quail,  
fighting with staves,  
boxing,  
wrestling,  
sham-fights,  
parades,  
maneuvers and military reviews,  
the shaman Gotama abstains from attending such displays.**

**Whereas some shamans and Brahmins,  
while feeding on the food of the faithful,  
continue to engage in such idle pursuits as  
board games with eight or ten rows of squares;  
playing the same games in the mind;  
hopping from square to square on diagrams drawn on the ground;  
removing sticks or pieces from a heap without disturbing the heap, or**

constructing a heap without causing it to collapse;  
throwing dice;  
hitting a short stick with a long stick;  
dipping the hand in paint or flour and slapping it on the floor or wall to  
make the shape called out by one's mates  
"elephant! ...horse! etc.;"  
games with balls;  
pretending to play music with toy instruments;  
playing with toy ploughs,  
windmills,  
scales,  
carriages,  
bows and arrows;  
turning summersaults or playing leapfrog;  
playing guessing games;  
or mimicking deformities,  
the shaman Gotama abstains from such  
footholds for carelessness.

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

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

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

Whereas some shamans and Brahmins,  
while feeding on the food of the faithful,  
continue to talk idle talk  
about kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships,  
men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence, or  
at the well  
of those alive or of those who are departed;  
talk comparing differences between this and that;  
speculative talk about creation,  
existence or non-existence,  
the shaman Gotama abstains from such idle talk.

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

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

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

**"You hold wrong view.**

**It is I who have right view."**

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

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

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

**"Your challenge has been met."**

**"You are proved to be wrong."**

**"Straighten up your act."**

**"Get out of this one if you can."**

**The shaman Gotama abstains from such argument and contention.**

**Whereas some shamans and Brahmins,  
while feeding on the food of the faithful,  
continue to do such things as  
running errands and carrying messages for such as  
kings,  
ministers,  
nobles,  
Brahmins,  
householders and  
young men who say:**

**"Go here — go there!**

**Take this there —**

**bring that from there!"**

**the shaman Gotama abstains from running errands and carrying  
messages.**

**Whereas some shamans and Brahmins,  
while feeding on the food of the faithful,  
continue to use deception,  
patter,  
hinting,  
signifying,  
belittling, and  
cajoling  
in their never ending quest for  
adding gain to gain,**

**the shaman Gotama abstains from such trickery and deceit.'**

**This the uneducated common man would say in praise of the *Tathāgata*."**

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

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

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

**Divining by means of omens and signs;**

**Auguries drawn from thunderbolts  
and other celestial portents;**

**Prognostication by interpreting dreams;**

**Fortune-telling from marks on the body;**

**Auguries from the marks on cloth gnawed by mice;**

**Sacrificing to Agni;**

**Offering oblations from a spoon;**

**Making offerings to gods  
of husks,  
of the red powder between the grain and the husk,  
of husked grain ready for boiling,  
of ghee,  
and of oil;**

**Sacrificing by spewing mustard seeds, etc.,  
into the fire out of one's mouth;**

**Drawing blood from one's right knee  
as a sacrifice to the gods;**

**Looking at the knuckles, etc.,  
and, after muttering a charm,**

**divining whether a man is well born  
or lucky or not;**

**Determining whether the site  
for a proposed house or pleasure,  
is lucky or not;**

**Advising on customary law;**

**Laying demons in a cemetery;**

**Laying ghosts;**

**Knowledge of the charms to be used  
when lodging in an earth house;**

**Snake charming;**

**The poison craft;**

**The scorpion craft;**

**The mouse craft;**

**The bird craft;**

**The crow craft;**

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

**Giving charms to ward off arrows;**

**The animal wheel;**

**the bhikkhu holds aloof from such low arts.**

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

**Knowledge of the signs  
of good and bad qualities  
in the following things  
and of the marks in them  
denoting the health or luck of their owners: —  
to wit,  
gems,  
staves,  
garments,  
swords,**

**arrows,  
bows,  
other weapons,  
women,  
men,  
boys,  
girls,  
slaves,  
slave-girls,  
elephants,  
horses,  
buffaloes,  
bulls,  
oxen,  
goats,  
sheep,  
fowls,  
quails,  
iguanas,  
earrings,  
tortoises,  
and other animals;**

**the bhikkhu holds aloof from such low arts.**

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

**'The chiefs will march out';**

**'The chiefs will march back';**

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

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

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

**'The foreign chiefs will gain the victory,**



**and ours will suffer defeat';**

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

**the bhikkhu holds aloof from such low arts.**

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

**'There will be an eclipse of the moon';**

**'There will be an eclipse of the sun';**

**'There will be an eclipse of a star'**

**(Nakshatra);**

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

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

**'There will be aberrations of the stars';**

**'The stars will return to their usual course';**

**'There will be a fall of meteors';**

**There will be a jungle fire';**

**'There will be an earthquake';**

**'The god will thunder';**

**'There will be rising and setting,  
clearness and dimness,**

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

**or foretelling of each of these fifteen phenomena  
that they will betoken such and such a result;**

**the bhikkhu holds aloof from such low arts.**

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

**Foretelling an abundant rainfall;**

**Foretelling a deficient rainfall;**

**Foretelling a good harvest;**

**Foretelling scarcity of food;**

**Foretelling tranquillity;**  
**Foretelling disturbances;**  
**Foretelling a pestilence;**  
**Foretelling a healthy season;**  
**Counting on the fingers;**  
**Counting without using the fingers;**  
**Summing up large totals;**  
**Composing ballads, poetizing;**  
**Casuistry, sophistry;**

**the bhikkhu holds aloof from such low arts.**

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

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

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

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

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

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

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

**Using charms to make people lucky;**

**Using charms to make people unlucky;**

**Using charms to procure abortion;**

**Incantations to bring on dumbness;**

**Incantations to keep a man's jaws fixed;**

**Incantations to make a man throw up his hands;**  
**Incantations to bring on deafness;**  
**Obtaining oracular answers by means of the magic mirror;**  
**Obtaining oracular answers through a girl possessed;**  
**Obtaining oracular answers from a god;**  
**The worship of the Sun;**  
**The worship of the Great One;**  
**Bringing forth flames from one's mouth;**  
**Invoking Siri, the goddess of Luck —**  
**the bhikkhu holds aloof from such low arts.**

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

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

**Giving medical ointment for the eyes;  
Practicing as an oculist;  
Practicing as a surgeon;  
Practicing as a doctor for children;  
Administering roots and drugs;  
Administering medicines in rotation;  
the bhikkhu holds aloof from such low arts.**

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

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**These, Beggars,  
are the elementary things,  
the matters of basic ethics  
which would be spoken of  
by the uneducated common man  
when he speaks in praise of the *Tathāgata*."**

**"But there are advanced things, Beggars,  
matters that are deep,  
difficult to see,  
difficult to grasp,  
subtle,  
leading one who follows to tranquility and the sublime;  
things not to be arrived at by mere logic and reasoning,  
comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches,  
having seen them for himself.**

**These are the things which should be spoken of by one  
when he speaks in praise of the *Tathāgata*.**

**And what are these advanced things which should be spoken of by one  
when he speaks in praise of the *Tathāgata*?**

**There are shaman and Brahmans, Beggars,  
who speculate about the ultimate beginnings of things,  
whose speculations are about the ultimate past, and  
who on eighteen grounds  
put forward various assertions regarding it.**

**What eighteen grounds?**

**There are, Beggars,  
some shaman and Brahmans who are Eternalists,  
and who, on four grounds,  
state that both the soul and the world are eternal.**

**What four grounds?**

**In the case of the first case, Beggars,  
some shaman or Brahman by means of energy,  
of exertion,  
of application,  
of earnestness,  
of careful thought,  
reaches up to such single-mindedness of intent that,  
rapt in mind,  
he remembers his various habitations in times gone by:  
one previous birth,  
or in two,  
or three,  
or four,  
or five,  
or ten,  
or twenty,  
or thirty,  
or forty,  
or fifty,  
or a hundred,  
or a thousand,  
or several hundreds or  
thousands or  
laks of births,  
recollecting that:**

**'There I went by such and such a name,  
was of such and such a family and class,  
lived on such and such food,  
experienced such and such pains and pleasures, and  
such and such was the length of my life there.**

**And when I deceased there,  
I was reborn in such and such a place and  
there I went by such and such a name,**

was of such and such a family and class,  
lived on such and such food,  
experienced such and such pains and pleasures, and  
such and such was the length of my life there.

And when I deceased there,  
I was reborn here.'

In this way he remembers  
in great detail  
the conditions of his previous existences and  
he concludes:

'The self and the world are eternal;  
older than the hills,  
like a firmly fixed pillar;  
there is nothing new under the sun, and  
though beings are born and die off,  
fall from one state of existence and spring up in another,  
yet they are for ever and ever.

How do I know?

Because I by means of energy,  
of exertion,  
of application,  
of earnestness,  
of careful thought,  
reached up to such single-mindedness of intent that,  
rapt in mind,  
I remembered my various habitations in times gone by.

That's how.'

This Beggars,  
is the first ground based on which,  
starting from which,  
some shaman and Brahmans are Eternalists, and  
state that both the soul and the world are eternal.

In the case of the second case, Beggars,  
some shaman or Brahman reaches the same conclusion for the same  
reasons

except that he has been able to recall as much as  
10 evolutions and devolutions of the world system.

In the case of the third case, Beggars,

some shaman or Brahman reaches the same conclusion for the same reasons

except that he has been able to recall as much as fourty evolutions and devolutions of the world system.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning.

He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes:

'The self and the world are eternal;  
older than the hills,  
like a firmly fixed pillar;  
there is nothing new under the sun, and  
though beings are born and die off,  
fall from one state of existence and spring up in another,  
yet they are for ever and ever.'

These, Beggars, are the shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.

This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees  
he is objectively detached and  
he experiences for himself  
the peace of utter freedom.

These are advanced things, Beggars,  
matters that are deep,  
difficult to see,  
difficult to grasp,  
subtle,  
leading one who follows to tranquility and the sublime;  
things not to be arrived at by mere logic and reasoning,  
comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches,  
having seen them for himself.

These are the things which should be spoken of by one  
when he speaks in praise of the *Tathāgata*.

There are, Beggars,  
some shaman and Brahmans who are Eternalists with regard to some  
things, and  
in regard to others Non-Eternalists;  
and who, on four grounds  
state that the soul and the world are partly eternal and partly not.

What four grounds?

In the case of the first case, Beggars,  
there comes a time,  
after a long long time,  
but sooner or later,  
when this old world-system  
begins to pass away.

At this time, Beggars,  
beings are, for the most part,  
reborn in the Abhassara Realm.

And there they live  
made of mind,  
feeding on friendly vibrations,  
radiating light,  
traversing the air,  
uttering cries of joy —



**a truly glorious life.**

**And there they remain for a long long time.**

**Then there comes a time, Beggars,  
after a long long time,  
but sooner or later,  
when this old world-system  
begins to re-evolve.**

**At this time the Palace of Mahā Brahmā appears,  
but it is empty.**

**Then, after a time,  
either because he has reached the end of his lifetime there, or  
because his good *kamma* has done run out,  
some being falls from the Abhassara Realm and  
is reborn again in the Palace of Mahā Brahmā.**

**And there he lives,  
made of mind,  
feeding on friendly vibrations,  
radiating light,  
traversing the air —  
a truly glorious life.**

**And thus he remains for a long long time.**

**Then, after a long long time,  
but sooner or later,  
there arises in this being  
a vague sorta wanta needa gotta hafta hava type-a yearning  
that develops into the wish:**

**'O! O! O! If only there were other beings here just like me!'**

**And then, as if by magic,  
either because they had reached the end of their lifetime there, or  
because their good *kamma* had done run out,  
other beings fell from the Abhassara Realm and  
found consciousness again  
in the company of Brahmā  
in the palace of Mahā Brahmā.**

**And these beings were,  
in every way,  
identical in appearance  
with he who had arisen there first.**

**Then that being who had first appeared in the Palace of Mahā Brahmā thinks:**

**'It is I that am Brahma!**

**Mahā Brahmā.**

**The One on High.**

**The Glory.**

**The Mighty.**

**The All-Seeing.**

**The King.**

**The Lord of All.**

**The Maker.**

**The Creator.**

**The Chief.**

**The Thousand Named.**

**Appointing to each his Rounds.**

**The Ancient of Days.**

**The Father of All there is and All there is to Be.**

**How do I know?**

**Because these beings came to be  
as I wished them to come to be.'**

**And in their turn,  
those beings too thought:**

**'This is Brahma! Mahā Brahmā. The One on High. The Glory. The  
Mighty. The All-Seeing. The King. The Lord of All. The Maker. The  
Creator. The Chief. The Thousand Named. Appointing to each his Rounds.  
The Ancient of Days. The Father of All there is and All there is to Be.**

**How do we know?**

**Because we came to be as Brahma wished us to come to be.'**

**Well, as far as this goes,  
those who were earliest born in the palace of Mahā Brahmā were more  
excellent than those who followed after in terms of length of life,  
power, and  
radiance.**

**So then it might happen, Beggars,**

that some being falls from that existence with Mahā Brahmā and finds consciousness again here.

And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:

'That Brahmā ... Mahā Brahmā. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be ... He is unchanging, eternal, unshakable, of a nature to last forever and ever, but those of us created by him are subject to change, impermanent, subject to time, of limited lifespan.'

This Beggars,  
is the first ground based on which,  
starting from which,  
some shaman and Brahmans are Eternalists with regard to some things,  
and regard to others Non-Eternalists;  
and who state that the soul and the world are partly eternal and partly not.

In the case of the second case, Beggars,  
there are gods who become known as  
'Corrupted by Pleasure'.

For a long long time they live filled with happiness and indulging in the pleasures of the senses.

The result is that their self-control becomes weak and  
because their self-control is weak  
they trip, stumble and fall  
from that state and  
it could happen that one ends up here.

And having come to this state of things,  
he might give up the household life and  
take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:

**'Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan.'**

**This Beggars, is the second ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and with regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not. In the case of the third case, Beggars, there are gods who become known as 'Corrupted in Mind'.**

**For a long long time they live filled with pride in themselves and envy of others.**

**The result is that their hearts become corroded with irritability, and they turn against one another in anger, and because their thoughts become idiotic, their bodies become feeble and they trip, stumble and fall from that state and it could happen that one ends up here.**

**And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.**

**And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes:**

**'Those gods who have not become corrupted in mind are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted in mind are subject to change, impermanent, subject to time, of limited lifespan.'**

**This Beggars, is the third ground based on which, starting from which, some shaman and Brahmans are**

**Eternalists with regard to some things, and  
with regard to others Non-Eternalists;  
and who state that the soul and the world are partly eternal and partly not.**

**In the case of the fourth case, Beggars,  
some shaman or Brahman is a believer in logic and reasoning.**

**He batters out his theory reasoning from ideas that appeal to his mind and  
counter arguments and he concludes:**

**'This Self made up from  
eye, ear, nose, tongue, and body  
is subject to change, impermanent,  
subject to time,  
of limited lifespan,  
but that Self  
which is made of Mind or Heart,  
that is eternal, unshakable,  
of a nature to last forever and ever.'**

**These, Beggars,  
are the shaman and Brahmans who are Eternalists with regard to some  
things, and  
in regard to others Non-Eternalists;  
and who, on four grounds  
state that the soul and the world are partly eternal and partly not.**

**Whatever shaman or Brahman, Beggars,  
hold such views  
do so in one of these four ways, and  
there is no other way in which these views are reached.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,  
holding such views, believing such views, trusting such views will have such  
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really  
is the coming to be and the passing away of sense experience, the  
satisfaction of sense experience and the way of escape from sense  
experience.**

**And because he does not cling to what he sees he is objectively detached  
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,  
difficult to grasp, subtle, leading one who follows to tranquility and the  
sublime; things not to be arrived at by mere logic and reasoning,**

comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*."

"There are, Beggars,  
some shaman and Brahmans who are End'n'o'Enders,  
who, on four grounds  
state the world ends or has no end.

What four grounds?

In the case of the first case, Beggars,  
some shaman or Brahman, by means of energy, of exertion, of application,  
of earnestness, of careful thought, reaches up to such single-mindedness of  
intent that, rapt in mind, he perceives the end of the world and he  
concludes:

'The world ends;  
it is such as could be encircled by a path.

How do I know?

Because by means of energy, of exertion, of application, of earnestness, of  
careful thought, I have reached up to such single-mindedness of intent  
that, rapt in mind, I am able to perceive the end of the world.

That's how I know.'

That is the first case.

In the case of the second case, Beggars,  
some shaman or Brahman, by means of energy, of exertion, of application,  
of earnestness, of careful thought, reaches up to such single-mindedness of  
intent that, rapt in mind, he perceives the world as having no end and he  
concludes:

'The world has no end;  
those shaman and Brahman who conclude that the world ends,  
is of such a nature and could be encircled by a path are mistaken.

How do I know?

Because by means of energy, of exertion, of application, of earnestness, of  
careful thought I have reached up to such single-mindedness of intent that,  
rapt in mind,  
I am able to perceive the world as having no end.

That's how I know.'

**That is the second case.**

**In the case of the third case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world in the upward and downward directions but having no end on the horizontal plane and he concludes:**

**'The world both ends and has no end; those shaman and Brahman who conclude that the world ends are mistaken and those shaman and Brahman who conclude that the world has not end are mistaken.**

**How do I know?**

**Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world in the upward and downward directions but as having no end on the horizontal plane.**

**That's how I know.'**

**That is the third case.**

**In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning.**

**He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes:**

**'The world neither comes to an end nor does it not come to an end; those shaman and Brahman who hold that the world comes to an end or that the world does not come to an end or that it both comes to an end and does not come to an end are mistaken.'**

**This is the fourth case.**

**These, Beggars, are the shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end.**

**Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really**

is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

There are, Beggars,  
some shaman and Brahmans who are Eel-Wrigglers,  
who evade answering,  
wriggling like eels,  
and this they do in four ways.

What four?

In the case of the first case, Beggars,  
some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks:

'Since I do not understand either what is skillful or what is not,  
if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something wrong.

If I were to say something wrong I would regret it and regret is a hindrance.'

Thus because he fears blame and has a sense of shame,  
when he is asked,  
he neither states that a thing is skillful or unskillful,  
but equivocates,  
saying:

'I do not say it is thus.

I do not say it is so.

I do not say it is not so.

I do not say it is not.

I do not not say it is not.'



**This is the first case.**

**In the case of the second case, Beggars,  
some shaman or Brahman does not understand what is skillful or what is  
not skillful as it really is and he thinks:**

**'Since I do not understand either what is skillful or what is not,  
if I were to state that thus and such is skillful or thus and such is not  
skillful and I were to be influenced by my wishes or lusts or angers or  
dislikes I might say something reflecting attachment.**

**If I were to say something reflecting attachment I would regret it and  
regret is a hindrance.'**

**Thus because he fears attachment,  
when he is asked,  
he neither states that a thing is skillful or unskillful,  
but equivocates,  
saying:**

**'I do not say it is thus.**

**I do not say it is so.**

**I do not say it is not so.**

**I do not say it is not.**

**I do not not say it is not.'**

**This is the second case.**

**In the case of the third case, Beggars,  
some shaman or Brahman does not understand what is skillful or what is  
not skillful as it really is and he thinks:**

**'There are out there wise shaman and Brahman,  
skillful,  
trained debaters,  
able to split hairs,  
able to tear apart the views of others.**

**Since I do not understand either what is skillful or what is not,  
if I were to state that thus and such is skillful or thus and such is not  
skillful and they were to question me on my logic,  
I might be unable to explain my reasoning.**

**If I were unable to explain my reasoning,  
I would regret having spoken, and  
regret is a hindrance.'**

**Thus because he fears contention,  
when he is asked,  
he neither states that a thing is skillful or unskillful,  
but equivocates,  
saying:**

**'I do not say it is thus.**

**I do not say it is so.**

**I do not say it is not so.**

**I do not say it is not.**

**I do not not say it is not.'**

**This is the third case.**

**In the case of the fourth case, Beggars,  
some shaman or Brahman is simply dull-witted and stupid.**

**Thus because he is dull-witted and stupid when he is asked a question,  
he evades the issue and  
equivocates,  
saying:**

**'If you ask:**

**"Is there a world hereafter?",  
if I thought there was,**

**I would say**

**"There is a world hereafter."**

**I do not say it is thus.**

**I do not say it is so.**

**I do not say it is not so.**

**I do not say it is not.**

**I do not not say it is not.'**

**And he responds in the same way  
to each of the following questions:**

**Is there no world hereafter?**

**Is there both a world hereafter and no world hereafter?**

**Is there neither a world hereafter nor no world hereafter?**

**Are there beings that are spontaneously reborn without benefit of parents?**

**Do beings that are spontaneously reborn without benefit of parents not  
exist?**

**Do beings that are spontaneously reborn without benefit of parents both exist and not exist?**

**Do beings that are spontaneously reborn without benefit of parents neither exist nor not exist?**

**Is there giving, offering, sacrifice, result or consequence from doing good deeds or bad?**

**Is there no giving, offering, sacrifice, result or consequence from doing good deeds or bad?**

**Is there both giving, offering, sacrifice, result or consequence from doing good deeds or bad and no giving, offering, sacrifice, result or consequence from doing good deeds or bad?**

**Is their neither giving, offering, sacrifice, result or consequence from doing good deeds or bad nor no giving, offering, sacrifice, result or consequence from doing good deeds or bad?**

**Does a *Tathāgata* exist after the death of the body?**

**Does a *Tathāgata* not exist after the death of the body?**

**Does a *Tathāgata* both exist and not exist after the death of the body?**

**Does a *Tathāgata* neither exist nor not exist after the death of the body?**

**This is the fourth case.**

**These, Beggars, are the shaman and Brahmans who are Eel-Wrigglers, who evade answering questions, wriggling like eels in four ways.**

**Whatever shaman or Brahman, Beggars, are Eel-Wrigglers, are such in one of these four ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning,**

**comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches,  
having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in  
praise of the *Tathāgata*.**

**There are, beggars  
some shaman and Brahmans who believe in Chance,  
who, on two grounds  
state that the Self and the World  
originated without a cause.**

**What two?**

**In the case of the first case, Beggars,  
there are gods named  
The Non-Percipient Beings.**

**At such a time as a thought occurs to them they fall from that state, and  
it may be that one finds consciousness here.**

**And having come to this state of things,  
he might give up the household life and take up the homeless life and  
become a shaman.**

**And he, by means of energy, of exertion, of application, of earnestness, of  
careful thought, reaches up to such single-mindedness of intent that, rapt  
in mind, he remembers back to the idea that caused his current rebirth but  
no further, and he concludes:**

**'The Self and the World arise by Chance.**

**How do I know?**

**Because before now I did not exist  
and now I do.**

**From not existing  
I have come to be.'**

**This is the first case.**

**In the case of the second case, Beggars,  
some shaman or Brahman is a believer in logic and reasoning.**

**He batters out his theory reasoning from ideas that appeal to his mind and  
counter arguments and he concludes:**

**'The Self and the World arise by Chance.'**

**This is the second case.**

**These, Beggars, are the shaman and Brahmans who are Caused-by-Chancers, who, on two grounds state the Self and the World arise by Chance.**

**Whatever shaman or Brahman, Beggars, hold such views do so in one of these two ways, and there is no other way in which these views are reached.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.**

**These, beggars,  
are the shaman and Brahmans who speculate about the ultimate beginnings of things,  
whose speculations are about the ultimate past,  
and who on eighteen grounds  
put forward various assertions regarding it.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached**

**and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*."**

**"There are shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.**

**What forty-four grounds?**

**There are, Beggars, some shaman and Brahmans who are believers in a conscious existence after death, and who, on sixteen grounds, state that the self is conscious after death.**

**What sixteen grounds?**

**They say:**

**'The self has perception after death, is whole and has material shape.'**

**'The self has perception after death, is whole and has no material shape.'**

**'The self has perception after death, is whole and both has and has not got material shape.'**

**'The self has perception after death, is whole and neither has nor has not got material shape.'**

**'The self has perception after death, is whole and has an end.'**

**'The self has perception after death, is whole and has no end.'**

**'The self has perception after death, is whole and both has an end and has no end.'**

**'The self has perception after death,  
is whole and neither has an end nor has no end.'**

**'The self has perception after death,  
is whole and has one mode of perception.'**

**'The self has perception after death,  
is whole and has diverse modes of perception.'**

**'The self has perception after death,  
is whole and has limited perception.'**

**'The self has perception after death,  
is whole and has unbounded perception.'**

**'The self has perception after death, is whole and is primarily happy.'**

**'The self has perception after death,  
is whole and is primarily in pain.'**

**'The self has perception after death,  
is whole and is both happy and in pain.'**

**'The self has perception after death,  
is whole and is neither happy nor in pain.'**

**These, beggars, are the shaman and Brahmans who are believers in a  
conscious existence after death,  
and who, on sixteen grounds  
state that the self is conscious after death.**

**Whatever shaman or Brahman, Beggars, are believers in a conscious  
existence after death, are such in one of these sixteen ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,  
holding such views, believing such views, trusting such views will have such  
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really  
is the coming to be and the passing away of sense experience, the  
satisfaction of sense experience and the way of escape from sense  
experience.**

**And because he does not cling to what he sees he is objectively detached  
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,  
difficult to grasp, subtle, leading one who follows to tranquility and the  
sublime; things not to be arrived at by mere logic and reasoning,  
comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.**

**There are, Beggars,  
some shaman and Brahmans who are believers in an unconscious existence after death,  
and who, on eight grounds,  
state that the Self is not conscious after death.**

**What eight grounds?**

**They say:**

**'The self has no perception after death,  
is whole and has material shape.'**

**'The self has no perception after death,  
is whole and has no material shape.'**

**'The self has no perception after death,  
is whole and both has and has not got material shape.'**

**'The self, has no perception after death,  
is whole and neither has nor has not got material shape.'**

**'The self has no perception after death,  
is whole and has an end.'**

**'The self has no perception after death,  
is whole and has no end.'**

**'The self has no perception after death,  
is whole and both has an end and has no end.'**

**'The self has no perception after Death,  
is whole and neither has an end nor has no end.'**

**These, beggars, are the shaman and Brahmans who are believers in an unconscious existence after death, and who, on eight grounds state that the Self is unconscious after death.**

**Whatever shaman or Brahman, Beggars, are believers in an unconscious existence after death, are such in one of these eight ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really**



is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.

And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.

These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.

There are, Beggars, some shaman and Brahmans who are believers in an existence after death that is neither conscious nor unconscious and who, on eight grounds, state that the self is neither conscious nor unconscious after death.

What eight grounds?

They say:

'The self neither has nor has not got perception after death, is whole and has material shape.'

'The self neither has nor has not got perception after death, is whole and has no material shape.'

'The self neither has nor has not got perception after death, is whole and both has and has not got material shape.'

'The self neither has nor has not got perception after death, is whole and neither has nor has not got material shape.'

'The self neither has nor has not got perception after death, is whole and has an end.'

'The self neither has nor has not got perception after death, is whole and has no end.'

'The self neither has nor has not got perception after death, is whole and both has an end and has no end.'

'The self neither has nor has not got perception after death, is whole and neither has an end nor has no end.'

These, beggars, are the shaman and Brahmans who are believers in an existence after death that is neither conscious nor unconscious,

**and who, on eight grounds  
state that the self is neither conscious nor unconscious after death.**

**Whatever shaman or Brahman, Beggars,  
are Believers in an existence after death which is neither conscious nor  
unconscious,  
are such in one of these eight ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views,  
holding such views, believing such views, trusting such views will have such  
and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really  
is the coming to be and the passing away of sense experience, the  
satisfaction of sense experience and the way of escape from sense  
experience.**

**And because he does not cling to what he sees he is objectively detached  
and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see,  
difficult to grasp, subtle, leading one who follows to tranquility and the  
sublime; things not to be arrived at by mere logic and reasoning,  
comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches,  
having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in  
praise of the *Tathāgata*.**

**There are, Beggars, shaman and Brahmans who are Annihilationists, who  
in seven ways maintain the annihilation, the destruction, the cessation of a  
living being.**

**What seven?**

**In the case of the first case, Beggars, some shaman or Brahman holds the  
view:**

**'This self is material of the four great elements and comes from a mother  
and father;  
at the break up and destruction of the body at death it is completely  
annihilated.'**

**This is the first way.**

**Another replies to this:**

**'This far, the self is such as this,  
this I do not deny;**

**however the self is not yet,  
at this point,  
completely annihilated.**

**There is another self,  
of godlike material,  
living in pleasure,  
feeding on material food.**

**Although this self you neither know nor see,  
I know it and see it.**

**This self at the break up and destruction of the body at death  
comes to be completely annihilated.'**

**This is the second way.**

**Another replies to this:**

**'This far, the self is such as this,  
this I do not deny;  
however the self is not yet,  
at this point,  
completely annihilated.**

**There is another self,  
of godlike material,  
mind-made,  
complete in every detail and faculty.**

**Although this self you neither know nor see,  
I know it and see it.**

**This self,  
at the break up and destruction of the body at death  
comes to be completely annihilated.'**

**This is the third way.**

**Another replies to this:**

**'This far,  
the self is such as this,  
this I do not deny;  
however the self is not yet,  
at this point,  
completely annihilated.**

**There is another self,  
which having passed past all perception of materiality,**

by the ending of perception of limit,  
by the settling down of perception of diversity,  
thinking 'Space is endless!'  
arises in  
the Sphere of Space.

This self,  
at the break up and destruction of the body at death  
comes to be completely annihilated.'

This is the fourth way.

Another replies to this:

'This far, the self is such as this,  
this I do not deny;  
however the self is not yet,  
at this point,  
completely annihilated.

There is another self,  
which having passed past  
the Sphere of Space,  
thinking 'Consciousness is endless!'  
arises in the Sphere of Consciousness.

This self, at the break up and destruction of the body at death  
comes to be completely annihilated.'

This is the fifth way.

Another replies to this:

'This far, the self is such as this,  
this I do not deny;  
however the self is not yet,  
at this point,  
completely annihilated.

There is another self,  
which having passed past  
the Sphere of Consciousness,  
thinking 'There is No Thing to be Had There!'  
arises in the Sphere of  
No Thing to be Had There.

This self, at the break up and destruction of the body at death comes to be  
completely annihilated.'

**This is the sixth way.**

**Another replies to this:**

**'This far, the self is such as this,  
this I do not deny;  
however the self is not yet,  
at this point,  
completely annihilated.**

**There is another self,  
which having passed past  
the Sphere of No Thing to be Had There,  
thinking 'This is for real,  
this is very high'  
arises in the Sphere of  
Not Even Perceiving Non-Perception.**

**This self, at the break up and destruction of the body at death comes to be completely annihilated.'**

**This is the seventh way.**

**These are the shaman and Brahmans, Beggars,  
who are Annihilationists,  
who in seven ways maintain the annihilation,  
the destruction,  
the cessation of a living being.**

**Whatever shaman or Brahman, Beggars, are believers in the annihilation of the self after death, are such in one of these seven ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.**

**There are, Beggars,  
shaman and Brahmans who hold that *Nibbāna* is to be had here amidst visible things,  
who in five ways  
maintain that *Nibbāna* is to be had  
by living beings here amidst visible things.**

**What five?**

**Here some shaman or Brahman holds the view:**

**'The self is in the highest *Nibbāna* here amidst visible things  
when it is fully indulging the five senses  
with which it is endowed.'**

**This is the first.**

**Another replies to this:**

**'This far, the self enjoys *Nibbāna* here amidst visible things,  
this I do not deny;  
however the self is not yet,  
at this point,  
enjoying the highest *Nibbāna* here amidst visible things.**

**How come?**

**Because sense pleasures are impermanent,  
subject to change and  
the upshot of that is pain,  
grief and lamentation,  
misery and upset.**

**But when this self  
apart from pleasure-seeking and  
unskillful things,  
in full enjoyment of  
the sense of ease resulting from solitude,  
with thinking and pondering,  
arrives at and stays in  
the first knowing,  
then the self is in the highest *Nibbāna***

here amidst visible things.'

This is the second.

Another replies to this:

'This far,  
the self enjoys *Nibbāna* here amidst visible things,  
this I do not deny;  
however the self is not yet,  
at this point,  
enjoying the highest *Nibbāna*  
here amidst visible things.

How come?

Because the thinking and reflection associated with this state is considered excessive.

But when this self has got rid of the thinking and reflection associated with this state,  
in full enjoyment of the sense of ease and enthusiasm resulting from getting high  
apart from thinking and reflection,  
with the mind subjectively tranquilized and concentrated,  
arrives at and stays in  
the second knowing,  
then The self is in the highest *Nibbāna*  
here amidst visible things.'

This is the third.

Another replies to this:

'This far,  
the Self enjoys *Nibbāna* here amidst visible things,  
this I do not deny;  
however the self is not yet,  
at this point,  
enjoying the highest *Nibbāna*  
here amidst visible things.

How come?

Because the mind is excited by enthusiasm associated with this state and this is considered excessive.

But when this self has got rid of the excitement of enthusiasm,

**lives objectively detached,  
alert, and  
experiencing for himself  
that pleasant ease described by the Aristocrats as  
'detached in mind, he lives at ease',  
arrives at and stays in  
the third knowing,  
then the self is in the highest *Nibbāna*  
here amidst visible things.'**

**This is the fourth.**

**Another replies to this:**

**'This far,  
the self enjoys *Nibbāna* here amidst visible things,  
this I do not deny;  
however the self is not yet,  
at this point,  
enjoying the highest *Nibbāna*  
here amidst visible things.**

**How come?**

**Because the mind's obsession with ease is considered excessive.**

**But when this self has let go of  
both pain and pleasure;  
has let mental ease and mental pain subside, and  
while alert and  
experiencing the state of utterly purified detachment  
enters on and stays in  
the fourth knowing,  
then the self is in the highest *Nibbāna*  
here amidst visible things.'**

**This is the fifth.**

**These are the shaman and Brahmans, Beggars,  
who hold that *Nibbāna* is to be had  
here amidst visible things,  
who in five ways  
maintain that *Nibbāna* is to be had by living beings  
here amidst visible things.**

**Whatever shaman or Brahman, Beggars, hold that *Nibbāna* is to be had the  
here amidst visible things, are such in one of these five ways and no other.**



**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.**

**These are the shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.**

**Whatever shaman or Brahman, Beggars, speculate about the future, whose speculations are about the future, are such in one of these forty-four grounds and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom."**

**"These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself. These are the things which should be spoken of by one when he**

speaks in praise of the *Tathāgata*.

**These are the shaman and Brahmans, Beggars, who speculate about the past and the future, whose speculations are about the past and the future or both, and who on sixty-two grounds put forward various assertions regarding them.**

**Whatever shaman or Brahman, Beggars, speculate about the past and the future or both are such in one or another of these sixty-two ways and no other.**

**But of these, Beggars, the *Tathāgata* knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter.**

**This and much more the *Tathāgata* is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience.**

**And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.**

**These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise.**

**These, Beggars are the things the *Tathāgata* teaches, having seen them for himself.**

**These are the things which should be spoken of by one when he speaks in praise of the *Tathāgata*.**

**Beggars!**

**All of these shaman and Brahman  
who speculate about the past and  
the future or  
both  
do so based on  
what they have experienced and  
are but the struggles of  
the downbound,  
blinded by desire,  
to explain  
what they do not understand."**

[ 'Summary' omitted; repeats the entire sutta to this point.]

**"These shaman and Brahman, Beggars,  
experience what they experience  
as a consequence of  
contact through the six senses.**

**Sense experience  
gives rise to wanting.**

**Wanting  
gives rise to going after getting.**

**Going after getting  
gives rise to Living.**

**Living  
gives rise to Birth.**

**Birth  
gives rise to aging and death,  
grief and lamentation,  
pain and misery,  
and despair.**

**When a Beggar, Beggars,  
knows as it really is  
the coming to be and  
the passing away of  
sense experience,  
the satisfaction of  
sense experience and  
the way of escape from  
sense experience,  
it is then that he knows  
these advanced things  
beyond mere points of view.**

**Whoever, Beggars,  
who speculates about  
the past and  
the future or  
both  
is trapped in this sixty-two-staked  
net of views;**

though this way and that,  
they may struggle to escape;  
struggle this way and that,  
they are caught.

In the same way as  
The Fisherman, Beggars, or  
his Skillful Apprentice  
might drag a fine-meshed net  
across some small pond,  
might fairly think:

"Any fish of size  
in this pond  
are trapped in this net;  
though this way and that,  
they may struggle to escape;  
struggle this way and that,  
they are caught.

That which leads to living, Beggars,  
has been broken for the *Tathāgata*.

His body stands seen  
by gods and men;  
at the break-up of the body  
neither gods nor men  
shall see him.

In the same way, Beggars,  
as when the stem of  
a cluster of mangoes is cut,  
the cluster of mangoes  
is separated from the tree,  
in the same way, Beggars,  
that which lead to living  
for the *Tathāgata*  
has been broken.

His body stands seen  
by gods and men;  
at the break-up of the body  
neither gods nor men  
shall see him."

**At that, Ānanda, said to The Consummately Self-Awakened:**

**"This is wonderful!**

**This is marvelous!**

**By what name should we remember this *Dhamma* perambulation?"**

**"Well, then, Ānanda,**

**you may remember this *Dhamma* perambulation as**

**the Attainment Net,**

**The *Dhamma* Net,**

**the Brahma Net,**

**the Views Net,**

**or even as**

**The Incomparable Victory in Battle."**

**This is what the Lucky man said,**

**and those Beggars that were there**

**were pleased and delighted at what he said.**

**And at this time**

**the ten-thousand-fold world system**

**shuddered.**

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

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

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

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

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

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

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

**He declares *Dhamma*:**

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

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

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

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

**Having approached the Ancient Nagito, they said to him:**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

Having approached The Consummately Self-Awakened they conversed  
together.

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

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

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

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

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

Having approached he said this to me:

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

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

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

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

**"Here, Mahāli, a beggar,**

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

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

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

How come?

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

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

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

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

**How come?**

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

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

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

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

**How come?**

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

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

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

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

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

How come?

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

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

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

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

How come?

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

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

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

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

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

**How come?**

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

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

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

**How come?**

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

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

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

How come?

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

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

"Here, Mahāli, a beggar,

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

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

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

**How come?**

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

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

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

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



lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively, a beggar

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

He, facing West,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

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

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli,

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively, a beggar

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

He, facing North,

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

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

How come?

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

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

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

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

How come?

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

lovely things, pleasure-producing, tempting.

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

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

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

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

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

lovely things, pleasure-producing, tempting.

Facing East,

he hears divine sounds,

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

lovely things, pleasure-producing, tempting.

How come?

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

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

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing South

develops serenity with the single purpose of  
hearing divine sounds,

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

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

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

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

lovely things, pleasure-producing, tempting.

Facing South,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing West

develops serenity with the single purpose of hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, facing West,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing West,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

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

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

And again, Mahāli, alternatively,

when the driving force

is that a beggar facing North

develops serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, facing North,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

Facing North,

he hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahāli, he has the driving force that

facing North, he develop serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting.

Above, below and across,

having developed serenity with the single purpose of

hearing divine sounds,

lovely things, pleasure-producing, tempting,

not the seeing of divine sights,

lovely things, pleasure-producing, tempting,

he, above, below and across,

having developed serenity with that single purpose,

hears divine sounds,

lovely things, pleasure-producing, tempting,

but does not see divine sights,

lovely things, pleasure-producing, tempting.

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

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

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

**How come?**

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

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

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

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

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

**How come?**

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

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

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

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

**How come?**

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

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

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

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

**How come?**

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

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

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

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

**How come?**

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



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

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

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

How come?

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

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

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

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

How come?

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

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

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

How come?

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

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

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

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

**How come?**

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

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

lovely things, pleasure-producing, tempting.

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

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

Mahāli then asks:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mahāli then asks:

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

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

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

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

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

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

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

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

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

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

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

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

*'Even So, friend!'*

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

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

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

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

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

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

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

*'Crowded, the household life,  
a place of dust,  
of the open air is going forth,  
it is not easy living in a house  
to reach fulfillment  
to reach a purity of polish  
like mother-of-pearl  
in the carrying on of  
Brahma's carrying on.*

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

**He then, after a time  
having let go of his small pile of wealth, or  
having let go of his large pile of wealth;  
having let go of his small circle of relations, or  
having let go of his large circle of relations,  
cuts off his hair and beard,  
dons ocher rags, and  
from home goes forth  
to homelessness.**

**So thus being one gone forth,  
taking on the training of the beggar's life,  
possessed of carriage and pasture  
fearing sight even of any measure of fault.**

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

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

**And how, friends, is a beggar of**

**comprehensive ethical culture?**

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

**Just so is his ethical conduct.**

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

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

**Just so is his ethical conduct.**

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

**Just so is his ethical conduct.**

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

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



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

Letting go of  
harsh speech,  
he abstains from  
harsh speech;  
whatever speech is gentle,  
sweet to the ear,  
affectionate,  
at home in the heart,  
urbane,  
popular with the people,  
pleasant to the people,  
he speaks such words as those.

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

Just so is his ethical conduct.

He abstains from  
damaging seeds and crops.

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

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

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

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

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

**He abstains from accepting gold and silver.**

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

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

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

**and taking food by force.**

**Just so is his ethical conduct.**

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

**Just so is his ethical conduct.**

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

**Just so is his ethical conduct.**

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

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

**Just so is his ethical conduct.**

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

*'Elephant! ...horse! etc.'*

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

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

**Just so is his ethical conduct.**

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

**Just so is his ethical conduct.**

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

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

Just so is his ethical conduct.

Whereas some shamans and Brahmins,  
while feeding on the food of the faithful,  
continue to talk idle talk about  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food,  
drink,  
clothes,  
beds,  
garlands and perfumes;  
talk of cities,  
towns,  
villages,  
relationships,  
men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence, or  
at the well  
of those alive or  
of those who are departed;  
talk comparing differences

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

Just so is his ethical conduct.

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

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

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

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

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

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

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

'Your challenge has been met.'

'You are proved to be wrong.'

'Straighten up your act.'

'Get out of this one if you can.'

He abstains from such  
argument and contention.

Just so is his ethical conduct.

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

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

**Just so is his ethical conduct.**

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

**Just so is his ethical conduct.**

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



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

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

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

**Just so is his ethical conduct.**

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

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

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

**Divining by means of omens and signs;**

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

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

**Giving charms to ward off arrows;**

**The animal wheel;**

**the bhikkhu holds aloof from such low arts.**

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

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

earrings,  
tortoises,  
and other animals;

the bhikkhu holds aloof from such low arts.

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

'The chiefs will march out';

'The chiefs will march back';

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

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

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

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

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

the bhikkhu holds aloof from such low arts.

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

'There will be an eclipse of the moon';

'There will be an eclipse of the sun';

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

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

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

'There will be aberrations of the stars';

'The stars will return to their usual course';

**'There will be a fall of meteors';**

**There will be a jungle fire';**

**'There will be an earthquake';**

**'The god will thunder';**

**'There will be rising and setting,  
clearness and dimness,  
of the sun or the moon or the stars',|| ||**

**or foretelling of each of these fifteen phenomena  
that they will betoken such and such a result;**

**the bhikkhu holds aloof from such low arts.**

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

**Foretelling an abundant rainfall;**

**Foretelling a deficient rainfall;**

**Foretelling a good harvest;**

**Foretelling scarcity of food;**

**Foretelling tranquillity;**

**Foretelling disturbances;**

**Foretelling a pestilence;**

**Foretelling a healthy season;**

**Counting on the fingers;**

**Counting without using the fingers;**

**Summing up large totals;**

**Composing ballads, poetizing;**

**Casuistry, sophistry;**

**the bhikkhu holds aloof from such low arts.**

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

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

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

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

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

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

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

**Using charms to make people lucky;**

**Using charms to make people unlucky;**

**Using charms to procure abortion;**

**Incantations to bring on dumbness;**

**Incantations to keep a man's jaws fixed;**

**Incantations to make a man throw up his hands;**

**Incantations to bring on deafness;**

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

**Obtaining oracular answers through a girl possessed;**

**Obtaining oracular answers from a god;**

**The worship of the Sun;**

**The worship of the Great One;**

**Bringing forth flames from one's mouth;**

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

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

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

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

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



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

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

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

Just so is his ethical conduct.

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

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

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

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

Because living with  
the ear-sense unguarded,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Whether stretching or  
flexing

he does it with self-awareness.

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

Whether eating,

drinking,

biting,

or tasting

he does it with self-awareness.

Whether passing matter or

passing water

he does it with self-awareness.

On the go,

standing,

sitting,

asleep or

awake,

speaking or

existence silent

he does it with self-awareness.

It is thus that a beggar is

recollected and self-aware.

And how is a beggar

possessed of contentment?

Here, a beggar is content with

enough clothing

for the body to carry on, with

enough food clumps doled in the bowl

for the belly to carry on.

Whithersoever he goes

he goes

taking but such as this.

Just like a bird

whithersoever it flies,

takes with it only

the weight of its wings,

even so, friend,

he is content with

enough clothing

for the body to carry on,

with enough food clumps doled in the bowl  
for the belly to carry on, and  
whithersoever he goes,  
he goes  
taking but such as this.

It is thus that a beggar is  
possessed of contentment.

And he,  
possessed of this  
aristocratic body of ethical conduct  
possessed of this  
aristocratic guarding of the doors of the senses,  
possessed of this  
aristocratic recollection and self-awareness,  
possessed of this  
aristocratic contentment,  
resorts to a secluded forest  
sleep-and-sitting place  
at the root of a tree,  
in a cave in rugged mountains,  
in a cemetery,  
by a forest trail,  
in the open air,  
on a heap of straw.

Then, after having returned  
from his beggars rounds,  
he sits down,  
sitting up straight,  
legs bent across lapwise, and  
puts the mind on  
the area around the mouth.

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

With anger and hate  
let go,

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

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

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

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

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

**Of this  
he would think thus:**

*'I, formerly took out a loan and*

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

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

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

**Of this  
he would think thus:**

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

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

**because of this.**

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

**Of this he would think thus:**

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

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

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

**Of this he would think thus:**

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

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



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

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

**Of this he would think thus:**

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

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

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

taking a difficult way.

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

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

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

He thus  
soaks,  
permeates,  
suffuses and

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

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

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

**"Now then,**

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

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

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

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

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

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

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

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

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

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

Even so, that beggar,  
soaks,  
permeates,

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

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

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

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

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

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

'Is that which is life  
that which is body?

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

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

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

**inhabiting the third burning knowledge.**

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

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

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

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

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

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



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

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

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

**or**

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

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

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

**or**

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

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

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

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

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

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

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

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

He,  
who is a beggar who  
thus knows

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

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

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

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

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

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

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

**He thus knows:**

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

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

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

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

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

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

He thus knows:

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

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

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

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

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

'Is that which is life  
that which is body?

or

is life one thing,  
body another?'

"But,

although I am one who  
thus knows

thus sees,

yet I do not ask:

'Is that which is life  
that which is body?

or

is life one thing,  
body another?'

And again, deeper than that,

a beggar,

settled in heart,

pure,

utterly clear,

sterile,

without impurities,

being malleable,

workable,

standing still,

bears down on,

bends-down his heart to

measuring out

a mind-made body.

He,

from this body,

divides off

another body,

having form,

mind-made,

with all its limbs,

not lacking any faculty.

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

**Of this he knows:**

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

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

**Of this he knows:**

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

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

**Of this he knows:**

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

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

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

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

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

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

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

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

"But,  
although I am one who  
thus knows



thus sees,  
yet I do not ask:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Now then,  
is it reasonable

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

'Is that which is life  
that which is body?

or

is life one thing,  
body another?'

"He,

who is a beggar who  
thus knows

thus sees,

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

'Is that which is life  
that which is body?

or

is life one thing,  
body another?'

"But,

although I am one who  
thus knows

thus sees,

yet I do not say:

'Is that which is life  
that which is body?

or

is life one thing,  
body another?'

And again, deeper than that,

a bhikkhu

settled in heart,

pure,

utterly clear,

sterile,

without impurities,

being malleable,

workable,

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

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

'That is the sound of  
a big drum.'

'That is the sound of  
a little drum.'

'That is the sound of  
cymbals.'

'That is the sound of  
little bells.'

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

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

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

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

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

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

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

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

**body another?'**

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

**Of a lustful heart he knows:**

**'This is a lustful heart.'**

**Of a lust-free heart he knows:**

**'This is a lust-free heart.'**

**Of a hate filled heart he knows:**

**'This is a hate filled heart.'**

**Of a hate-free heart he knows:**

**'This is a hate-free heart.'**

**Of a clogged up heart he knows:**

**'This is a clogged up heart.'**

**Of an unclogged heart he knows:**

**'This is an unclogged heart.'**

**Of an deranged heart he knows:**

**'This is a deranged heart.'**

**Of a balanced heart he knows:**

**'This is a balanced heart.'**

**Of a constricted heart he knows:**

**'This is a constricted heart.'**

**Of an unconstricted heart he knows:**

**'This is an unconstricted heart.'**

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

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

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

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

**Of useless heart he knows:**

**'This is a useless heart.'**

**Of a beneficial heart he knows:**

**'This is a beneficial heart.'**

**Of a heart that is not free he knows:**

**'This is a heart that is not free.'**

**Of a heart that is freed he knows:**

**'This is a heart that is freed.'**

**In the same way,**

**as a woman or**

**man or**

**young man,**

**youthful and**

**concerned about appearances,**

**regarding the reflection of**

**his own face**

**in a mirror or**

**pure clean transparent**

**bowl of water,**

**knows,**

**if it has a mole**

**that it has a mole,**

**knows,**

**if it has no mole**

**that it has no mole —**

**Even so a beggar**

**settled in heart,**

**pure,**

**utterly clear,**

**sterile,**

**without impurities,**

**being malleable,**

**workable,**

**standing still,**



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

**Of a lustful heart he knows:**

**'This is a lustful heart.'**

**Of a lust-free heart he knows:**

**'This is a lust-free heart.'**

**Of a hate filled heart he knows:**

**'This is a hate filled heart.'**

**Of a hate-free heart he knows:**

**'This is a hate-free heart.'**

**Of a clogged up heart he knows:**

**'This is a clogged up heart.'**

**Of an unclogged heart he knows:**

**'This is an unclogged heart.'**

**Of an deranged heart he knows:**

**'This is a deranged heart.'**

**Of a balanced heart he knows:**

**'This is a balanced heart.'**

**Of a constricted heart he knows:**

**'This is a constricted heart.'**

**Of an unconstricted heart he knows:**

**'This is an unconstricted heart.'**

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

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

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

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

**Of useless heart he knows:**

**'This is a useless heart.'**

**Of a beneficial heart he knows:**

**'This is a beneficial heart.'**

**Of a heart that is not free he knows:**

**'This is a heart that is not free.'**

**Of a heart that is freed he knows:**

**'This is a heart that is freed.'**

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

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

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

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

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

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

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

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

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

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

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

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

For example:

Just one birth,  
just two births,  
just three births,  
just four births,  
just five births,  
just ten births,  
just twenty births,  
just thirty births,  
just forty births,  
just fifty births,  
one hundred births in all,  
a thousand births in all,  
a hundred-thousand births in all,  
not just one evolution of a kappa,  
not just one devolution of a kappa,  
not just one evolution and devolution of a kappa.

That there:

Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that, re-appearing elsewhere.

In that habitation:

Of such a name

of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that reborn here."

Thus with its makeup in detail,  
he recollects not just one arrangement of previous inhabitations.

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

Of this he would know:

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

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

He calls to mind  
not just one arrangement of

**previous inhabitations.**

**For example:**

**Just one birth,  
just two births,  
just three births,  
just four births,  
just five births,  
just ten births,  
just twenty births,  
just thirty births,  
just forty births,  
just fifty births,  
one hundred births in all,  
a thousand births in all,  
a hundred-thousand births in all,  
not just one evolution of a kappa,  
not just one devolution of a kappa,  
not just one evolution and devolution of a kappa.**

**That there:**

**Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.**

**Shifting away from that, re-appearing elsewhere.**

**In that habitation:**

**Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.**

**Shifting away from that reborn here."**

**Thus with its makeup  
in detail,  
he recollects not just one arrangement of  
previous inhabitations.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Of this he would know:**

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**or**

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

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

**He, thinking:**

*'This is pain,'*

**knows the essence thereof.**

**He, thinking:**

*'This is the arising to itself of pain,'*

**knows the essence thereof.**

**He, thinking:**

*'This is the eradication of pain,'*

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

*'These are the corrupting influences,'*

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**Knowing this thus**

**just so**

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

**Just so**

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

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

**In freedom**

**is knowledge of  
being free.**

**And he knows:**

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

**In the same way,**

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

**Of this he would know:**

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

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

**He, thinking:**

*'This is pain,'*

**knows the essence thereof.**

**He, thinking:**

*'This is the arising to itself of pain,'*

**knows the essence thereof.**

**He, thinking:**

*'This is the eradication of pain,'*

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

*'These are the corrupting influences,'*

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

**He, thinking:**

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

**knows the essence thereof.**

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

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

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

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

**And he knows:**

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

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

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

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

*not*

**be proper to ask such a thing as:**

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

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

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

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

**Othaddho the Licchavi was uplifted in mind.**

DN 6



**Once upon a time, The Consummately Self-Awakened  
was journeying through Kosala  
with a great company of the beggars,  
with about five hundred beggars,  
and came to the Brahman village in Kosala  
which is called Manasākaṭa.**

**And there at Manasākaṭa  
The Consummately Self-Awakened stayed in the mango grove,  
on the bank of the river Akiravatī,  
to the north of Manasākaṭa.**

**Now at that time  
many very distinguished and wealthy Brahmans  
were staying at Manasākaṭa;  
to wit,**

**Kaṅkī the Brahman,  
Tārukkha the Brahman,  
Pokkharasādi the Brahman,  
Jāṇussoṇi the Brahman,  
Todeyya the Brahman,  
and other very distinguished and wealthy Brahmans.**

**Now a conversation sprung up between Vāseṭṭha and Bhāradvāja,  
when they were taking exercise  
and walking up and down,  
in thoughtful mood,  
as to which was the true path,  
and which the false.**

**The young Brahman Vāseṭṭha said this:**

**"This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.**

**I mean that which has been pointed out  
by the Brahman Pokkharasādi."**

**The young Brahman Bhāradvāja said this:**

**"This is the straight path,  
this the direct way  
which makes for salvation,**

and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukka."

But neither was the young Brahman Vāseṭṭha  
able to convince the young Brahman Bhāradvāja,  
nor was the young Brahman Bhāradvāja  
able to convince the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha  
said to the young Brahman Bhāradvāja:

"That *Samāṇa* Gotama, Bhāradvāja,  
of the sons of the Sākyas,  
who went out from the Sākya clan  
to adopt the religious life,  
is now staying at Manasākaṭa,  
in the mango grove,  
on the bank of the river Aciravatī,  
to the north of Manasākaṭa.

Now regarding that venerable Gotama,  
such is the high reputation  
that has been spread abroad:

'That Exalted One is an Arahat,  
a fully enlightened one,  
abounding in wisdom and goodness,  
happy,  
with knowledge of the worlds,  
unsurpassed as a guide  
to mortals willing to be led,  
a teacher of gods and men,  
an Exalted One,  
a Buddha.'

Come, then, Bhāradvāja,  
let us go to the place  
where the *Samāṇa* Gotama is;  
and when we have come there,  
let us ask the *Samāṇa* Gotama  
touching this matter.

What the *Samāṇa* Gotama shall declare,

that let us bear in mind."

"Very well, my friend!"

said the young Brahman Bhāradvāja, in assent,  
to the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha  
and the young Brahman Bhāradvāja  
went to the place  
where The Consummately Self-Awakened was.

And when they had come there,  
they exchanged with The Consummately Self-Awakened  
the greetings and compliments  
of politeness and courtesy,  
and sat down to one side.

And while they were thus seated  
the young Brahman Vāseṭṭha  
said to The Consummately Self-Awakened:

"As we, Gotama, were taking exercise  
and walking up and down,  
there sprung up a conversation between us  
on which was the true path,  
and which the false.

I said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Pokkharasādi.'

Bhāradvāja said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukka.'

Regarding this matter, Gotama,  
there is a strife,  
a dispute,  
a difference of opinion between us."

"So you say, Vāsetṭha,  
that you said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Pokkharasādi.'

While Bhāradvāja said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukka.'

But what, Vāsetṭha,  
is the strife,  
dispute,  
difference of opinion between you?"

"It is concerning the true path  
and the false, Gotama.

Various Brahmans, Gotama,  
teach various paths.

The Addhariyā Brahmans,  
the Tittiriyā Brahmans,  
the Chandokā Brahmans  
[the Chandavā Brahmans],  
the Bavharijā Brahmans.

Are all those saving paths?

Are they all paths  
which will lead him who acts according to them,

into a state of union with Brahmā?

Just, Gotama, as  
near a village or a town  
there are many and various paths,  
yet they all meet together in the village —  
just in that way  
are all the various paths  
taught by various Brahmans —  
the Addhariyā Brahmans,  
the Tittiriya Brahmans,  
the Chandokā Brahmans  
[the Chandavā Brahmans],  
the Bavharijā Brahmans.

Are all these saving paths?

Are they all paths  
which will lead him who acts according to them,  
into a state of union with Brahmā?"

"Do you say that they all lead aright, Vāseṭṭha?"

"I say so, Gotama."

"Do you really say that they all lead aright, Vāseṭṭha?"

"So I say, Gotama."

"But, Vāseṭṭha,  
is there a single one  
of the Brahmans versed in the Three Vedas,  
who has ever seen Brahmā face-to-face?"

"No, Gotama."

"Or is there then, Vāseṭṭha,  
a single one of the teachers  
of the Brahmans versed in the Three Vedas  
who has seen Brahmā face-to-face?"

"No, Gotama."

"Or is there then, Vāseṭṭha,  
a single one of the pupils of the teachers  
of the Brahmans versed in the Three Vedas  
who has seen Brahmā face-to-face?"

"No, Gotama."

"Or is there then, Vāseṭṭha,

**a single one of the Brahmans  
up to the seventh generation  
who has seen Brahmā face-to-face?"**

**"No, Gotama."**

**"Well then, Vāseṭṭha,  
those ancient Rishis  
of the Brahmans versed in the Three Vedas,  
the authors of the verses,  
the utterers of the verses,  
whose ancient form of words  
so chanted, uttered, or composed,  
the Brahmans of to-day chant over again or repeat;  
intoning or reciting  
exactly as has been intoned or recited -  
to wit, Aṭṭhaka,  
Vāmaka,  
Vāmadeva,  
Vessāmitta,  
Yamataggi,  
Aṅgirasa,  
Bhāradvāja,  
Vāseṭṭha,  
Kassapa,  
and Bhagu —  
did even they speak thus, saying:**

**'We know it,  
we have seen it,  
where Brahmā is  
from where Brahmā is,  
whether Brahmā is?'"**

**"No, Gotama."**

**"Then you say, Vāseṭṭha  
that none of the Brahmans,  
or of their teachers,  
or of their pupils,  
even up to the seventh generation,  
has ever seen Brahmā face-to-face.**

**And that even the Rishis of old,  
the authors and utterers of the verses,**

of the ancient form of words  
which the Brahmans of to-day so carefully intone  
and recite precisely as they have been handed down -  
even they did not pretend to know  
or to have seen  
where  
or from where  
or whether Brahmā is.

So that the Brahmans versed in the Three Vedas  
have, in fact, said this:

'What we know not,  
what we have not seen,  
to a state of union with that  
we can show the way,  
and can say:

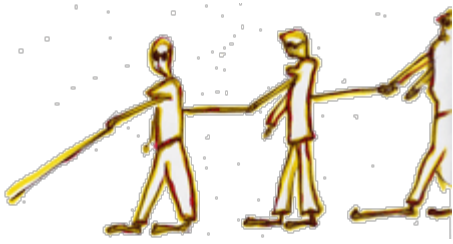
'This Is the straight path,  
this is the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā!'

What do you think, Vāsetṭha?

Does it not follow,  
this being so,  
that the talk of the Brahmans,  
versed though they be in the Three Vedas,  
turns out to be foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk  
of the Brahmans versed in the Three Vedas  
is foolish talk!"

"Truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!



**Just, Vāseṭṭha,  
as with a string of blind men  
clinging one to the other,  
neither does the foremost see,  
nor does the middle one see,  
nor does the hindmost see —**

**even so, Vāseṭṭha, is the talk  
of the Brahmans versed in the Three Vedas  
but blind talk:  
the first sees not,  
the middle one sees not,  
nor can the latest see.**

**The talk then  
of these Brahmans versed in the Three Vedas  
turns out to be ridiculous,  
mere words,  
a vain and empty thing!**

**What do you think, Vāseṭṭha?**

**Can the Brahmans versed in the Three Vedas —  
like other, ordinary, people —  
see the Moon and the Sun  
as they pray to,  
and praise,  
and worship them,  
turning round with clasped hands  
towards the place from where they rise  
and where they set?"**

**"Certainly, Gotama, they can".**

**"What do you think, Vāseṭṭha?**

**The Brahmans versed in the Three Vedas,  
who can very well —  
like other, ordinary, people —  
see the Moon and the Sun  
as they pray to,  
and praise,  
and worship them,  
turning round with clasped hands  
to the place from where they rise  
and where they set —**



are those Brahmans,  
versed in the Three Vedas,  
able to point out the way  
to a state of union  
with the Moon or the Sun,  
saying:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
to a state of union with the Moon or the Sun?'

"No, Gotama."

"So you say, Vāsetṭha,  
that the Brahmans are not able to point out  
the way to union  
with that which they have seen,  
and you further say  
that not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.

And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where, or from where, or whether Brahmā is.

Yet these Brahmans versed in the Three Vedas  
say, forsooth,  
that they can point out the way to union  
with that which they know not,  
nor have seen.

Now what do you think, Vāsetṭha?

Does it not follow that,  
this being so,  
the talk of the Brahmans,  
versed though they be in the Three Vedas,

turns out to be foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk of the Brahmans  
versed in the Three Vedas  
is foolish talk!"

"Well said, Vāsetṭha.

Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!

Just, Vāsetṭha, as if a man should say:

'How I long for,  
how I love  
the most beautiful lass in the land!'

And people should ask him,

'Well! good friend!  
this most beautiful lass in the land,  
whom you thus love and long for,  
do you know whether that beautiful lass  
is a noble lady  
or a Brahman woman,  
or of the trader class,  
or a Sūdra?'

And when so asked,  
he should answer:

'No.'

And when people should ask him,

'Well! good friend!  
this most beautiful lass in the land,  
whom you so love and long for,  
do you know what the name  
of that most beautiful lass is,  
or what is her family name,

whether she be tall  
or short  
or of medium height,  
dark  
or brunette  
or golden in color,  
or in what village  
or town  
or city she dwells?'

And when so asked, he should answer:

'No.'

And then people should say to him:

'So then, good friend,  
do you love and long for  
she whom you know not,  
nor have seen?'

And then when so asked, he should answer:

'Yes.'

What do you think, Vāsetṭha?

Would it not turn out,  
that being so,  
that the talk of that man  
was foolish talk?"

"Truly, Gotama,  
it would turn out,  
that being so,  
that the talk of that man  
was foolish talk!"

"And even so, Vāsetṭha  
though you say that the Brahmans  
are not able to point out the way to union  
with that which they have seen,  
and you further say that  
not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.

And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where, or from where, or whether Brahmā is.

Yet these Brahmans versed in the Three Vedas  
say that they can point out the way to union  
with that which they know not,  
nor have seen.

What do you think, Vāsetṭha?

Does it not follow that,  
this being so,  
the talk of the Brahmans,  
versed though they be in the Three Vedas,  
is foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk  
of the Brahmans versed in the Three Vedas  
is foolish talk!"

"Well said, Vāsetṭha.

Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen —  
such a thing is not to be seen.

Just, Vāsetṭha,  
as if a man should make a staircase  
to mount up into a mansion  
in the place where four roads cross.

And people should say to him,

'Well, good friend,  
this mansion,  
to mount up into which  
you are making this staircase,

do you know whether it is in the east,  
or in the south,  
or in the west,  
or in the north?  
whether it is high  
or low  
or of medium size?'

And when so asked, he should answer:

'No.'

And people should say to him,  
'But then, good friend,  
are you not making a staircase  
to mount up into something —  
taking it for a mansion —  
which, meanwhile, you know not,  
nor have seen!'

And when so asked, he should answer:

'Yes.'

What do you think, Vāsetṭha?

Would it not turn out  
that being so,  
that the talk of that man was foolish talk?"

"Truly, Gotama,  
it would turn out,  
that being so,  
that the talk of that man  
was foolish talk!"

"And even so, Vāsetṭha,  
though you say that the Brahmans  
are not able to point out the way  
to union with that which they have seen,  
and you further say  
that not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.

And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where,  
or from where,  
or whether Brahmā is.

Yet these Brahmans versed in the Three Vedas  
say, forsooth,  
that they can point out the way  
to union with that which they know not,  
nor have seen!

What do you think, Vāsetṭha?

Does it not follow that,  
this being so,  
the talk of the Brahmans versed in the Three Vedas  
is foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk  
of the Brahmans versed in the Three Vedas  
is foolish talk!"

"Well said, Vāsetṭha.

Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!

Again, Vāsetṭha,  
if this river Aciravatī were full of water  
up to the brim,  
and over-flowing.

And a man with business on the other side,  
bound for the other side,  
making, for the other side,

should come up,  
and want to cross over.

And he, standing on this bank,  
should invoke the further bank,  
and say,

'Come hither, O further bank!  
come over to this side!'

What do you think, Vāsetṭha?

Would the further bank  
of the river Aciravatī,  
by reason of that man's invoking  
and praying  
and hoping  
and praising,  
come over to this side?"

"No."

"In just the same way, Vāsetṭha,  
do the Brahmans versed in the Three Vedas, —  
omitting the practice of those qualities  
which really make a man a Brahman,  
and adopting the practice of those qualities  
which really make men non-Brahmans —  
say thus:

'Indra we call upon,  
Soma we call upon,  
Varuṇa we call upon,  
Īsāna we call upon,  
Pajāpati we call upon,  
Brahmā we call upon,  
Mahiddhi we call upon,  
Yama we call upon!'

Truly, Vāsetṭha,  
that those Brahmans versed in the Three Vedas,  
but omitting the practice  
of those qualities which really make a man a Brahman,  
and adopting the practice  
of those qualities which really make men non-Brahmans —  
that they, by reason of their invoking

and praying  
and hoping  
and praising,  
should, after death  
and when the body breaks up,  
become united with Brahmā  
such a thing is not to be seen!

Just, Vāsetṭha,  
as if this river Aciravatī were full,  
up to the brim,  
and overflowing.

And a man with business on the other side,  
making for the other side,  
bound for the other side,  
should come up,  
and want to cross over.

And he,  
on this bank,  
were to be bound tightly,  
with his arms behind his back,  
by a strong chain.

What do you think, Vāsetṭha,  
would that man be able to get over  
from this bank of the river Aciravatī  
to the further bank?"

"No."

"In the same way, Vāsetṭha,  
there are five things  
leading to lust,  
which are called,  
in the Discipline of the Arahats,  
a 'chain' and a 'bond.'

What are the five?

Forms perceptible to the eye;  
desirable,  
agreeable,  
pleasant,  
attractive



**shapes, that are accompanied by lust  
and cause delight.**

**Sounds perceptible to the ear;  
desirable,  
agreeable,  
pleasant,  
attractive**

**sounds, that are accompanied by lust  
and cause delight.**

**Scents perceptible to the nose;  
desirable,  
agreeable,  
pleasant,  
attractive**

**scents, that are accompanied by lust  
and cause delight.**

**Tastes perceptible to the tongue;  
desirable,  
agreeable,  
pleasant,  
attractive**

**tastes, that are accompanied by lust  
and cause delight.**

**Contacts perceptible to the body by touch;  
desirable,  
agreeable,  
pleasant,  
attractive**

**contacts, that are accompanied by lust  
and cause delight.**

**These five things  
predisposing to passion  
are called, in the discipline of the Arahats,  
a 'chain'  
and a 'bond.'**

**And these five things  
predisposing to lust, Vāsetṭha,  
the Brahmans versed in the Three Vedas  
cling to,**

they are infatuated by them,  
attached to them,  
see not the danger of them,  
know not how unreliable they are,  
and so enjoy them.

And truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas,  
but omitting the practice of those qualities  
which really make a man a Brahman,  
and adopting the practice of those qualities  
which really make men non-Brahmans -  
clinging to these five things predisposing to passion,  
infatuated by them,  
attached to them,  
see not their danger,  
knowing not their unreliability,  
and so enjoying them —  
that these Brahmans should  
after death,  
on the break-up of the body,  
become united to Brahmā, —  
such a thing is not to be seen!

Again, Vāsetṭha,  
if this river Aciravatī  
were full of water  
up to the brim,  
and overflowing.

And a man with business on the other side,  
making for the other side,  
bound for the other side,  
should come up,  
and want to cross over.

And if he  
covering himself up,  
head and all,  
were to lie down,  
on this bank,  
to sleep.

What do you think, Vāsetṭha?

**Would that man be able to get over  
from this bank of the river Aciravatī  
to the further bank?"**

**"No."**

**"And in the same way, Vāsetṭha,  
there are these Five Diversions,  
in the discipline of the Arahats,  
which are called 'veils,'  
and are called 'hindrances,'  
and are called 'obstacles,'  
and are called 'entanglements'.**

**Which are the five?**

**The diversion of worldly lusts,  
the diversion of ill will,  
the diversion of torpor and sloth of heart and mind.  
the diversion of flurry and worry,  
the diversion of suspense.**

**These are the Five Diversions, Vāsetṭha,  
which, in the discipline of the Arahats,  
are called 'veils,'  
and are called 'hindrances,'  
and are called 'obstacles'  
and are called 'entanglements'.**

**Now with these Five Diversions, Vāsetṭha,  
the Brahmans versed in the Three Vedas  
are veiled,  
hindered,  
obstructed,  
and entangled.**

**And truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas,  
but omitting the practice  
of those qualities which really make a man a Brahman,  
and adopting the practice  
of those qualities which really make men non-Brahmans —  
veiled,  
hindered,  
obstructed,**

and entangled by these Five Diversions —  
that these Brahmans should  
after death,  
on the dissolution of the body,  
become united to Brahmā —  
such a thing is not to be seen!

What do you think, Vāseṭṭha,  
and what have you heard  
from the Brahmans aged  
and well-stricken in years,  
when the learners and teachers are talking together?

Is Brahmā in possession  
of wives and wealth,  
or is he not?"

"He is not, Gotama."

"Is his mind full of anger,  
or free from anger?"

"Free from anger, Gotama."

"Is his mind full of malice,  
or free from malice?"

"Free from malice, Gotama."

"Is his mind tarnished,  
or, is it pure?"

"It is pure, Gotama."

"Has he self-mastery,  
or has he not?"

"He has, Gotama."

"What do you think, Vāseṭṭha,  
are the Brahmans versed in the Vedas  
in the possession  
of wives and wealth,  
or are they not?"

"They are, Gotama."

"Have they anger in their hearts,  
or have they not?"

"They have, Gotama."

**"Do they bear malice,  
or do they not?"**

**"They do, Gotama."**

**"Are they pure in heart,  
or are they not?"**

**"They are not, Gotama."**

**"Have they self-mastery,  
or have they not?"**

**"They have not, Gotama."**

**"Then you say, Vāseṭṭha,  
that the Brahmans are in possession  
of wives and wealth,  
and that Brahmā is not.**

**Can there, then,  
be agreement and likeness  
between the Brahmans  
with their wives and property,  
and Brahmā,  
who has none of these things?"**

**"No."**

**"Well said, Vāseṭṭha.**

**But, truly,  
that these Brahmans versed in the Vedas,  
who live married and wealthy,  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who has none of these things —  
such a thing is not to be seen!**

**Then you say, too, Vāseṭṭha,  
that the Brahmans bear anger  
and malice in their hearts,  
and are tarnished in heart  
and uncontrolled,  
whilst Brahmā is free from anger and malice,  
pure in heart,  
and has self-mastery.**

Now can there, then,  
be concord and likeness  
between the Brahmans  
and Brahmā?"

"No."

"Well said, Vāseṭṭha.

That these Brahmans versed in the Vedas  
and yet bearing anger and malice in their hearts,  
sinful,  
and uncontrolled,  
should after death,  
when the body breaks up,  
become united to Brahmā,  
who is free from anger and malice,  
pure in heart,  
and has self-mastery —  
such a thing is not to be seen!

So that thus then, Vāseṭṭha, the Brahmans,  
versed though they be in the Three Vedas,  
while they sit down  
(in confidence),  
are sinking down  
(in the mire);  
and so sinking  
they are arriving only at despair,  
thinking the while  
that they are crossing over  
into some happier land.

Therefore is it  
that the threefold wisdom of the Brahmans,  
wise in their Three Vedas,  
is called a waterless desert,  
their threefold wisdom is called  
a pathless jungle,  
their threefold wisdom is called  
perdition!"

When he had thus spoken,  
the young Brahman Vāseṭṭha  
said to the Blessed One:

"It has been told me, Gotama,  
that the *Samana* Gotama knows the way  
to the state of union with Brahmā."

"What do you think, Vāseṭṭha,  
is not Manasākaṭa near to this spot,  
not distant from this spot?"

"Yes.

Manasākaṭa is near to,  
is not far from here."

"What do you think, Vāseṭṭha,  
suppose there were a man  
born in Manasākaṭa,  
and people should ask him,  
who never till that time  
had left Manasākaṭa,  
which was the way to Manasākaṭa.

Would that man,  
born and brought up in Manasākaṭa,  
be in any doubt or difficulty?"

"No.

And why?

If the man had been born  
and brought up in Manasākaṭa,  
every road that leads to Manasākaṭa  
would be perfectly familiar to him."

"That man, Vāseṭṭha,  
born and brought up at Manasākaṭa  
might, if he were asked the way to Manasākaṭa,  
fall into doubt and difficulty,  
but to the *Tathāgata*,  
when asked touching the path  
which leads to the world of Brahmā,  
there can be neither doubt nor difficulty.

For Brahmā, I know, Vāseṭṭha,  
the world of Brahmā,  
and the path which leadeth unto it.

Yea, I know it

even as one who has entered the Brahmā-world,  
and has been born within it!"

When he had thus spoken,  
Vāseṭṭha, the young Brahman,  
said to the Blessed One:

"Just so has it been told me, Gotama,  
even that the *Samana* Gotama knows  
the way to a state of union with Brahmā.

It is well!

Let the venerable Gotama  
be pleased to show us the way  
to a state of union with Brahmā,  
let the venerable Gotama  
save the Brahman race!"

"Listen then, Vāseṭṭha,  
and give ear attentively,  
and I will speak!"

"So be it, Lord!"  
said the young Brahman Vāseṭṭha,  
in assent, to the Blessed One.

Then the Blessed One said:

"Know, Vāseṭṭha, that  
(from time to time)  
a *Tathāgata* is born into the world,  
an Arahāt,  
a fully awakened one,  
abounding in wisdom and goodness,  
happy,  
with knowledge of the worlds,  
unsurpassed as a guide  
to mortals willing to be led,  
a teacher of gods and men,  
a Blessed One,  
a Buddha.

He, by himself,  
thoroughly understands,  
and sees,  
as it were, face-to-face



**this universe —  
including the worlds above  
with the gods,  
the Māras,  
and the Brahmās;  
and the world below  
with its *Samaṇas* and Brahmans,  
its princes and peoples; —  
and he then makes his knowledge  
known to others.**

**He teaches Dhamma,  
both in the letter  
and in the spirit,  
lovely in its origin,  
lovely in its progress,  
lovely in its consummation:  
he makes known the higher life,  
in all its purity  
and in all its perfectness.**

**A householder or one of his children,  
or a man of inferior birth in any class  
listens to that truth;  
and on hearing it he has faith in the *Tathāgata*;  
and when he is possessed of that faith,  
he considers thus within himself:**

**'Full of hindrances is household life,  
a path for the dust of passion.**

**Free as the air is the life  
of him who has renounced all worldly things.**

**How difficult is it for the man who dwells at home  
to live the higher life in all its fullness,  
in all its purity,  
in all its bright perfection!**

**Let me then cut off my hair and beard,  
let me clothe myself in the saffron robes,  
and let me go forth  
from the household life  
into the homeless state.'**

Then, before long,  
forsaking his portion of wealth,  
be it great or small,  
forsaking his circle of relatives,  
be they many or be they few,  
he cuts off his hair and beard,  
he clothes himself in the saffron robes,  
and he goes forth from the household life  
into the homeless state.

When he has thus become a recluse  
he lives self-restrained  
by that restraint  
that should be binding on a recluse.

Uprightness is his delight,  
and he sees danger  
in the least of those things he should avoid.

He adopts, and trains himself in, the precepts.

He encompasses himself with good deeds in act and word.

Pure are his means of livelihood,  
good is his conduct,  
guarded the doors of his senses.

Mindful and self-possessed  
he is altogether happy.

And how, Vāsetṭha, is his conduct good?

In this, Vāsetṭha, that the bhikkhu,  
putting away the killing of living things,  
holds aloof from the destruction of life.

The cudgel and the sword he has laid aside,  
and ashamed of roughness,  
and full of mercy,  
he dwells compassionate and kind  
to all creatures that have life.

Putting away the taking  
of what has not been given,  
he lives aloof from grasping  
what is not his own.

He takes only what is given,

**and expecting that gifts will come,  
he passes his life in honesty  
and purity of heart.**

**Putting away unchastity,  
he is chaste.**

**He holds himself aloof,  
far off from the vulgar practice,  
from the sexual act.**

**Putting away lying words,  
he holds himself aloof from falsehood.**

**He speaks truth,  
from the truth he never swerves;  
faithful and trustworthy,  
he breaks not his word to the world.**

**Putting away slander,  
he holds himself aloof from calumny.**

**What he hears here  
he repeats not elsewhere  
to raise a quarrel  
against the people here;  
what he hears elsewhere  
he repeats not here  
to raise a quarrel  
against the people there.**

**Thus does he live as a binder together  
of those who are divided,  
an encourager of those who are friends,  
a peacemaker,  
a lover of peace,  
impassioned for peace,  
a speaker of words that make for peace.**

**Putting away rudeness of speech,  
he holds himself aloof from harsh language.**

**Whatsoever word is blameless,  
pleasant to the ear,  
lovely,  
reaching to the heart,  
urbane,**

pleasing to the people,  
beloved of the people -  
such are words he speaks.

Putting away frivolous talk,  
he holds himself aloof from vain conversation.

In season he speaks,  
in accordance with the facts,  
words full of meaning,  
on religion,  
on the discipline of the Order.

He speaks, and at the right time,  
words worthy to be laid up in one's heart,  
fitly illustrated,  
clearly divided,  
to the point.

He holds himself aloof  
from causing injury to seeds or plants.

He takes but one meal a day,  
not eating at night,  
refraining from food after hours  
at night.

He refrains from being a spectator  
at shows at fairs,  
with nautch dances,  
singing, and music.

He abstains from wearing,  
adorning,  
or ornamenting himself  
with garlands, scents, and unguents.

He abstains from the use  
of large and lofty beds.

He abstains from accepting silver or gold.

He abstains from accepting uncooked grain.

He abstains from accepting raw meat.

He abstains from accepting women or girls.

He abstains from accepting bondmen or bondwomen.

He abstains from accepting sheep or goats.

**He abstains from accepting fowls or swine.**

**He abstains from accepting elephants, cattle, horses, and mares.**

**He abstains from accepting cultivated fields or waste.**

**He abstains from acting as a go-between or messenger.**

**He abstains from buying and selling.**

**He abstains from cheating  
with scales or bronzes or measures.**

**He abstains from the crooked ways  
of bribery, cheating, and fraud.**

**He abstains from maiming,  
murder,  
putting in bonds,  
highway robbery,  
dacoity,  
and violence.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the injury of seedlings  
and growing plants  
whether propagated from roots  
or cuttings  
or joints  
or buddings  
or seeds  
the bhikkhu holds aloof from such injury  
to seedlings and growing plants.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use  
of things stored up;  
stores, to wit,  
of foods,  
drinks,  
clothing,  
equipages,  
bedding,  
perfumes,  
and curry-stuffs —**

**the bhikkhu holds aloof from such use  
of things stored up.**

**Whereas some recluses and Brahmans  
while living on food provided by the faithful,  
continue addicted to visiting shows;  
that is to say:**

**Nautch dances;**

**Singing of songs;**

**Instrumental music;**

**Shows at fairs;**

**Ballad recitations;**

**Hand music;**

**The chanting of bards;**

**Tam - tam playing;**

**Fairy scenes;**

**Acrobatic feats by Kaṇḍālas;**

**Combats of elephants,**

**horses,**

**buffaloes,**

**bulls,**

**goats,**

**rams,**

**cocks,**

**and quails;**

**Bouts at quarter-staff,**

**boxing,**

**wrestling;**

**Sham-fights.**

**roll-calls.**

**maneuvers.**

**reviews —**

**the bhikkhu holds aloof from visiting such shows.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to games and recreations;**

that is to say:

Games on boards with eight,  
or with ten,  
rows of squares;

The same games  
played by imagining such boards in the air;

Keeping going over diagrams drawn on the ground  
so that one steps only where one ought to go;

Either removing the pieces or men from a heap  
with one's nail,

or putting them into a heap,  
in each case without shaking it,  
he who shakes the heap, loses;

Throwing dice;

Hitting a short stick with a long one;

Dipping the hand with the fingers stretched out  
in lac,

or red dye,

or flower-water,

and striking the wet hand

on the ground

or on a wall,

calling out

'What shell it be?'

and showing the form required —

elephants, horses, etc.;

Games with balls;

Blowing through toy pipes made of leaves;

Ploughing with toy ploughs;

Turning summersaults;

Playing with toy windmills made of palm-leaves;

Playing with toy measures made of palm-leaves;

Playing with toy carts or toy bows;

Guessing at letters traced in the air, or on a playfellow's back;

Guessing the play fellow's thoughts;

Mimicry of deformities;

**The bhikkhu holds aloof from such games and recreations.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use of high and large couches;  
that is to say:**

**Moveable settees,  
high, and six feet long;**

**Divans with animal figures carved on the supports;**

**Goats' hair coverlets  
with very long fleece;**

**Patchwork counterpanes of many colors;**

**White blankets;**

**Woollen coverlets embroidered with flowers;**

**Quilts stuffed with cotton wool;**

**Coverlets embroidered with figures of lions, tigers, etc.;**

**Rugs with fur on both sides;**

**Rugs with fur on one side;**

**Coverlets embroidered with gems;**

**Silk coverlets;**

**Carpets large enough for sixteen dancers;**

**Elephant rugs;**

**horse rugs;**

**chariot rugs;**

**Rugs of antelope skins sewn together;**

**Rugs of skins of the plantain antelope;**

**Carpets with awnings above them;**

**Sofas with red pillows  
for the head and feet.**

**The bhikkhu holds aloof from such things.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use  
of means for adorning  
and beautifying themselves;**



that is to say:

Rubbing in scented powders on one's body,  
shampooing it,  
and bathing it;

Patting the limbs with clubs  
after the manner of wrestlers;

The use of mirrors,  
eye-ointments,  
garlands,  
rouge,  
cosmetics,  
bracelets,  
necklaces,  
walking-sticks,  
reed cases for drugs,  
rapiers,  
sunshades,  
embroidered slippers,  
turbans,  
diadems,  
whisks of the yak's tail,  
and long-fringed white robes;

The bhikkhu holds aloof  
from such means of adorning and beautifying the person.

Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to such low conversation as these:

Tales of kings,  
of robbers,  
of ministers of state,  
tales of war,  
of terrors,  
of battles;  
talk about foods and drinks,  
clothes,  
beds,  
garlands,  
perfumes;  
talks about relationships,

**equipages,  
villages,  
town,  
cities,  
and countries;  
tales about women,  
and about heroes;  
gossip at street corners,  
or places from where water is fetched;  
ghost stories;  
desultory talk;  
speculations about the creation of the land or sea,  
or about existence and non-existence;  
the bhikkhu holds aloof from such low conversation.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use of wrangling phrases such as:**

**'You don't understand this doctrine and discipline,  
I do.';**

**'How should you know about this doctrine and discipline?';**

**'You have fallen into wrong views.**

**It is I who am in the right.';**

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

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

**'What you've excogitated so long,  
that's all quite upset.';**

**'Your challenge has been taken up.';**

**'You are proved to be wrong.';**

**'Set to work to clear your views.';**

**'Disentangle yourself if you can.';**

**the bhikkhu holds aloof from such wrangling phrases.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,**

**continue addicted to taking messages,  
going on errands,  
and acting as go-betweens;  
to wit,  
on kings,  
ministers of state,  
Kshatriyas,  
Brahmans,  
or young men,  
saying:**

**'Go there,  
come hither,  
take this with you,  
bring that from thence';**

**the bhikkhu abstains from such servile duties.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
are tricksters,  
droners out (of holy words for pay),  
diviners,  
and exorcists,  
ever hungering to add gain to gain —  
the bhikkhu holds aloof from such deception and patter.**

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

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

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

**Divining by means of omens and signs;  
Auguries drawn from thunderbolts  
and other celestial portents;**

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

**Giving charms to ward off arrows;**

**The animal wheel;**

**the bhikkhu holds aloof from such low arts.**

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

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

**and other animals;**

**the bhikkhu holds aloof from such low arts.**

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

**'The chiefs will march out';**

**'The chiefs will march back';**

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

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

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

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

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

**the bhikkhu holds aloof from such low arts.**

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

**'There will be an eclipse of the moon';**

**'There will be an eclipse of the sun';**

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

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

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

**'There will be aberrations of the stars';**

**'The stars will return to their usual course';**

**'There will be a fall of meteors';**

**There will be a jungle fire';**

**'There will be an earthquake';**

**'The god will thunder';**

**'There will be rising and setting,  
clearness and dimness,  
of the sun or the moon or the stars',|| ||**

**or foretelling of each of these fifteen phenomena  
that they will betoken such and such a result;  
the bhikkhu holds aloof from such low arts.**

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

**Foretelling an abundant rainfall;**

**Foretelling a deficient rainfall;**

**Foretelling a good harvest;**

**Foretelling scarcity of food;**

**Foretelling tranquillity;**

**Foretelling disturbances;**

**Foretelling a pestilence;**

**Foretelling a healthy season;**

**Counting on the fingers;**

**Counting without using the fingers;**

**Summing up large totals;**

**Composing ballads, poetizing;**

**Casuistry, sophistry;**

**the bhikkhu holds aloof from such low arts.**

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

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

**Arranging a lucky day for marriages**

**in which the bride or bridegroom is sent forth;**

**Fixing a lucky time for the conclusion of treaties of peace**

**[or using charms to procure harmony;**

**Fixing a lucky time**

**for the outbreak of hostilities**

**[or using charms to make discord];**

**Fixing-a lucky time**

**for the calling in of debts**

**[or charms for success in throwing dice];**

**Fixing a lucky time**

**for the expenditure of money**

**[or charms to bring ill luck to an opponent throwing dice];**

**Using charms to make people lucky;**

**Using charms to make people unlucky;**

**Using charms to procure abortion;**

**Incantations to bring on dumbness;**

**Incantations to keep a man's jaws fixed;**

**Incantations to make a man throw up his hands;**

**Incantations to bring on deafness;**

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

**Obtaining oracular answers through a girl possessed;**

**Obtaining oracular answers from a god;**

**The worship of the Sun;**

**The worship of the Great One;**

**Bringing forth flames from one's mouth;**

**Invoking Siri, the goddess of Luck —**

**the bhikkhu holds aloof from such low arts.**

**Whereas some recluses and Brahmans,**

**while living on food provided by the faithful,**

**earn their living by wrong means of livelihood,**

**by low arts,**

**such as these:**

**Vowing gifts to a god if a certain benefit be granted;**

**Paying such vows;**



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

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

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**And then that bhikkhu, Vāseṭṭha,  
being thus master of the minor moralities,  
sees no danger from any side,  
that is, so far as concerns his self-restraint in conduct.  
Just, Vāseṭṭha,  
as a sovereign,**

duly crowned,  
whose enemies have been beaten down,  
sees no danger from any side;  
that is, so far as enemies are concerned,  
so is the bhikkhu confident.

And endowed with this body of morals,  
so worthy of honor,  
he experiences,  
within himself,  
a sense of ease without alloy.

Thus is it, Vāsetṭha,  
that the bhikkhu becomes righteous.

And how, Vāsetṭha,  
is the bhikkhu guarded  
as to the doors of his senses?

When, Vāsetṭha,  
he sees an object with his eye  
he is not entranced in the general appearance  
or the details of it.

He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of sight.

He keeps watch upon his faculty of sight,  
and he attains to mastery over it.

When, Vāsetṭha,  
he hears a sound with his ear  
he is not entranced in the general appearance  
or the details of it.

He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of hearing.

He keeps watch upon his faculty of hearing,

**and he attains to mastery over it.**

**This, Vāsetṭha,  
is that uprightness.**

**When, Vāsetṭha,  
he smells an odor with his nose  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of smell.**

**He keeps watch upon his faculty of smell,  
and he attains to mastery over it.**

**This, Vāsetṭha,  
is that uprightness.**

**When, Vāsetṭha,  
he tastes a flavor with his tongue  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of taste.**

**He keeps watch upon his faculty of taste,  
and he attains to mastery over it.**

**This, Vāsetṭha,  
is that uprightness.**

**When, Vāsetṭha,  
he feels a touch with his body  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of**

covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of touch.

He keeps watch upon his faculty of touch,  
and he attains to mastery over it.

This, Vāsetṭha,  
is that uprightness.

When, Vāsetṭha,  
he cognizes a phenomenon with his mind  
he is not entranced in the general appearance  
or the details of it.

He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his mental (representative) faculty.

He keeps watch upon his representative faculty,  
and he attains to mastery over it.

And endowed with this self-restraint,  
so worthy of honor,  
as regards the senses,  
he experiences,  
within himself,  
a sense of ease  
into which no evil state can enter.

Thus is it, Vāsetṭha,  
that the bhikkhu becomes guarded  
as to the doors of his senses.

And how, Vāsetṭha, is the bhikkhu  
mindful and self-possessed?

In this matter, Vāsetṭha,  
the bhikkhu  
in going forth or in coming back  
whether looking forward,  
or in looking round;  
in stretching forth his arm,

or in drawing it in again;  
in eating or drinking,  
in chewing or swallowing,  
in urinating or defecating,  
in going or standing or sitting,  
in sleeping or waking,  
in speaking or in being still,  
he keeps himself aware  
of all it really means.

Thus is it, Vāseṭṭha,  
that the bhikkhu becomes mindful and self-possessed.

And how, Vāseṭṭha, is the bhikkhu content?

In this matter, Vāseṭṭha,  
the bhikkhu is satisfied with sufficient robes  
to protect his body,  
with sufficient food  
to keep his body going.

Whithersoever he may go,  
these he takes with him as he goes  
- just as a bird with his wings, Vāseṭṭha,  
whethersoever he may fly,  
carries his wings with him as he flies.

Thus is it, Vāseṭṭha,  
that the bhikkhu becomes content.

Then, master of this so excellent body of moral precepts,  
gifted with this so excellent self-restraint as to the senses,  
endowed with this so excellent mindfulness and self-possession,  
filled with this so excellent content,  
he chooses some lonely spot  
to rest at on his way  
— in the woods,  
at the foot of a tree,  
on a hill side,  
in a mountain glen,  
in a rocky cave,  
in a charnel place,  
or on a heap of straw in the open field.

And returning there

after his round for alms  
he seats himself, when his meal is done,  
cross-legged,  
keeping his body erect,  
and his mind alert, intent.

Putting away the hankering after the world,  
he remains with a heart that hankers not,  
and purifies his mind of lusts.

Putting away the corruption  
of the wish to injure,  
he remains with a heart free from ill temper,  
and purifies his mind of malevolence.

Putting away torpor of heart and mind,  
keeping his ideas alight,  
mindful and self-possessed,  
he purifies his mind of weakness and of sloth.

Putting away flurry and worry,  
he remains free from fretfulness,  
and with heart serene within,  
he purifies himself of irritability  
and vexation of spirit.

Putting away wavering,  
he remains as one passed beyond perplexity;  
and no longer in suspense as to what is good,  
he purifies his mind of doubt.

Then just, Vāsetṭha,  
as when a man, after contracting a loan,  
should set a business on foot,  
and his business should succeed,  
and he should not only be able  
to pay off the old debt he had incurred,  
but there should be a surplus over  
to maintain a wife.

Then would he realize:

'I used to have to carry on my business  
by getting into debt,  
but it has gone so well with me  
that I have paid off what I owed,

**and have a surplus over  
to maintain a wife.'**

**And he would be of good cheer at that,  
would be glad of heart at that: —**

**Then just, Vāseṭṭha,  
as if a man were a prey to disease,  
in pain, and very ill,  
and his food would not digest,  
and there were no strength left in him;  
and after a time  
he were to recover from that disease,  
and his food should digest,  
and his strength come back to him;  
then, when he realized his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —**

**Then just, Vāseṭṭha,  
as if a man were bound in a prison house,  
and after a time  
he should be set free from his bonds,  
safe and sound,  
and without any confiscation of his goods;  
when he realized his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —**

**Then just, Vāseṭṭha,  
as if a man were a slave,  
not his own master,  
subject to another,  
unable to go whether he would;  
and after a time  
he should be emancipated from that slavery,  
become his own master,  
not subject to others,  
a free man,  
free to go whether he would;  
then, on realizing his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —**

Then just, Vāseṭṭha,  
as if a man, rich and prosperous,  
were to find himself on a long road,  
in a desert, where no food was,  
but much danger;  
and after a time  
were to find himself out of the desert,  
arrived safe,  
on the borders of his village,  
in security and peace;  
then, on realizing his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that.

Just so, Vāseṭṭha, the bhikkhu,  
so long as these five hindrances  
are not put away within him  
looks upon himself as in debt,  
diseased,  
in prison,  
in slavery,  
lost on a desert road.

But when these five hindrances  
have been put away within him,  
he looks upon himself as freed from debt,  
rid of disease,  
out of jail,  
a free man,  
and secure.

And gladness springs up within him  
on his realizing that,  
and joy arises to him thus gladdened,  
and so rejoicing  
all his frame becomes at ease,  
and being thus at ease  
he is filled with a sense of peace,  
and in that peace his heart is stayed.

And he lets his mind pervade  
one quarter of the world  
with thoughts of friendliness,



and so the second,  
and so the third,  
and so the fourth.

And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of friendliness,  
far-reaching,  
grown great,  
and beyond measure.

Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt friendliness.

Truly this, Vāseṭṭha,  
is the way to a state of union with Brahmā.

And he lets his mind pervade  
one quarter of the world  
with thoughts of sympathy,  
and so the second,  
and so the third,  
and so the fourth.

And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade

**with heart of sympathy,  
far-reaching,  
grown great,  
and beyond measure.**

**Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt sympathy.**

**Truly this, Vāseṭṭha,  
is the way to a state of union with Brahmā.**

**And he lets his mind pervade  
one quarter of the world  
with thoughts of empathy  
and so the second,  
and so the third,  
and so the fourth.**

**And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of empathy,  
far-reaching,  
grown great,  
and beyond measure.**

**Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so**

**of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt empathy.**

**Truly this, Vāseṭṭha,  
is the way to a state of union with Brahmā.**

**And he lets his mind pervade  
one quarter of the world  
with thoughts of detachment  
and so the second,  
and so the third,  
and so the fourth.**

**And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of detachment,  
far-reaching,  
grown great,  
and beyond measure.**

**Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so**

**of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt detachment.**

**Truly this, Vāseṭṭha,  
is the way to a state of union with Brahmā.**

**What do you think, Vāsetṭha,  
will the Bhikkhu who lives thus  
be in possession of women and of wealth,  
or will he not?"**

**"He will not, Gotama!"**

**"Will he be full of anger,  
or free from anger?"**

**"He will be free from anger, Gotama!"**

**"Will his mind be full of malice,  
or free from malice?"**

**"Free from malice, Gotama!"**

**"Will his mind be tarnished,  
or pure?"**

**"It will be pure, Gotama!"**

**"Will he have self-mastery,  
or will he not?"**

**"Surely he will, Gotama!"**

**"Then you say, Vāsetṭha,  
that the Bhikkhu is free  
from household and worldly cares,  
and that Brahmā is free  
from household and worldly cares.**

**Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"**

**"There is, Gotama!"**

**"Well said, Vāsetṭha.**

**Then truly, Vāsetṭha,  
that the Bhikkhu who is free from household cares  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.**

**"Then you say, Vāsetṭha,  
that the Bhikkhu is free**

from anger,  
and that Brahmā is free  
from anger.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is free from anger  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is free  
from malice,  
and that Brahmā is free  
from malice.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is free from malice  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is pure in mind  
and that Brahmā is pure in mind.

Is there then  
agreement and likeness

between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is pure in mind  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is master of himself,  
and that Brahmā is master of himself.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is master of himself  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

When he had thus spoken,  
the young Brahmans Vāseṭṭha and Bhāradvāja  
addressed the Blessed One,  
and said:

"Most excellent, Lord,  
are the words of thy mouth,  
most excellent!

Just as if a man were to set up  
that which is thrown down,  
or were to reveal  
that which is hidden away,  
or were to point out the right road

**to him who has gone astray,  
or were to bring a lamp into the darkness,  
so that those who have eyes  
can see external forms; —  
just even so, Lord,  
has the truth been made known to us,  
in many a figure,  
by The Consummately Self-Awakened.**

**And we, even we,  
betake ourselves, Lord,  
to the Blessed One as our refuge,  
to the Truth,  
and to the Brotherhood.**

**May the Blessed One accept us as disciples,  
as true believers,  
from this day forth,  
as long as life endures!"**

**Once upon a time The Consummately Self-Awakened,  
Kuru-land revisiting.**

**"The-Word-Is-My-Work — Pleasure's the Word"  
is the name of a market-town of the Kurus.**

**There then Old Man Ānanda, drew near The Consummately Self-  
Awakened,  
drawing near The Consummately Self-Awakened,  
giving salutation,  
he took a seat to one side.**

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

**"Miraculous Bhante,  
supernatural Bhante!**

**So very deep, Bhante,  
is this rebounding self-bindup,  
and so very deep appearing.**

**And yet to me it seems  
as clear as clear can be!"**

**"Not thus, Ānanda,  
should this be said!**

**Not thus, Ānanda,  
should this be said!**

**Very deep, Ānanda,  
is this rebounding self-bindup,  
and very deep does it appear.**

**It is, Ānanda,  
because of not awakening to,  
not penetrating this thing,  
that this age of excrudescence-covered  
chord-bound birth,  
this bull-rush-and-tule-grass  
run-around way of living  
rolls on to painful ruination.**

**'Is there here that which rebounds in aging and death?'**

**This being asked, Ānanda,  
'There is'  
should be the reply.**



**'What rebounds in aging and death?'**

**This being asked,**

**'Birth rebounds in aging and death'**

**should be the reply.**

**'Is there here that which rebounds in birth?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in birth?'**

**This being asked,**

**'Existence rebounds in birth'**

**should be the reply.**

**'Is there here that which rebounds in existence?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in existence?'**

**This being asked,**

**'Bind-ups rebound as existence'**

**should be the reply.**

**[4] 'Is there here that which rebounds in bind-ups?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in bind-ups?'**

**This being asked,**

**'Thirst rebounds in bind-ups'**

**should be the reply.**

**'Is there here that which rebounds in thirst?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in thirst?'**

**This being asked,**

**'Sense-experience rebounds in thirst'**

**should be the reply.**

**'Is there here that which rebounds in sense-experience?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in sense-experience?'**

**This being asked,**

**'Touch rebounds in sense-experience'**

**should be the reply.**

**'Is there here that which rebounds in touch?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in touch?'**

**This being asked,**

**'Named-form rebounds in touch'**

**should be the reply.**

**'Is there here that which rebounds in named-form?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in named-form?'**

**This being asked,**

**'consciousness rebounds in named-form.'**

**should be the reply.**

**'Is there here that which rebounds in consciousness?'**

**This being asked, Ānanda,**

**'There is'**

**should be the reply.**

**'What rebounds in consciousness?'**

**This being asked,**

**'Named-form rebounds in consciousness'**

**should be the reply.**

**Thus named-form rebounds in consciousness,  
consciousness rebounds in named-form,  
named-form rebounds in touch,  
touch rebounds in sense-experience,**

sense-experience rebounds in thirst,  
thirst rebounds in bind-ups,  
bind-ups rebounds in existence,  
existence rebounds in birth,  
birth rebounds in aging and death,  
grief and lamentation,  
pain and misery  
and despair.

Thus is that which give rise to this whole heap of pain.

'Birth rebounds in aging and death.'

This is what I have said.

And this, Ānanda, is how to understand the scope of  
'Birth rebounds in aging and death':

If, Ānanda, there were no being born at all  
of any sort,

by any being of any sort,

whatever,

however;

that is:

of gods to godhood,

spirits to spirithood,

daemons to daemonhood,

beings to beinghood,

man to manhood,

quadrupeds to quadrupedhood,

of birds to birdhood,

snakes to snakehood —

if there were no being born by any being of thus and such a sort at all —

with the non-existence of all birth,

with the eradication of birth,

could there then be any discerning of aging and death?"

"Such could not be, Bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of aging and death,

that is to say: birth.

'Existence rebounds in birth.'

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Existence rebounds in birth':**

**If, Ānanda, there were no existence at all  
of any sort,  
by any being of any sort,  
whatever,  
however;  
that is:  
sensate existence,  
existence in forms,  
existence without form —  
with the non-existence of all existence,  
with the eradication of existence,  
could there then be any discerning of birth?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of birth,  
that is to say: existence.**

**'Bindups rebound in existence.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Bindups rebound in existence.':**

**If, Ānanda, there were no binding up at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
the bind-up to sense experience,  
the bind-up to points of view,  
the bind-up to ethical conduct, rites and rituals,  
the bind-up to self-experience —  
with the non-existence of all bind-ups,  
with the eradication of bind-ups,  
could there then be any discerning of existence?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of existence,  
that is to say: bind-ups.**

**'Thirst rebounds in bindups.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Thirst rebounds in bindups':**

**If, Ānanda, there were no thirst at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
thirst for forms,  
thirst for sounds,  
thirst for scents,  
thirst for tastes,  
thirst for touches,  
thirst for knowledge,  
with the non-existence of all thirst,  
with the eradication of thirst,  
could there then be any discerning of bindups?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of bindups,  
that is to say: thirst.**

**'Sense-experience rebounds in thirst.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Sense-experience rebounds in thirst':**

**If, Ānanda, there were no sense-experience at all  
of any sort**

by any being of any sort,  
whatever,  
however;  
that is:  
eye-touch sense-experience,  
ear-touch sense-experience,  
nose-touch sense-experience,  
tongue-touch sense-experience,  
body-touch sense-experience,  
mind-touch sense-experience,  
with the non-existence of all sense-experience,  
with the eradication of sense-experience,  
could there then be any discerning of thirst?"

"Such could not be, Bhante."

"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of thirst,  
that is to say: sense-experience.

Thus it is too, Ānanda, that sense-experience rebounds in thirst,  
thirst rebounds in questing,  
questing rebounds in gain,  
gain rebounds in scheming,  
scheming rebounds in desirous wishes,  
desirous wishing rebounds in attachment,  
attachment rebounds in acquisition,  
acquisition rebounds in envy,  
envy rebounds in guarding,  
and  
making-guard-over rebounds in using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.  
'Making-guard-over rebounds in using the stick,

**using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Making-guard-over rebounds in using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing.'**

**If, Ānanda, there were no making-guard-over at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all making-guard-over,  
with the eradication of making-guard-over,  
could there then be any discerning of using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing?''**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,**

**just this is the self-binding-up of using the stick,  
using the sword,  
fights,  
disputes,  
retort,  
contention,  
slander,  
betrayal,  
and the coming to be of many another bad unskillful thing,  
that is to say: making-guard-over.**

**'Envy rebounds in guarding.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Envy rebounds in guarding.'**

**If, Ānanda, there were no envy at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all envy,  
with the eradication of envy,  
could there then be any discerning of guarding?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of guarding,  
that is to say: envy.**

**'Acquisition rebounds in envy.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Acquisition rebounds in envy.'**

**If, Ānanda, there were no acquisition at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all acquisition,**



**with the eradication of acquisition,  
could there then be any discerning of envy?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of envy,  
that is to say: acquisition.**

**'Attachment rebounds in acquisition.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Attachment rebounds in acquisition.'**

**If, Ānanda, there were no attachment at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all attachment,  
with the eradication of attachment,  
could there then be any discerning of acquisition?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of acquisition,  
that is to say: attachment.**

**'Desirous wishing rebounds in attachment.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Desirous wishing rebounds in attachment.'**

**If, Ānanda, there were no desirous wishing at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all desirous wishing,  
with the eradication of desirous wishing,**

**could there then be any discerning of attachment?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of attachment,  
that is to say: desirous wishing.**

**'Scheming rebounds in desirous wishes.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Scheming rebounds in desirous wishes.'**

**If, Ānanda, there were no scheming at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all scheming,  
with the eradication of scheming,  
could there then be any discerning of desirous wishes?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of desirous wishes,  
that is to say: scheming.**

**'Gain rebounds in scheming.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Gain rebounds in scheming.'**

**If, Ānanda, there were no gain at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all gain,  
with the eradication of gain,  
could there then be any discerning of scheming?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of scheming,  
that is to say: gain.**

**'Questing rebounds in gain.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Questing rebounds in gain.'**

**If, Ānanda, there were no questing at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all questing,  
with the eradication of questing,  
could there then be any discerning of gain?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of gain,  
that is to say: questing.**

**'Thirst rebounds in questing.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Thirst rebounds in questing.'**

**If, Ānanda, there were no thirst at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
with the non-existence of all thirst,  
with the eradication of thirst,  
could there then be any discerning of questing?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of questing,  
that is to say: thirst.**

**'Touch rebounds in sense-experience.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Touch rebounds in sense-experience':**

**If, Ānanda, there were no touch at all  
of any sort  
by any being of any sort,  
whatever,  
however;  
that is:  
eye-self-touch,  
ear-self-touch,  
nose-self-touch,  
tongue-self-touch,  
body-self-touch,  
mind-self-touch,  
with the non-existence of all touch,  
with the eradication of touch,  
could there then be any discerning of sense-experience?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of sense-experience,  
that is to say: touch.**

**'Named-form rebounds in touch.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Named-form rebounds in touch':**

**If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which a named body is known —**

**if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of identification-touch with a formed  
body?"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which a formed body is known —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of resistance-touch with a named body?  
"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which are known the formed body and the named body —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of either identification-touch or  
resistance-touch?"**

**"Such could not be, Bhante."**

**"If, Ānanda, those makings,  
those characteristics,  
those signs,  
by which are known the formed body and the named body —  
if those makings,  
those characteristics,  
those signs,  
had no being,  
could there then be any discerning of touch?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of touch,  
that is to say: named-form.**

**'consciousness rebounds in named-form.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'consciousness rebounds in named-form':**

**If, Ānanda, consciousness were not to enter the mother's womb,  
could named-form develop itself there?"**

**"Such could not be, Bhante."**

**"If, Ānanda, consciousness  
having entered the mother's womb,  
were to be revoked from there  
could named-form develop there  
in such and such a way  
so as to arrive at birth?"**

**"Such could not be, Bhante."**

**"If, Ānanda, consciousness  
in some little boy or girl  
were to be revoked from there  
could there be shown the development,  
growth,  
flowering of their named-forms?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of named-form,  
that is to say: consciousness.**

**'Named-form rebounds in consciousness.'**

**This is what I have said.**

**And this, Ānanda, is how to understand the scope of  
'Named-form rebounds in consciousness':**

**If, Ānanda, consciousness were not to gain named-form,  
could there then be any discerning of birth,  
aging and death,  
the coming to be and development of pain?"**

**"Such could not be, Bhante."**

**"Therefore here, Ānanda,  
just this is the driving force,  
just this is the downbinding,  
just this is the self-binding-up of consciousness,  
that is to say: named-form.**

**To this extent only, Ānanda,  
is there birth,  
aging,  
death,  
disappearance and reappearance —  
to this extent is there verbal expression —  
to this extent is there getting to the root —  
to this extent is there knowing —  
to this extent is there scope  
for discriminating and drawing distinctions —  
to this extent is there this run'n-round  
showing up as some sort of being 'this'  
at some place of being 'at' —  
that is to say:  
only just as far as named-form with consciousness."**

**"And in what ways, Ānanda,  
is there discrimination and drawing distinctions  
concerning self?**

**Holding, Ānanda,  
that the self is material and circumscribed,  
saying:  
'My self is material and circumscribed,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is material and unending,  
saying:  
'My self is material and unending,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is immaterial and circumscribed,  
saying:  
'My self is immaterial and circumscribed,'  
there is discrimination and drawing distinction.**

**Holding, Ānanda,  
that the self is immaterial and unending,  
saying:  
'My self is immaterial and unending,'  
there is discrimination and drawing distinction.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as material and circumscribed,  
either discriminates and distinguishes the self  
as material and circumscribed in the present,  
or discriminates and distinguishes the self  
as existence material and circumscribed,  
saying:  
'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and circumscribed' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as material and unending,  
either discriminates and distinguishes the self  
as material and unending in the present,  
or discriminates and distinguishes the self  
as existence material and unending,  
saying:  
'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and unending' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as immaterial and circumscribed,  
either discriminates and distinguishes the self  
as immaterial and circumscribed in the present,  
or discriminates and distinguishes the self  
as existence immaterial and circumscribed,**



**saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'immaterial and circumscribed' point of view.**

**Whoever, Ānanda,  
discriminating and distinguishing the self  
as immaterial and unending,  
either discriminates and distinguishes the self  
as immaterial and unending in the present,  
or discriminates and distinguishes the self  
as existence immaterial and unending,**

**saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the 'material and unending' point of view.**

**'Nuf-said with regard to those  
who discriminate and draw distinctions  
with regard to self.**

**And in what ways, Ānanda,  
is there no discrimination and drawing distinctions  
concerning self?**

**Not holding, Ānanda,  
that the self is material and circumscribed,  
saying:**

**'My self is material and circumscribed,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is material and unending,  
saying:**

**'My self is material and unending,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is immaterial and circumscribed,  
saying:**

**'My self is immaterial and circumscribed,'  
there is no discrimination and no drawing distinction.**

**Not holding, Ānanda,  
that the self is immaterial and unending,**

**saying:**

**'My self is immaterial and unending,'  
there is no discrimination and no drawing distinction.**

**Whoever, Ānanda,  
not discriminating and not distinguishing the self  
as material and circumscribed,  
neither discriminates and distinguishes the self  
as material and circumscribed in the present,  
nor discriminates and distinguishes the self  
as existence material and circumscribed,  
saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'material and circumscribed' point of view.**

**Whoever, Ānanda,  
not discriminating and distinguishing the self  
as material and unending,  
neither discriminates and distinguishes the self  
as material and unending in the present,  
nor discriminates and distinguishes the self  
as existence material and unending,**

**saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'material and unending' point of view.**

**Whoever, Ānanda,  
not discriminating and distinguishing the self  
as immaterial and circumscribed,  
neither discriminates and distinguishes the self  
as immaterial and circumscribed in the present,  
nor discriminates and distinguishes the self  
as existence immaterial and circumscribed,  
saying:**

**'Although it is not thus it will be thus in time.'**

**This is sufficient to describe  
the non-holding  
of the 'immaterial and circumscribed' point of view.**

Whoever, Ānanda,  
not discriminating and distinguishing the self  
as immaterial and unending,  
neither discriminates and distinguishes the self  
as immaterial and unending in the present,  
nor discriminates and distinguishes the self  
as existence immaterial and unending,  
saying:

'Although it is not thus it will be thus in time.'

This is sufficient to describe  
the non-holding  
of the 'material and unending' point of view.

And that's 'nuf-said  
with regard to those who do not discriminate and draw distinctions  
with regard to self.

And what is it, Ānanda,  
that is perceived and regarded in mind  
as self?

Sense experience, Ānanda,  
is perceived and regarded in mind  
as self,  
saying:

'Sense experience is my self,'

or

'Sense experience is not my self,  
my self is without sense experience,'

Thus the self is perceived and regarded in mind.

Saying:

'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
thus, Ānanda, the self is perceived and regarded in mind.

In the case, Ānanda, of one who says:

'Sense experience is my self,'

one should say:

'Three, friend, are the sense experiences:  
pleasant sense experience;  
unpleasant sense experience;

**sense experience that is neither-unpleasant-nor-pleasant.**

**Of these three sense experiences,  
which is it that is the self of you?'**

**At such a time, Ānanda,  
as a pleasant sense experience is experienced,  
there is no experience of unpleasant sense experience,  
no experience of sense experience which is not-unpleasant-but-not-pleasant;  
at that time only pleasant sense experience is experienced.**

**At such a time, Ānanda,  
as an unpleasant sense experience is experienced,  
there is no experience of pleasant sense experience,  
no experience of sense experience which is not-unpleasant-but-not-pleasant;  
at that time only unpleasant sense experience is experienced.**

**At such a time, Ānanda,  
as sense experience that is not-unpleasant-but-not-pleasant is experienced,  
there is no experience of pleasant sense experience,  
no experience of sense experience which is unpleasant;  
at that time only sense experience that is not-unpleasant-but-not-pleasant  
is experienced.**

**Now, Ānanda,  
pleasure is a sensation which is inconstant,  
own-made,  
appearing by way of rebounds,  
a passing thing,  
an aging thing,  
a fading thing,  
an ending thing;  
pain is a sensation which is inconsistent,  
own-made,  
appearing by way of rebounds,  
a passing thing,  
an aging thing,  
a fading thing,  
an ending thing;  
the not-unpleasant-but-not-pleasant is a sensation which is inconsistent,  
own-made,  
appearing by way of rebounds,**

**a passing thing,  
an aging thing,  
a fading thing,  
an ending thing.**

**He who holds, Ānanda,  
that the experience of pleasant sensation is the self,  
stating:**

**'This is the self of me;'  
at the ending of that pleasant sensation  
must also hold that:  
'The self of me has gone.'**

**He who holds, Ānanda,  
that the experience of unpleasant sensation is the self,  
stating:**

**'This is the self of me;'  
at the ending of that unpleasant sensation  
must also hold that:  
'The self of me has gone.'**

**He who holds, Ānanda,  
that the experience of sensation  
that is not-unpleasant-but-not-pleasant is the self,  
stating:**

**'This is the self of me;'  
at the ending of that sensation  
that is not-unpleasant-but-not-pleasant  
must also hold that:  
'The self of me has gone.'**

**Thus to hold that  
'Sense experience is my self,'  
is to perceive and regard the self  
even in the here and now as inconstant,  
subject to pain and pleasure,  
a thing that comes and goes.**

**Such being so, Ānanda,  
holding the view that  
'Sense experience is my self'  
is not recommended.**

**In the case, Ānanda, of one who says:  
[2] 'Sense experience is not my self,**

**my self is without sense experience,'  
one should say:  
'In the case, friend,  
where there was no sense experience at all,  
could one say:  
'This is me?'**

**Answering properly,  
'Such could not be, Bhante,'  
would be the reply.**

**Such being so, Ānanda,  
holding the view that  
'Sense experience is not my self,  
my self is without sense experience'  
is not recommended.**

**In the case, Ānanda, of one who says:  
'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
one should say:  
'If sense experience of every kind  
were to become completely ended,  
were all sense experience to not be;  
with the end of sense experience  
would it be possible to point to and say:  
'I am this,'?**

**Answering properly,  
'Such could not be, Bhante,'  
would be the reply.**

**Such being so, Ānanda,  
holding the view that  
'Sense experience is not my self  
and my self is not without sense experience,  
my self experiences the phenomena of sense experience,'  
is not recommended.**

**From that time when, Ānanda,  
a Beggar does not perceive the self  
as sense experience;  
or does not perceive the self**

as without sense experience;  
or does not perceive the self  
as not sense experience but not without sense experience —  
experiencing the phenomena of sense experience;  
thus not perceiving,  
there is nothing in the world  
with which he is involved;  
not involved  
he is untroubled;  
untroubled  
he has thoroughly unbound himself,  
and he knows:

'Left behind is birth,  
lived is the best of lives,  
done is duty's doing,  
no further it'n'n'at'n for me!'

To a Beggar thus freed in mind, Ānanda, saying:  
'The That-that's-got-that exists after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that does not exist after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that neither exists nor does not exist after death;'  
such a view would not appear too brilliant;

'The That-that's-got-that both exists and does not exist after death;'  
such a view would not appear too brilliant.

How come?

Because, Ānanda,  
as far as description  
and the scope of description;  
as far as getting to the root  
and the scope of getting to the root;  
as far as delineation  
and the scope of delineation;  
as far as wisdom  
and range of wisdom;  
as far as the rolling of this rolling-on,  
this Beggar has seen with higher-knowledge.

And to hold the view that

**that beggar with higher knowledge  
does not know and see  
would not appear too brilliant.**

**There are, Ānanda, seven stands for consciousness:  
and two realms.**

**What seven?**

**There are beings, Ānanda,  
diverse in body,  
diverse in perception  
suchas man,  
some gods  
and some on the path to ruin.**

**This is the first stand for consciousness.**

**There are beings, Ānanda,  
diverse in body,  
similar in perception,  
such as the gods who first turn up in the Brahma group.**

**This is the second stand for consciousness.**

**There are beings, Ānanda,  
similar in body,  
diverse in perception,  
suchas the gods of the Abhassara.**

**This is the third stand for consciousness.**

**[4] There are beings, Ānanda,  
similar in body  
and similar in perception,  
such as the gods of the Subhakiṇhā.**

**This is the fourth stand for consciousness.**

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

**This is the fifth stand for consciousness.**

**There are beings, Ānanda that,  
wholly passing past the Realm of Space,**



thinking "Unending is consciousness,  
experience the Realm of consciousness.

This is the sixth stand for consciousness.

There are beings, Ānanda that,  
wholly passing past the Realm of consciousness,  
thinking 'There is nothing,'  
experience the Realm Where There are No Things To Be Had There.

This is the seventh stand for consciousness.

These are the seven stands for consciousness.

And there is

[1] the Realm of Non-perception

and there is

[2] the Realm of Neither-Perception-nor-Non-Perception.

These are the two realms.

Now, Ānanda,

with regard to the first stand for consciousness

wherein are beings diverse in body,

diverse in perception

such as man,

some gods

and some on the path to ruin;

understanding such, Ānanda,

understanding its coming to be;

understanding its passing away;

understanding its gratifications;

understanding its dangers,

would it be bright of one

to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,

with regard to the second stand for consciousness

wherein are beings diverse in body,

similar in perception,

such as the gods who first turn up in the Brahma group;

understanding such, Ānanda,

understanding its coming to be;

understanding its passing away;

understanding its gratifications;

understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the third stand for consciousness  
wherein are beings similar in body,  
diverse in perception,  
such as the gods of the Abhassara;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the fourth stand for consciousness  
wherein are beings similar in body  
and similar in perception,  
such as the gods of the Subhakiṇhā;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"And again, Ānanda,  
with regard to the fifth stand for consciousness  
wherein are beings passing past all perception of form,  
leaving behind perception of reaction,  
averting the mind from perception of diversity,  
thinking 'Unending is space,'  
experience the Realm of Space;  
understanding such, Ānanda,  
understanding its coming to be;

**understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the sixth stand for consciousness  
wherein are beings wholly passing past the Realm of Space,  
thinking 'Unending is consciousness,'  
experience the Realm of consciousness;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the seventh stand for consciousness  
wherein are beings wholly passing past the Realm of consciousness,  
thinking 'There is nothing,'  
experience the Realm Where There is No Thing To Be Had There;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;  
understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"**

**"Such could not be, Bhante."**

**"And again, Ānanda,  
with regard to the Realm of Non-perception  
and the Realm of Neither-Perception-nor-Non-Perception;  
understanding such, Ānanda,  
understanding its coming to be;  
understanding its passing away;  
understanding its gratifications;**

understanding its dangers,  
would it be bright of one  
to become overjoyed with such?"

"Such could not be, Bhante."

"In so far, Ānanda, as a Beggar,  
with regard to the seven stands for consciousness  
and the two realms,  
their coming to be,  
their passing away,  
their gratifications,  
their dangers,  
freed from such,  
such a being,  
so freed,  
so knowing,  
attained to freedom,  
I say of such,  
such a Beggar is wisdom-freed.

7

There are, Ānanda,  
these eight releases.

What eight?

In form, seeing form.

This is the first release.

Perceiving internal formlessness one sees external form.

This is the second release.

Thinking this is "The good!"  
he intends to get that.

This is the third release.

Elevating himself above  
all perceptions of form,  
allowing perceptions of resistance to settle down,  
not scrutinizing perceptions of diversity,  
thinking:

'Un-ending is space.'

he enters into

and makes a habitat of  
the Space-dimension.

**This is the fourth release.**

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

**'Un-ending is consciousness.'**

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

**This is the fifth release.**

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

**'There are no things to be had there.'**

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

**This is the sixth release.**

**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.**

**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 realm of Sense-experience-perception-ending.**

**This is the eighth release.**

**When, Ānanda,  
a Beggar can attain these eight releases  
in progressive order,  
can attain them in retrogressive order,  
can attain them in progressive and retrogressive order,  
can attain them,  
entering as he wishes,  
emerging as he wishes,  
whenever,**

**however  
and for as long as he wishes,  
and when,  
having destroyed the corrupting influences,  
with uncorrupted mental freedom  
freed by wisdom in this seen thing  
by his own super-knowledge of the truth,  
having entered into and making a habitat of that,  
I say of such a Bhikkhu  
that he is both-ways freed,  
and of those that are both-ways freed  
I say there is none greater  
nor more bountiful than this."**

**This is what The Consummately Self-Awakened said,  
and the elder Ānanda was greatly pleased thereat.**

**Once upon a time Bhagavā  
Kurūsu-land  
came-a revisiting  
their market town,  
Kammāssadhamma.**

**It was while there  
that The Consummately Self-Awakened  
addressed the beggars:**

**"Beggars!"**

**he says.**

**And the beggars responding**

*'Bhaggava!'*

**The Consummately Self-Awakened said this  
to them:**

**"One sure thing, this, beggars,**

**a way**

**for the purification of beings,**

**for rising above**

**grief and lamentation**

**for the subsidence of**

**pain and misery,**

**for mastering**

**the method,**

**experiencing**

*Nibbāna —*

**that is to say,**

**the four ways**

**mind is to be set-up.**

**What four?**

**Here, beggars, a beggar**



**lives observing**

**body,**

**ardent,**

**self aware,**

**mindful,**

**having risen above**

**personal misery;**



**— lives observing  
sense-experience,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery;**



**— lives observing  
heart,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery;**



**— lives observing  
*Dhamma*,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery.**



**And how, beggars, does a beggar  
live observing  
body,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery?**

**Here beggars, a beggar,  
having gotten himself off  
to the forest, or  
to the root of some tree, or  
to some empty hut, and**



having taken up his seat there  
sitting down,  
body upright,  
legs bent-across-lapwise,  
sets up  
minding around the mouth.

Just so  
he minds the in-breath,  
just so  
minds the out breath.

If he breaths in deeply,  
he knows:  
'I am breathing in deeply.'

If he breaths out deeply,  
he knows:  
'I am breathing out deeply.'

If he breaths in shallowly,  
he knows:  
'I am breathing in shallowly.'

If he breaths out shallowly,  
he knows:  
'I am breathing out shallowly.'

'Reflecting on  
all bodily experience,  
I will breath in,'  
this is the way he trains.

'Reflecting on  
all bodily experience,  
I will breath out,'  
this is the way he trains.

'Pacifying  
bodily own-making,  
I will breath in,'  
this is the way he trains.

'Pacifying  
bodily own-making,  
I will breath out,'  
this is the way he trains.

**In the same way  
as the spinner, beggars, or  
his apprentice,  
in pulling long,  
knows:**

**'I am pulling long,'  
in pulling short,  
knows:**

**'I am pulling short,'  
even so, beggars, a beggar  
if he breaths in deeply,  
knows:**

**'I am breathing in deeply,'  
if he breaths out deeply,  
knows:**

**'I am breathing out deeply.'**

**If he breaths in shallowly,  
he knows:**

**'I am breathing in shallowly.'**

**If he breaths out shallowly,  
he knows:**

**'I am breathing out shallowly.'**

**'Reflecting on  
all bodily experience,  
I will breath in,'  
this is the way he trains.**

**'Reflecting on  
all bodily experience,  
I will breath out,'  
this is the way he trains.**

**'Pacifying  
body-own-making,  
I will breath in,'  
this is the way he trains.**

**'Pacifying  
body-own-making,  
I will breath out,'  
this is the way he trains.**

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
having got going,  
knows:

'I have gotten going,'  
standing,

knows:

'I am standing,'  
sitting,  
knows:

**'I am sitting,'  
lying down,  
knows:  
'I am lying down.'**

**Thus  
in suchwise as he  
manages the body  
thus  
is such as he  
knows it to be.**

**Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.**

**Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.**

**Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.**

**Thus he lives  
observing  
but does not grasp after  
things of the world.**

**Even so, beggars,  
a beggar lives  
observing body.**

Again, beggars,  
deeper than that, a beggar,  
departing or  
returning  
does it with self-awareness;  
looking at or  
looking the other way,  
he does it with self-awareness;  
stretching or  
flexing,  
he does it with self-awareness;  
carrying cloak,  
bowl and  
upper-robe  
he does it with self-awareness;  
eating,  
drinking,  
biting, or  
tasting  
he does it with self-awareness;  
passing matter or  
passing water  
he does it with self-awareness;  
on the go,  
standing,  
sitting,  
asleep or  
awake,  
speaking or  
existence silent  
he does it with self-awareness.

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar  
reflects on this body  
encased by skin  
as filled,  
from the top of the tips of  
the hairs of the head above  
to the bottom of the  
soles of the feet below,  
with diverse sorts of  
putrid filth,  
thinking:

'There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,

**meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innards,  
intestines,  
stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax,  
spit,  
snot,  
synovial fluid,  
urine  
and brain.'**

**In the same way, beggars,  
as with a double-mouthed sample-bag  
filled with various sorts of grain,  
such as:  
fine rice,  
unhusked rice,  
kidney beans,  
white beans,  
sesame,  
husked rice, and  
a man there  
with eyes in his head  
that can see,**

could see,  
when he dumped out  
that bag:

'Here is  
fine rice,  
unhusked rice,  
kidney beans,  
white beans,  
sesame,  
husked rice.'

— Even so, beggars, a beggar  
reflects on this body  
encased by skin  
as filled  
from the top of the tips of  
the hairs of the head above  
to the bottom of  
the soles of the feet below  
with diverse sorts of  
putrid filth,  
thinking:

'There is in this body  
hair of the head,  
body hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
kidneys,  
heart,  
liver,  
pleura,  
spleen,  
lungs,  
innards,  
intestines,



stomach,  
excrement,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
fat,  
tears,  
wax,  
spit,  
snot,  
synovial fluid,  
urine  
and brain.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing

but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that,  
a beggar reviews this same body,  
however it stands,  
whatever it is doing,  
in terms of the elementary data:

'There is, in this body  
the earth element,  
the water element,  
the fire element  
and the wind element.'

In the same way, beggars,  
as the cattle-butcher  
or the cattle-butcher's apprentice  
having butchered a cow,  
arranges the parts  
at the crossroads as he sits;  
even so, beggars,  
a beggar reviews this same body,  
however it stands,  
whatever it is doing,  
in terms of the elementary data:

'There is, in this body  
the earth element,  
the water element,  
the fire element  
and the wind element.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and

externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.



Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
dead for 1, 2, 3 days  
become bloated,

black and blue,  
rotting.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become

just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
being eaten by crows,

being eaten by hawks,  
being eaten by vultures,  
being eaten by dogs,  
being eaten by jackals,  
being eaten by various sorts of  
living creatures.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
a trail of bones, and  
bloody flesh  
strung together by sinew.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,

through the origins and  
aging of things.

Or thinking:

'This is body'

he sets up minding

just enough

to get

a measure of knowledge,

a measure of recollectedness.

Thus he lives

observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives

observing body.

Again, beggars,

deeper than that, a beggar,

in the same way

as if he had seen a body

tossed into the charnel ground,

a trail of bones,

stripped of flesh

smearred with blood

strung together by sinew.

Relating this

to his own body,

he thinks:

'This body of mine too

is a thing

just like that,

will become

just like that,

will come to

just such an end

as that.'

Thus he lives

observing body,

with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
a trail of bones,  
stripped of flesh and  
blood,  
strung together by sinew.

Relating this  
to his own body,  
he thinks:



'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,

deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
just bones,  
disconnected and scattered  
here,  
there and  
in-between,  
in one place  
the hand bone,  
in another place  
the foot bone,  
in another place  
the leg bone,  
in another place  
the chest bone,  
in another place  
the hipbone,  
in another place  
the backbone,  
and in another place  
the skull.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or

he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body  
tossed into the charnel ground,  
just bones,  
white,  
something like  
the pearl-white of shells.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing

just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that, a beggar,  
in the same way  
as if he had seen a body

tossed into the charnel ground,  
just bones,  
a heap of bones,  
dried-up,  
rotted  
year-old bones.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,  
through the origins and  
aging of things.

Or thinking:  
'This is body'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives  
observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing body.

Again, beggars,  
deeper than that,  
a beggar, in the same way  
as if he had seen a body  
tossed into the charnel ground,  
just bones,  
putrid,  
chewed up bones.

Relating this  
to his own body,  
he thinks:

'This body of mine too  
is a thing  
just like that,  
will become  
just like that,  
will come to  
just such an end  
as that.'

Thus he lives  
observing body,  
with regard to the self, or  
he lives observing body,  
with regard to externals, or  
he lives observing body,  
with regard to himself and  
externals.

Or he lives observing body,  
through the origins of things, or  
he lives observing body,  
through the aging of things, or  
he lives observing body,

through the origins and  
aging of things.

Or thinking:

'This is body'

he sets up minding

just enough

to get

a measure of knowledge,

a measure of recollectedness.

Thus he lives

observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives

observing body.



And how, beggars, does a beggar

live observing

sense experience,

ardent,

self aware,

minding,

having risen above

personal misery?

Here beggars, a beggar

experiencing

a pleasant sense experience,

knows:

'I am experiencing

a pleasant sense experience.'

Experiencing

a painful sense experience,

knows:

'I am experiencing

a painful sense experience.'

Experiencing

**a sense experience  
which is  
not-painful-but-not-pleasant,  
knows:**

**'I am experiencing  
a sense experience  
which is  
not-painful-but-not-pleasant.'**

**Experiencing  
a carnal  
pleasant sense experience,  
he knows:**

**'I am experiencing  
a carnal  
pleasant sense experience.'**

**Experiencing  
a carnal-free  
pleasant sense experience,  
he knows:**

**'I am experiencing  
a carnal-free  
pleasant sense experience.'**

**Experiencing  
a carnal  
painful sense experience,  
he knows:**

**'I am experiencing  
a carnal  
painful sense experience.'**

**Experiencing  
a carnal-free  
painful sense experience,  
he knows:**

**'I am experiencing  
a carnal-free  
painful sense experience.'**

**Experiencing  
a carnal**



sense experience  
that is  
not-painful-but-not-pleasant,  
he knows:

'I am experiencing  
a carnal  
sense experience  
that is  
not-painful-but-not-pleasant.'

Experiencing  
a carnal-free  
sense experience  
that is  
not-painful-but-not-pleasant,  
he knows:

'I am experiencing  
a carnal-free  
sense experience  
that is  
not-painful-but-not-pleasant.'

Thus he lives  
observing sense experience  
with regard to the self, or  
he lives observing sense experience  
with regard to externals, or  
he lives observing sense experience  
with regard to himself and  
externals.

Or he lives  
observing sense experience  
through the origins of things, or  
he lives observing sense experience  
through the aging of things, or  
he lives observing sense experience  
through the origins and  
aging of things.

Or thinking:

'This is sense experience'

he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing sense experience.



And how, beggars, does a beggar  
live observing  
the heart,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery?

Here beggars,  
a beggar knows,  
of a heart with lust:  
'This is a heart with lust.'

Of a heart without lust,  
he knows:  
'This is a heart without lust.'

Of a heart with anger,  
he knows:  
'This is a heart with anger.'

Of a heart without anger,  
he knows:  
'This is a heart without anger.'

Of a deluded heart,  
he knows:  
'This is a deluded heart.'

Of a heart without delusion,

**he knows:**

**'This is a heart without delusion.'**

**Of a narrow heart,**

**he knows:**

**'This is a narrow heart.'**

**Of a broad heart,**

**he knows:**

**'This is a broad heart.'**

**Of a closed heart,**

**he knows:**

**'This is a closed heart.'**

**Of an open heart,**

**he knows:**

**'This is an open heart.'**

**Of a heart that is  
less than superior,**

**he knows:**

**'This heart is  
less than superior.'**

**Of a heart that is  
nothing less than superior,**

**he knows:**

**'This heart is  
nothing less than superior.'**

**Of an unbalanced heart,**

**he knows:**

**'This is an unbalanced heart.'**

**Of a balanced heart,**

**he knows:**

**'This is a balanced heart.'**

**Of a heart that is not free,**

**he knows:**

**'This is a heart that is not free.'**

**Of a heart that is free,**

**he knows:**

**'This is a heart that is free.'**

**Thus he lives**

observing the heart  
with regard to the self or  
he lives observing the heart  
with regard to externals or  
he lives observing the heart  
with regard to himself and  
externals.

Or he lives  
observing the heart  
through the origins of things, or  
he lives observing the heart  
through the aging of things, or  
he lives observing the heart  
through the origins and  
aging of things.

Or thinking:

'This is the heart'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing the heart.



And how, beggars, does a beggar  
live observing  
*Dhamma*,  
ardent,  
self aware,  
minding,  
having risen above  
personal misery?  
Here beggars, a beggar lives

observing the *Dhamma*:

'Five Involvements'.

And how, beggars,  
does a beggar, live  
observing the *Dhamma*:

'Five Involvements'?

Here, beggars, a beggar,  
when there is  
wishing for pleasure  
within,  
knows:

'There is  
within  
wishing for pleasure.'

When there is  
no wishing for pleasure  
within,  
knows:

'There is  
within  
no wishing for pleasure.'

He knows it,  
should there come to be  
the arising of  
unarisen  
wishing for pleasure,  
he knows it,  
should there come to be  
letting go of  
that arisen  
wishing for pleasure, and  
he knows it  
when there comes to be  
no future arising  
of that let go  
wishing for pleasure.

When there is  
anger

**within,  
he knows:**

**'There is  
anger  
within.'**

**When there is  
no anger  
within,  
he knows:**

**'There is  
no anger  
within.'**

**He knows it,  
should there come to be  
the arising of  
unarisen  
anger,  
he knows it,  
should there come to be  
letting go of  
that arisen  
anger,  
and he knows it  
when there comes to be  
no future arising of  
that let go  
anger.**

**When there is  
laziness and inertia  
within,  
he knows:**

**'There is  
laziness and inertia  
within.'**

**When there is  
no laziness and inertia  
within,  
he knows:**

'There is  
no laziness and inertia  
within.'

He knows it,  
should there come to be  
the arising of  
unarisen  
laziness and inertia,  
he knows it,  
should there come to be  
letting go of  
that arisen  
laziness and inertia,  
and he knows it  
when there comes to be  
no future arising of  
that let go  
laziness and inertia.

When there is  
fear and trembling within,  
he knows:

'There is  
fear and trembling  
within.'

When there is  
no fear and trembling within,  
he knows:

'There is  
no fear and trembling  
within.'

He knows it,  
should there come to be  
the arising of  
unarisen  
fear and trembling,  
he knows it,  
should there come to be  
letting go of  
that arisen

**fear and trembling,  
and he knows it  
when there comes to be  
no future arising of  
that let go  
fear and trembling.**

**When there is  
vacillation  
within,  
he knows:**

**'There is  
vacillation  
within.'**

**When there is  
no vacillation  
within,  
he knows:**

**'There is  
no vacillation  
within.'**

**He knows it,  
should there come to be  
the arising  
of unarisen  
vacillation,  
he knows it,  
should there come to be  
letting go of  
that arisen  
vacillation,  
and he knows it  
when there comes to be  
no future arising  
of that let go  
vacillation.**

**Thus he lives  
observing *Dhamma*  
with regard to the self, or  
he lives observing *Dhamma***



with regard to externals, or  
he lives observing *Dhamma*  
with regard to himself and  
externals.

Or he lives  
observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and  
aging of things.

Or thinking:

'This is *Dhamma*'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing *Dhamma*.

Again, beggars,  
deeper than that,  
a beggar lives  
observing the *Dhamma*:

'Five Boundup Stockpiles'.

And how, beggars,  
does a beggar live  
observing the *Dhamma*:

'Five Boundup Stockpiles'?

Here beggars  
a beggar thinks:

'This is

**form,  
this is  
the origin of  
form,  
this is  
the settling of  
form.**

**This is  
sense experience,  
this is  
the origin of  
sense experience,  
this is  
the settling of  
sense experience.**

**This is  
perception,  
this is  
the origin of  
perception,  
this is  
the settling of  
perception.**

**This is  
own-making,  
this is  
the origin of  
own-making,  
this is  
the settling of  
own-making.**

**This is  
consciousness,  
this is  
the origin of  
consciousness,  
this is  
the settling of  
consciousness.'**

**Thus he lives  
observing *Dhamma*  
with regard to the self, or  
he lives observing *Dhamma*  
with regard to externals, or  
he lives observing *Dhamma*  
with regard to himself and  
externals.**

**Or he lives  
observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and  
aging of things.**

**Or thinking:**

**'This is *Dhamma*'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.**

**Thus he lives observing  
but does not grasp after  
things of the world.**

**Even so, beggars,  
a beggar lives  
observing *Dhamma*.**

**Again, beggars,  
deeper than that,  
a beggar lives  
observing the *Dhamma*:**

**'Six Internal/External Realms'.**

**And how, beggars,  
does a beggar live  
observing the *Dhamma*:**

**'Six Internal/External Realms'?**

**Here beggars a beggar  
knows  
the eye and  
knows shape,  
he knows  
any yoke that arises  
rebounding off the two.**

**He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.**

**Here, beggars,  
a beggar knows  
the ear and  
knows sounds,  
he knows  
any yoke that arises  
rebounding off the two.**

**He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.**

**Here, beggars,**

**a beggar knows  
the nose and  
knows scents,  
he knows  
any yoke that arises  
rebounding off the two.**

**He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.**

**Here, beggars,  
a beggar knows  
the tongue and  
knows tastes,  
he knows  
any yoke that arises  
rebounding off the two.**

**He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.**

**Here, beggars,  
a beggar knows**

the body and knows touch,  
he knows  
any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.

Here, beggars,  
a beggar knows  
the mind and  
knows *Dhamma*,  
he knows  
any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of  
an unarisen yoke,  
he knows it,  
should there come to be  
letting go of  
that arisen yoke, and  
he knows it  
when there comes to be  
no future arising of  
that let go yoke.

Thus he lives  
observing *Dhamma*  
with regard to the self, or  
he lives observing *Dhamma*

with regard to externals, or  
he lives observing *Dhamma*  
with regard to himself and  
externals.

Or he lives  
observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and  
aging of things.

Or thinking:

'This is *Dhamma*'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing *Dhamma*.

Again, beggars,  
deeper than that,  
a beggar lives  
observing the *Dhamma*:

'Seven Dimensions of Awakening.'

And how, beggars,  
does a beggar live  
observing the *Dhamma*:

'Seven Dimensions of Awakening'?

Here, beggars, a beggar,  
when there is  
the mind dimension of  
self-awakening

**within,  
knows:**

**'There is  
the mind dimension of  
self-awakening  
within.'**

**When there is  
no mind dimension of  
self-awakening  
within,  
knows:**

**'There is  
within  
no mind dimension of  
self-awakening.'**

**He knows it,  
should there come to be  
the arising of  
an unarisen  
mind dimension of  
self-awakening, and  
he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
mind dimension of  
self-awakening.**

**Here, beggars,  
a beggar,  
when there is the  
*Dhamma*-investigation dimension of  
self-awakening  
within,  
knows:**

**'There is the  
*Dhamma*-investigation dimension of  
self-awakening  
within.'**



**When there is  
no *Dhamma*-investigation dimension of  
self-awakening within,  
knows:**

**'There is  
within  
no *Dhamma*-investigation dimension of  
self-awakening.'**

**He knows it,  
should there come to be  
the arising of  
an unarisen  
*Dhamma*-investigation dimension of  
self-awakening, and  
he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
*Dhamma*-investigation dimension of  
self-awakening.**

**Here, beggars,  
a beggar,  
when there is  
the energy dimension of  
self-awakening  
within,  
knows:**

**'There is  
the energy dimension of  
self-awakening  
within.'**

**When there is  
no energy dimension of  
self-awakening  
within,  
knows:**

**'There is  
within  
no energy dimension of**

**self-awakening.'**

**He knows it,  
should there come to be  
the arising of  
an unarisen  
energy dimension of self-awakening, and  
he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
energy dimension of  
self-awakening.**

**Here, beggars,  
a beggar,  
when there is  
the enthusiasm  
dimension of self-awakening  
within,  
knows:**

**'There is  
the enthusiasm dimension of  
self-awakening  
within.'**

**When there is  
no enthusiasm dimension of  
self-awakening  
within,  
knows:**

**'There is  
within  
no enthusiasm dimension of  
self-awakening.'**

**He knows it,  
should there come to be  
the arising of  
an unarisen  
enthusiasm dimension of  
self-awakening, and  
he knows it,**

should there come to be  
all-round thorough development of  
that arisen  
enthusiasm dimension of  
self-awakening.

Here, beggars,  
a beggar,  
when there is  
the impassivity dimension of  
self-awakening  
within,  
knows:

'There is  
the impassivity dimension of  
self-awakening  
within.'

When there is  
no impassivity dimension of  
self-awakening  
within,  
knows:

'There is  
within  
no impassivity dimension of  
self-awakening.'

He knows it,  
should there come to be  
the arising of  
an unarisen  
impassivity dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
impassivity dimension of  
self-awakening.

Here, beggars,  
a beggar,

when there is  
the serenity dimension of  
self-awakening  
within,  
knows:

'There is  
the serenity dimension of  
self-awakening  
within.'

When there is  
no serenity dimension of  
self-awakening  
within,  
knows:

'There is  
within  
no serenity dimension of  
self-awakening.'

He knows it,  
should there come to be  
the arising of  
an unarisen  
serenity dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
serenity dimension of  
self-awakening.

Here, beggars,  
a beggar,  
when there is  
the detachment dimension of  
self-awakening  
within,  
knows:

'There is  
the detachment dimension of

**self-awakening  
within.'**

**When there is  
no detachment dimension of  
self-awakening  
within,  
knows:**

**'There is  
within  
no detachment dimension of  
self-awakening.'**

**He knows it,  
should there come to be  
the arising of  
an unarisen  
detachment dimension of  
self-awakening, and  
he knows it,  
should there come to be  
all-round thorough development of  
that arisen  
detachment dimension of  
self-awakening.**

**Thus he lives  
observing *Dhamma*  
with regard to the self, or  
he lives observing *Dhamma*  
with regard to externals, or  
he lives observing *Dhamma*  
with regard to himself and  
externals.**

**Or he lives  
observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and  
aging of things.**

**Or thinking:**

'This is *Dhamma*'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives  
observing *Dhamma*.

Again, beggars,  
deeper than that,  
a beggar lives  
observing the *Dhamma*:

'Four Aristocrats of Truths'.

And how, beggars,  
does a beggar live  
observing the *Dhamma*:

'Four Aristocrats of Truths'?

Here, beggars,  
a beggar thinks:

'*This is pain*'  
and he knows it  
according to  
its nature.

He thinks:

'This is  
the origin of pain'  
and he knows it  
according to  
its nature.

He thinks:

'This is

**the ending  
of pain'**

**and he knows it  
according to  
its nature.**

**He thinks:**

**'This is  
the way  
to bring about  
the end of  
that pain'**

**and he knows it  
according to  
its nature.**

**Thus he lives  
observing *Dhamma*  
with regard to the self, or  
he lives observing *Dhamma*  
with regard to externals, or  
he lives observing *Dhamma*  
with regard to himself and  
externals.**

**Or he lives  
observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and  
aging of things.**

**Or thinking:**

**'This is *Dhamma*'  
he sets up minding  
just enough  
to get  
a measure of knowledge,  
a measure of recollectedness.**

**Thus he lives observing**

**but does not grasp after  
things of the world.**

**Even so, beggars,  
a beggar lives  
observing *Dhamma*.**

**And what, beggars, is  
the Aristocrat of Truths  
as to pain?**

**Birth is pain,  
aging is pain,  
death is pain.**

**Grief and lamentation,  
pain and misery,  
and Despair  
are pain.**

**Not to gain the wished for is pain.**

**Essentially the Five Boundup Stockpiles are pain.**

**And what, beggars, is 'birth'?**

**Whatsoever  
for this or that being  
of this or that group of beings  
is birth,  
the occurrence of individuality,  
the regrouping of the Stockpiles,  
the appearance of the Six-Fold Sense Spheres: —  
this, beggars is said to be 'birth.'**

**And what, beggars, is 'aging'?**

**Whatsoever  
for this or that being  
of this or that group of beings  
is aging,  
agedness,  
the breaking,  
the graying,  
the wrinkling,  
the diminishment of the lifespan,  
the weakening of the powers,**



**this, beggars is said to be 'aging.'**

**And what, beggars, is 'death'?**

**Whatsoever**

**for this or that being**

**of this or that group of beings**

**is passing,**

**passing away,**

**the breaking up,**

**disappearance,**

**the death in the dying,**

**the finishing of the lifespan,**

**the breaking up of the Stockpiles,**

**the laying down of the body,**

**this, beggars is said to be 'death.'**

**And what, beggars, is 'grief'?**

**Whatsoever, beggars,**

**for anyone**

**is the condition of inner sadness,**

**heartbreak,**

**heartache,**

**state of missing and regret,**

**woe,**

**and affliction,**

**the grief,**

**feeling bad,**

**wretchedness,**

**state of woe,**

**and unhappiness**

**at experiencing some loss or tragedy,**

**this, beggars is said to be 'grief.'**

**And what, beggars, is 'lamentation'?**

**Whatsoever, beggars,**

**for anyone**

**is the outward expression of grief,**

**lamentation**

**wailing,**

**we aping,**

**hysteria,**

**display of desolation**

at experiencing some loss or tragedy,  
this, beggars is said to be 'lamentation.'

And what, beggars, is 'pain'?

That, beggars which is bodily pain,  
the bodily disagreeable  
the experience of being connected bodily  
with the disagreeable  
this, beggars, is said to be 'pain.'

And what, beggars, is 'misery'?

That, beggars, which is mental pain,  
the mentally disagreeable  
the experience of being connected in mind  
with the disagreeable  
this, beggars, is said to be 'misery.'

And what, beggars, is 'despair'?

Whatsoever, beggars, for anyone  
experiencing misfortune  
being touched with any sort of painful thing  
is loss of hope,  
being despondent,  
dejection, depression,  
this, beggars, is said to be 'despair.'

And what, beggars, is  
'not to gain what is wished for is pain'?

In beings that are the object of birth,  
there comes the wish:

'O if only there were no  
being a thing that is born,  
if only there were no  
getting born.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

In beings that are the object of aging,  
there comes the wish:

'O if only there were no

**being an aging thing,  
if only there were no aging.**

**But such as such as this  
is not to be had by wishes.**

**This is the pain  
of not gaining what is wished for.**

**In beings that are the object of sickness,  
there comes the wish:**

**'O if only there were no  
being a sick-getting thing,  
if only there were no sickness.**

**But such as such as this  
is not to be had by wishes.**

**This is the pain  
of not gaining what is wished for.**

**In beings that are the object of dying,  
there comes the wish:**

**'O if only there were no  
being a dying thing,  
if only there were no dying.**

**But such as such as this  
is not to be had by wishes.**

**This is the pain  
of not gaining what is wished for.**

**In beings that are the object  
of grief and lamentation,  
pain and misery  
and despair,  
there comes the wish:**

**'O if only there were no  
being a thing that gets grief and lamentation,  
pain and misery  
and despair,  
if only there were no  
grief and lamentation,  
pain and misery  
and despair.**

**But such as such as this  
is not to be had by wishes.**

**This is the pain  
of not gaining what is wished for.**

**And what, beggars,  
are the five boundup stockpiles  
that are essentially pain?**

**In this case:  
there is the form stockpile,  
there is the sense-experience stockpile,  
there is the perception stockpile,  
there is the own-making stockpile,  
there is the re-knowing-knowledge stockpile.**

**It is these, beggars,  
that are known as  
the five boundup stockpiles  
that are essentially pain.**

**This beggars, is what is said to be  
the Aristocrat of Truths as to Pain.**

**And what, beggars,  
is the Aristocrat of Truths  
as to the origin of pain?**

**It is in whatsoever there is  
of hunger/thirst  
leading to living,  
accompanied by delight and lust,  
the being overjoyed  
at this and that,  
that is to say:  
thirst for pleasure,  
thirst for living,  
thirst for escape.**

**So where is it, beggars,  
that this hunger/thirst appearing,  
appears,  
where entering  
does it settle in?**

**Wherever in the world  
there is loved form  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**What in the world  
is loved form,  
enjoyed form?**

**The realm of the eye  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of the ear  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of the nose  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of the tongue  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of the body  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of the mind  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of visible objects  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sounds  
is loved form,  
enjoyed form,**

**it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears**

**it is there  
that entering,  
it settles in.**

**The realm of eye-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of ear-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of nose-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of taste-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**



**The realm of touch-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of mind-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of eye-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of ear-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of nose-touch  
is loved form,  
enjoyed form,**

**it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of taste-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of touch-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of mind-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of eye-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears**

**it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of ear-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of nose-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of taste-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of touch-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sense-experience born of mind-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of tastes  
is loved form,  
enjoyed form,**

**it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of perception of Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of form-object-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sound-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears**

**it is there  
that entering,  
it settles in.**

**The realm of scent-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of taste-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of touch-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of Dhamma-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of form-object-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of sound-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of scent-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of taste-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of touch-hunger/thirst  
is loved form,  
enjoyed form,**

**it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of Dhamma-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of thinking about forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of thinking about sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of thinking about scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears**



**it is there  
that entering,  
it settles in.**

**The realm of thinking about tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of thinking about touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of thinking about Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.**

**The realm of pondering of Dhammas  
is loved form,  
enjoyed form,**

it is there  
that this hunger/thirst appearing,  
appears  
it is there  
that entering,  
it settles in.

This beggars is said to be  
the Aristocrat of Truths  
as to the origin of pain.

And what, beggars,  
is the Aristocrat of Truths  
as to arriving at the end of pain?

It is in the complete dispassion towards,  
ending of,  
giving up of,  
freedom from,  
dislodging of  
this very hunger/thirst.

So where is it, beggars,  
that this hunger/thirst abandoned,  
is abandoned,  
where extinguished  
does it go out?

Wherever in the world  
there is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

What in the world  
is loved form,  
enjoyed form?

The realm of the eye  
is loved form,

enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of the ear  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of the nose  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of the tongue  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of the body  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,

**is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of the mind  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of visible objects  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished**

**it goes out.**

**The realm of tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of eye-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of ear-re-knowing-knowledge  
is loved form,**

enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of nose-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of taste-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of touch-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of mind-re-knowing-knowledge  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,

is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of eye-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of ear-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of nose-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of taste-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished



**it goes out.**

**The realm of touch-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of mind-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of sense-experience born of eye-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of sense-experience born of ear-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of sense-experience born of nose-touch  
is loved form,**

enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of sense-experience born of taste-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of sense-experience born of touch-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of sense-experience born of mind-touch  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of perception of forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,

**is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of perception of sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of perception of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of perception of tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of perception of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished**

**it goes out.**

**The realm of perception of Dhammas**

**is loved form,**

**enjoyed form,**

**it is there**

**that this hunger/thirst abandoned,**

**is abandoned,**

**it is there**

**that extinguished**

**it goes out.**

**The realm of form-object-intent**

**is loved form,**

**enjoyed form,**

**it is there**

**that this hunger/thirst abandoned,**

**is abandoned,**

**it is there**

**that extinguished**

**it goes out.**

**The realm of sound-intent**

**is loved form,**

**enjoyed form,**

**it is there**

**that this hunger/thirst abandoned,**

**is abandoned,**

**it is there**

**that extinguished**

**it goes out.**

**The realm of scent-intent**

**is loved form,**

**enjoyed form,**

**it is there**

**that this hunger/thirst abandoned,**

**is abandoned,**

**it is there**

**that extinguished**

**it goes out.**

**The realm of taste-intent**

**is loved form,**

enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of touch-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of Dhamma-intent  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of form-object-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of sound-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,

is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of scent-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of taste-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of touch-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of Dhamma-hunger/thirst  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished

**it goes out.**

**The realm of thinking about forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of thinking about sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of thinking about scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of thinking about tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of thinking about touches  
is loved form,**

enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of thinking about Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of pondering of forms  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of pondering of sounds  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.

The realm of pondering of scents  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,



**is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of pondering of tastes  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of pondering of touches  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**The realm of pondering of Dhammas  
is loved form,  
enjoyed form,  
it is there  
that this hunger/thirst abandoned,  
is abandoned,  
it is there  
that extinguished  
it goes out.**

**This beggars is said to be  
the Aristocrat of Truths  
as to bringing about the end of pain.**

**And what, beggars,  
is the Aristocrat of Truths  
as to the walk to walk  
to reach the end of pain?**

**It is in this Aristocratic Multi-Dimensional High Way,  
that is:**

**[4.1] High-Working Hypothesis,**

**[4.2] High Principles,**

**[4.3] High Talk,**

**[4.4] High Works,**

**[4.5] High Lifestyle,**

**[4.6] High Reign,**

**[4.7] High Mind,**

**[4.8] High Serenity.**

**[4.1] And what, beggars,  
is High Working Hypothesis?**

**[4.1.1] It is knowledge, beggars,  
about pain;**

**[4.1.2] knowledge about the origin of pain;**

**[4.1.3] knowledge about the ending of pain;**

**[4.1.4] knowledge about the walk to walk  
to reach the end of pain.**

**This, beggars is what is said to be High Working Hypothesis.**

**[4.2] And what, beggars, are High Principles?**

**[4.2.1] The abandoning-principle,**

**[4.2.2] the non-anger-principle,**

**[4.2.3] the non-harm-principle.**

**These, beggars,  
are what is said to be  
High Principles.**

**[4.3] And what, beggars, is High Talk?**

**[4.3.1] Abstention from lying speech,**

**[4.3.2] abstention from slanderous speech,**

**[4.3.3] abstention from unkind speech,**

**[4.3.4] abstention from lip-flapping.**

**This, beggars,  
is what is said to be  
High Talk.**

**[4.4] And what, beggars, is High Works?**

**[4.4.1] Abstention from destruction of life,**

**[4.4.2] abstention from taking the ungiven,  
[4.4.3] abstention from contra-indicated deeds.**

**This, beggars,  
is what is said to be  
High Works.**

**[4.5] And what, beggars, is High Lifestyle?**

**Here, beggars, the student of the Aristocrats  
letting go of contra-indicated lifestyles,  
lives by proper, High Lifestyle.**

**This, beggars,  
is what is said to be  
High Lifestyle.**

**[4.6] And what, beggars, is High Reign?**

**[4.6.1] Here beggars,  
a beggar intends to struggle  
to create and exert energy,  
to take a stand against,  
set his mind on  
and strive after  
the non-arising  
of unarisen bad,  
unskillful things;**

**[4.6.2] Intends to struggle  
to create and exert energy,  
to take a stand against,  
set his mind on  
and strive after  
letting go of arisen bad,  
unskillful things;**

**[4.6.3] Intends to struggle  
to create and exert energy,  
to take a stand for,  
set his mind on  
and strive after  
the arising of  
unarisen skillful things;**

**[4.6.4] Intends to struggle  
to create and exert energy,**

**to take a stand for,  
set his mind on  
and strive after  
the establishment,  
clarification,  
greater development,  
fruitful development  
and perfection of  
arisen skillful things.**

**This beggars is what is said to be  
High Reign.**

*[4.7]* **And what, beggars, is High Mind?**

**Here, beggars, a beggar:**

*[4.7.1]* — **lives observing the body, through the body,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation;**

*[4.7.2]* — **lives observing the senses, through the sense-experiences,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation;**

*[4.7.3]* — **lives observing the heart, through mental states,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation;**

*[4.7.4]* — **lives observing Dhamma, through the Dhamma,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation.**

**This beggars is what is said to be  
High Mind.**

*[4.8]* **And what, beggars, is High Serenity?**

*[4.8.1]* **Here beggars, a beggar,  
separated from things of the senses,  
separated from gross involvements;  
with the interest, enjoyment, and sense of ease  
that come with solitude,  
with internal dialog and evaluations,  
enters The First Burning  
and makes a habitat-a that.**

**[4.8.2] And then separated  
from internal dialog and evaluations,  
with impassivity  
and having become concentrated in mind,  
bringing the attention to the interest,  
enjoyment,  
and sense of ease  
that come with Serenity,  
without internal dialog and evaluations,  
he enters The Second Burning  
and makes a habitat-a-that**

**[4.8.3] And then separated  
from interest and enjoyment,  
with impassivity, detachment, and clear re-knowing-knowledge  
bringing the attention to the pleasure  
that comes with that sense of ease  
the Aristocrats describe as:  
'Detached, satisfied, he's got the life!'  
he enters The Third Burning  
and makes a habitat-a-that**

**[4.8.4] And then letting go of pain  
letting go of pleasure  
letting go of any predisposition to return to  
bodily pains and pleasures  
without pain  
without pleasure  
clearly conscious, detached,  
satisfied with the  
bright  
shiny  
clean-clear-through  
radiance  
of  
detachment  
he enters The Fourth Burning  
and makes a habitat-a-that.  
This, beggars, is what is said to be  
High Serenity.**

**This, beggars, is what is said to be  
the Aristocrat of Truths  
as to the walk to walk  
to reach the end of pain.**

**Thus he lives observing Dhamma through Dhamma  
with regard to the internal  
or he lives observing Dhamma through Dhamma  
with regard to the external  
or he lives observing Dhamma through Dhamma  
with regard to the internal and external.**

**Or he lives observing Dhamma  
through the origins of things,  
or he lives observing Dhamma  
through the aging of things,  
or he lives observing Dhamma  
through the origins and aging of things.**

**Or thinking:  
'This is Dhamma'  
he sets up mind  
just enough to get a measure of knowledge,  
a measure of recollectedness.**

**Thus he lives observing  
but does not grasp after  
things of the world.**

**Even so, beggars, a beggar lives  
observing Dhamma through Dhamma.**

**For him, beggars,  
who so develops  
these four setting's-up of the mind  
for seven rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,**

seven rains,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for six rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars,  
six rains,,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for five rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars,  
five rains,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for four rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars,  
four rains,  
for him, beggars,  
who so develops

**these four setting's-up of the mind  
for three rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
three rains,  
for him, beggars, who so develops these four setting's-up of the mind for  
two rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
two rains,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for one rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
one rain,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for seven moons,  
one fruit or another  
of these two fruits  
will result:**



**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
seven moons,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for six moons,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
six moons,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for five moons,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
five moons,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for four moons,  
one fruit or another  
of these two fruits  
will result:**

**omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
four moons,  
for him, beggars, who so develops these four setting's-up of the mind for  
three moons,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
three moons,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for two moons,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
two moons,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for one moon,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
one moon,  
for him, beggars, who so develops these fo,  
for him, beggars,  
who so develops**

**these four setting's-up of the mind  
for a half moon,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**Let stand, beggars,  
a half moon,  
for him, beggars,  
who so develops  
these four setting's-up of the mind  
for seven days,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.**

**'One sure thing, this, beggars,  
a way  
for the purification of beings,  
for rising above  
grief and lamentation  
for the subsidence of  
pain and misery,  
for mastering  
the method,  
experiencing  
*Nibbāna* —  
that is to say,  
the four ways  
mind is to be set-up.'**

**It was because of this  
that that which has been said  
was said thus."**

**This is what The Consummately Self-Awakened said.**

**"Wonderful!"**

**said those beggars,  
uplifted by what The Consummately Self-Awakened said.**

DN 22

**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.**

**Additionally, 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.**

Once upon a time The Consummately Self-Awakened,  
Campā-town revisiting,  
Gaggara Lake shore,  
with a large band of bhikkhus,  
some five hundred bhikkhus.

There then Old-man Sāriputta addressed the beggars gathered round:

"Friends, beggars!"

And the beggars responding "Friend!",  
Old-man Sāriputta said this:

In a ten-by-ten-by-ten progression  
I will teach you *Dhamma*  
for attaining *Nibbāna*  
for bringing an end to pain,  
for liberation from all bonds.

One thing, friends, is of much help,  
one thing is to be developed,  
one thing is to be thoroughly realized,  
one thing is to be let go,  
one thing is conducive to loss,  
one thing is conducive to excellence,  
one thing is difficult to see,  
one thing should be produced,  
one thing is higher knowledge,  
one thing is to be experienced personally.

What one thing is of much help?

Being without carelessness in skillful things.

This is one thing of much help.

What one thing is to be developed?

Minding the body accompanied by the agreeable.

This is one thing to be developed.

What one thing is to be thoroughly realized?

The corrupting influences are bound up in contact.

This is one thing to be thoroughly realized.

What one thing is to be let go?

The madness: 'I am'.

This is one thing to be let go.

**What one thing is conducive to loss?**

**Not tracing things back to their point of origin.**

**This is one thing conducive to loss.**

**What one thing is conducive to excellence?**

**Tracing things back to their point of origin.**

**This is one thing conducive to excellence.**

**What one thing is difficult to see?**

**The immediacy of the results of serenity of heart.**

**This is one thing difficult to penetrate.**

**What one thing should be produced?**

**Unshakable knowledge.**

**This is one thing that should be produced.**

**What one thing is higher knowledge?**

**All beings live on, on food.**

**This is one thing that is higher knowledge.**

**What one thing is to be experienced personally?**

**Unshakable freedom of heart.**

**This is one thing to be experienced personally.**

**These are ten things,**

**living truths,**

**realistic,**

**genuine**

**not fake,**

**no misrepresentation,**

**of the consummate Getter-of-the-Getting**

**the highest-self-awakened one.**

**Two things, friends, are of much help,**

**two things are to be developed,**

**two things are to be thoroughly realized,**

**two things are to be let go,**

**two things are conducive to loss,**

**two things are conducive to excellence,**

**two things are difficult to see,**

**two things should be produced,**

**two things are higher knowledge,**

**two things should be experienced personally.**

**What two things are of much help?**

**Memory and  
self-awareness.**

**These two things are of much help.**

**What two things are to be developed?**

**Calm and  
insight.**

**These two things are to be developed.**

**What two things are to be thoroughly realized?**

**Name and  
form.**

**These two things are to be thoroughly realized.**

**What two things are to be let go?**

**Blindness and  
thirst for existence.**

**These two things are to be let go.**

**What two things are conducive to loss?**

**Roughness and  
bad friends.**

**These two things are conducive to loss.**

**What two things are conducive to excellence?**

**Smoothness and  
good friends.**

**These two things are conducive to excellence.**

**What two things are difficult to see?**

**That which is the force of or conditions for beings' corruption and  
that which is the force of or conditions for beings' purification.**

**These two things are difficult to see.**

**What two things should be produced?**

**Knowing two things:  
knowledge of ruination  
knowledge of non-arising.**

**These two things should be produced.**

**What two things are higher knowledge?**

**Two characteristics:**

**the characteristics of that which is own-made, and  
the characteristics of that which is not own-made.**

**These two things are higher knowledge.**

**What two things should be experienced personally?**

**Vision and  
freedom.**

**These two things should be experienced personally.**

**These are twenty things,**

**living truths,**

**realistic,**

**genuine**

**not fake,**

**no misrepresentation,**

**of the consummate Getter-of-the-Getting**

**the highest-self-awakened one.**

**Three things, friends, are of much help,**

**three things are to be developed,**

**three things are to be thoroughly realized,**

**three things are to be let go,**

**three things are conducive to loss,**

**three things are conducive to excellence,**

**three things are difficult to see,**

**three things should be produced,**

**three things are higher knowledge,**

**three things should be experienced personally.**

**What three things are of much help?**

**Association with good men,**

**hearing True *Dhamma*,**

**walking-the-walk of the *Dhamma* within the *Dhamma*.**

**These three things are of much help.**

**What three things are to be developed?**

**Three forms of serenity:**

**serenity with thinking and with pondering,**

**serenity without thinking, but with some pondering,**

**serenity without thinking and without pondering.**



**These three things are to be developed.**

**What three things are to be thoroughly realized?**

**Three sensations:**

**pleasant sensation,**

**painful sensation,**

**not-painful-but-not-pleasant sensation.**

**These three things are to be thoroughly realized.**

**What three things are to be let go?**

**Three thirsts:**

**thirst for sense-pleasure,**

**thirst for existence,**

**thirst for non-existence.**

**These three things are to be let go.**

**What three things are conducive to loss?**

**Three roots of the unskillful:**

**the root of the unskillful that is lust,**

**the root of the unskillful that is anger,**

**the root of the unskillful that is confusion.**

**These three things are conducive to loss.**

**What three things are conducive to excellence?**

**Three roots of the skillful:**

**the root of the skillful that is being without lust,**

**the root of the skillful that is being without anger,**

**the root of the skillful that is being without confusion.**

**These three things are conducive to excellence.**

**What three things are difficult to see?**

**Three dislodging elements:**

**for dislodging desire for sense pleasures,**

**there is abandoning,**

**for dislodging of forms,**

**there is formlessness,**

**for dislodging of life, the own-made, the dependently self-uprisen,**

**there is ending.**

**These three things are difficult to see.**

**What three things should be produced?**

**Knowledge of three things:**

knowledge of the past,  
knowledge of the future,  
knowledge of the present.

These three things should be produced.

What three things are higher knowledge?

Three characterizations:

that which is characterized by sense-desire,  
that which is characterized by form,  
that which is characterized by the formless.

These three things are higher knowledge.

What three things should be experienced personally?

Three visions:

knowledge and vision of past abodes,  
knowledge and vision of the rise and fall of beings,  
knowledge and vision of the destruction of the corrupting influences.

These three things should be experienced personally.

These are thirty things,

living truths,

realistic,

genuine

not fake,

no misrepresentation,

of the consummate Getter-of-the-Getting  
the highest-self-awakened one.

Four things, friends, are of much help,  
four things are to be developed,  
four things are to be thoroughly realized,  
four things are to be let go,  
four things are conducive to loss,  
four things are conducive to excellence,  
four things are difficult to see,  
four things should be produced,  
four things are higher knowledge,  
four things should be experienced personally.

What four things are of much help?

Four wheels:

a fit place to live,

association with good men,  
the aspiration for self-perfection,  
good deeds done earlier.

**These four things are of much help.**

**What four things are to be developed?**

**Four settings-up of mind:**

**Here, friends, a beggar living in the body  
oversees the body,**

**ardent, self-aware, mindful,  
putting away greed and misery,**

**Here, friends, a beggar living in his senses  
oversees the senses,**

**ardent, self-aware, mindful,  
putting away greed and misery,**

**Here, friends, a beggar living in the heart  
oversees the mental states,**

**ardent, self-aware, mindful,  
putting away greed and misery,**

**Here, friends, a beggar living in the *Dhamma*  
oversees the *Dhamma*,**

**ardent, self-aware, mindful,  
putting away greed and misery.**

**These four things are to be developed.**

**What four things are to be thoroughly realized?**

**Four foods:**

**Edible food; solid or liquid,  
contact for a second,  
intent (heart-one-with-mind) for a third,  
consciousness for a fourth.**

**These four things are to be thoroughly realized.**

**What four things are to be let go?**

**Four Floods:**

**the flood of sense-pleasures,  
the flood of existences,  
the flood of views,  
the flood of blindness.**

**These four things are to be let go.**

**What four things are conducive to loss?**

**Four Yokes:**

the yoke that is sense-pleasure,  
the yoke that is existence,  
the yoke that is holding to views,  
the yoke that is blindness.

**These four things are conducive to loss.**

**What four things are conducive to excellence?**

**Four unyokings:**

unyoking from the yoke that is sense pleasure,  
unyoking from the yoke that is existence,  
unyoking from the yoke that is holding to views,  
unyoking from the yoke that is blindness.

**These four things are conducive to excellence.**

**What four things are difficult to see?**

**Four types of serenity:**

serenity partaking of decline,  
serenity partaking of standing still,  
serenity partaking of preeminence,  
serenity partaking of extinguishment.

**These four things are difficult to see.**

**What four things should be produced?**

**Four knowledges:**

Knowledge of *Dhamma*,  
knowledge of incompleteness,  
knowledge of scope,  
common sense.

**These four things should be produced.**

**What four things are higher knowledge?**

**The Four Aristocrats of Truths:**

The aristocrat of truths concerning pain,  
the aristocrat of truths concerning the self-arising of pain,  
the aristocrat of truths concerning the ending of pain,  
the aristocrat of truths concerning the walk-to-walk to end pain.

**These four things are higher knowledge.**

**What four things should be experienced personally?**

**The Four Fruitions of *Sāmañña*ship:**

**The fruit that is Stream-entry,  
the fruit that is Once-Returning,  
the fruit that is Non-Returning,  
the fruit that is Arahantship.**

**These four things should be experienced personally.**

**These are forty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

**Five things, friends, are of much help,  
five things are to be developed,  
five things are to be thoroughly realized,  
five things are to be let go,  
five things are conducive to loss,  
five things are conducive to excellence,  
five things are difficult to see,  
five things should be produced,  
five things are higher knowledge,  
five things should be experienced personally.**

**What five things are of much help?**

**Five dimensions connected to making effort:**

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

**'This is The Consummately Self-Awakened,  
Arahant,  
consummately Self-Awakened,  
perfected in vision and conduct,  
The Welcome One,  
world-knower,  
unsurpassed trainer of trainable men,  
teacher of gods and men,  
Awakened,  
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.**

**These five things are of much help.**

**What five things are to be developed?**

**The Five-dimensional consummate serenity:  
excitement-suffused,  
pleasure-suffused,  
heart-suffused,  
light-suffused,  
that with its sign directly seen before the eyes.**

**These five things are to be developed.**

**What five things are to be thoroughly realized?**

**The Five entangled-stockpiles,  
that is to say:  
the forms-entangled stockpile,  
the sense-experience-entangled stockpile,  
the perception-entangled stockpile,  
the own-making-entangled stockpile,  
the consciousness-entangled stockpile.**

**These five things are to be thoroughly realized.**

**What five things are to be let go?**

**The Five Diversions:**

**the diversion that is desire for sense-pleasure,**

**the diversion that is deviance,**

**the diversion that is lazy ways and inertia,**

**the diversion that is fear and trembling,**

**the diversion that is vacillation.**

**These five things are to be let go.**

**What five things are conducive to loss?**

**Five mental sticking points:**

**Here, beggars, 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, beggars,**

**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 beggars,**

**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 about the *Dhamma***

**this inability to make up his mind**

or find tranquillity being the case, beggars,  
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 beggars,  
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, beggars,  
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 beggars, 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, beggars,  
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 beggars,  
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, beggars,  
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.**

**These five things are conducive to loss.**

**What five things are conducive to excellence?**

**The Five Forces:  
the force of faith,  
the force of energy,  
the force of memory,  
the force of serenity,  
the force of wisdom.**

**These five things are conducive to excellence.**

**What five things are difficult to see?**

**Five aspects of dislodging:**

**Here friends, a beggar studying sense-desire  
does not take sense desires to heart,**

is not satisfied with,  
does not linger on,  
does not find release from sense-desires.

But when a beggar studies letting go,  
he takes letting go to heart,  
is satisfied with,  
lingers on,  
finds release in letting go.

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 dislodging of sensuality.

Again, additionally, friends,  
a beggar studying anger,  
does not take anger to heart,  
is not satisfied with,  
does not linger on,  
does not find release from anger.

But when a beggar studies non-anger,  
he takes non-anger to heart,  
is satisfied with,  
lingers on,  
finds release in non-anger.

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 dislodging of anger.**

**Again, additionally, friends,  
a beggar studying violence,  
does not take violence to heart,  
is not satisfied with,  
does not linger on,  
does not find release from violence.**

**But when a beggar studies non-violence,  
he takes non-violence to heart,  
is satisfied with,  
lingers on,  
finds release in non-violence.**

**Getting such state of mind well developed,  
well established,  
well freed from violence,  
so that, truly disconnected  
and free from those reverberations of violence  
that may reappear,  
the consuming passions  
of the corrupting influences destroyed,  
there is no experience of such sensations.**

**This is called the dislodging of violence.**

**Again, additionally, friends,  
a beggar studying form,  
does not take form to heart,  
is not satisfied with,  
does not linger on,  
does not find release from form.**

**But when a beggar studies formlessness,  
he takes formlessness to heart,  
is satisfied with,  
lingers on,  
finds release in formlessness.**

**Getting such state of mind well developed,  
well established,  
well freed from form,  
so that, truly disconnected  
and free from those reverberations of form**

that may reappear,  
the consuming passions  
of the corrupting influences destroyed,  
there is no experience of such sensations.

This is called the dislodging of form.

Again, additionally, friends,  
a beggar studying own-body,  
does not take own-body to heart,  
is not satisfied with,  
does not linger on,  
does not find release from own-body.

But when a beggar studies own-body's ending,  
he takes own-body's ending to heart,  
is satisfied with,  
lingers on,  
finds release in own-body's ending.

Getting such state of mind well developed,  
well established,  
well freed from own-body,  
so that, truly disconnected  
and free from those reverberations of own-body  
that may reappear,  
the consuming passions  
of the corrupting influences destroyed,  
there is no experience of such sensations.

This is called the dislodging of own-body.

These five things are difficult to see.

What five things should be produced?

The five things known in consummate serenity.

Thinking:

'This serenity arises as happiness in the present and  
will have pleasant results in the future,'  
such knowledge arises as personal experience.

Thinking:

'This serenity is Aristocratic, not carnal,'  
such knowledge arises as personal experience.

Thinking:

**'This serenity is not given flight by a bad person,'  
such knowledge arises as personal experience.**

**Thinking:**

**'This serenity is tranquil,  
exalted,  
has gained repose,  
reached the development of concentration,  
and is not own-made — deprecated — objectionable,'  
such knowledge arises as personal experience.**

**Thinking:**

**'Additionally then, this "I", minding,  
enters upon this serenity,  
minding, emerges,'  
such knowledge arises as personal experience.**

**These five things should be produced.**

**What five things are higher knowledge?**

**Five situational opportunities for freedom:**

**Here, friends, a beggar is taught *Dhamma* by the Master  
or by some other esteemed fellow in the Brahma life.**

**In whatever way he is taught by the Master  
or by some esteemed fellow in the Brahma life,  
he manages to attain the experience,  
and understand the idea.**

**Delight is born  
from this experience  
and from this understanding.**

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

**This is the first situational opportunity for freedom.**

**Again, further than that, though a beggar has not had *Dhamma* taught to  
him by the Master  
or by some other esteemed fellow in the Brahma life,**

by teaching others *Dhamma*,  
he has come to memorize what he has heard.

As he has come to memorize *Dhamma*  
as he has heard it,  
by teaching it to others,  
he manages to attain the experience,  
and understand the idea.

Delight is born  
from this experience  
and from this understanding.

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

**This is the second situational opportunity for freedom.**

Again, further than that, though a beggar has not had *Dhamma* taught to  
him by the Master  
or by some other esteemed fellow in the Brahma life,  
nor does he teach others *Dhamma*,  
he rehearses the *Dhamma*  
he has heard and remembered.

As he rehearses the *Dhamma*  
he has heard and remembered,  
he manages to attain the experience,  
and understand the idea.

Delight is born  
from this experience  
and from this understanding.

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

**This is the third situational opportunity for freedom.**

**Again, further than that, though a beggar has not had *Dhamma* taught to him by the Master**

**or by some other esteemed fellow in the Brahma life,**

**nor does he teach others *Dhamma*,**

**nor does he rehearse the *Dhamma***

**he has heard and remembered it,**

**he thinks over and re-examines *Dhamma***

**and attains mental detachment.**

**As he thinks over and re-examines *Dhamma***

**and attains mental detachment,**

**he manages to attain the experience,**

**and understand the idea.**

**Delight is born**

**from this experience**

**and from this understanding.**

**From such delight**

**there is born enthusiasm;**

**enthusiastic in mind,**

**the body is calmed,**

**calmed in body**

**he experiences pleasure,**

**pleased at heart he has serenity.**

**This is the fourth situational opportunity for freedom.**

**Again, further than that, though a beggar has not had *Dhamma* taught to him by the Master**

**or by some other esteemed fellow in the Brahma life,**

**nor does he teach others *Dhamma*,**

**nor does he rehearse the *Dhamma***

**he has heard and remembered it,**

**nor does he think over and re-examine *Dhamma***

**and attain mental detachment**

**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.**

**As a result of his mastery of some mark of serenity**

**in which he has mentally well trained himself,**

which is well-grasped,  
well penetrated by wisdom,  
he manages to attain the experience,  
and understand the idea.

Delight is born  
from this experience  
and from this understanding.

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

**This is the fifth situational opportunity for freedom.**

**These five things are higher knowledge.**

**What five things should be experienced personally?**

**Five *Dhamma*-groupings:**

the ethics group,  
the serenity group,  
the wisdom group,  
the freedom group,  
the knowledge and vision of freedom group.

**These five things should be experienced personally.**

These are fifty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.

Six things, friends, are of much help,  
six things are to be developed,  
six things are to be thoroughly realized,  
six things are to be let go,  
six things are conducive to loss,  
six things are conducive to excellence,



**six things are difficult to see,  
six things should be produced,  
six things are higher knowledge,  
six things should be experienced personally.**

**What six things are of much help?**

**Six Things making for 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 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.**

**These six things are of much help.**

**What six things are to be developed?**

**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.**

**These six things are to be developed.**

**What six things are to be thoroughly realized?**

**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.**

**These six things are to be thoroughly realized.**

**What six things are to be let go?**

**Six bodies of thirst:**

**Thirst for forms,  
thirst for sounds,  
thirst for scents,  
thirst for tastes,  
thirst for contact,  
thirst for *Dhamma*.**

**These six things are to be let go.**

**What six things are conducive to loss?**

**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 training,**

**he lives without respect for and deference to non-carelessness,**

**he lives without respect for and deference to the dictates of hospitality.**

**These six things are conducive to loss.**

**What six things are conducive to excellence?**

**Six demonstrations of respect:**

**Here friends, a beggar lives with respect for and deference to the Master,**

**he lives with respect for and deference to the *Dhamma*,**

**he lives with respect for and deference to the *Saṅgha*,**

**he lives with respect for and deference to the training,**

**he lives with respect for and deference to non-carelessness,**

**he lives with respect for and deference to the dictates of hospitality.**

**These six things are conducive to excellence.**

**What six things are difficult to see?**

**Six elements of dislodging:**

**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, friend,**

**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 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 dislodges anger.'**

**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  
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, friend,  
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 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 dislodges cruelty.'

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  
empathy,  
yet dislike 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, friend,  
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 having dislike 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 dislodges dislike.'**

**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  
detachment,  
yet lust 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, friend,  
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  
detachment  
that brings about freedom-in-heart  
and having lust 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 dislodges lust.'**

**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  
signlessness,  
yet recollected signs 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, friend,  
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 having recollected 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 dislodges recollected signs.'

Here friends a beggar says this:

"I am" this 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, friend,  
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 dislodges being pierced by wavering  
and questions of how? ... how?'**

**These six things are difficult to see.**

**What six things should be produced?**

**Six Habits of Stable Detachment:**

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

**Hearing a sound with the ear  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.**

**Smelling a scent with the nose,  
he neither goes sweet on it  
nor gets upset,  
but living detached**

remains stable.

Tasting a flavor with the tongue,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.

Feeling a contact with the body,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.

Conscious of *Dhamma* with the mind,  
he neither goes sweet on it  
nor gets upset,  
but living detached  
remains stable.

These six things should be produced.

What six are known through higher knowledge?

Six unsurpassables:

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

These six things are higher knowledge.

What six things should be experienced personally?

The Six Higher Knowledges:

Here, friends, a beggar exercises various sorts of psychic power:

Being one  
existence many,  
being many  
existence one.

Manifest here,  
transported beyond,  
transported through walls,  
transported through fortifications unsticking,

going whithersoever as if in space.

Jumping into and out of the earth  
as though in water;  
going on water without parting it  
as though on solid ground.

Going through space cross-legged  
like a bird on the wing.

Touching and feeling with the hand  
the Moon and Sun,  
as great and powerful as they are.

Turning up in the body  
even in the Brahma world.'

With the divine Ear,  
purified beyond that of ordinary men  
he hears both sounds:  
that of humans, and  
that of the gods  
far and near.

With mind encompassing mind,  
he knows the hearts of other beings,  
of other men.

Of a lustful heart, he knows:  
"This is a lustful heart."

Of a lust-free heart, he knows:  
"This is a lust-free heart."

Of a hateful heart, he knows:  
"This is a hateful heart."

Of a hate-free heart, he knows:  
"This is a hate-free heart."

Of a clogged up heart, he knows:  
"This is a clogged up heart."

Of an unclogged heart, he knows:  
"This is an unclogged heart."

Of an deranged heart, he knows:  
"This is a deranged heart."

Of a balanced heart, he knows:  
"This is a balanced heart."

**Of a constricted heart, he knows:**

**"This is a constricted heart."**

**Of an unconstricted heart, he knows:**

**"This is an unconstricted heart."**

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

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

**Of a state of heart that is superior, he knows:**

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

**Of useless heart, he knows:**

**"This is a useless heart."**

**Of a beneficial heart, he knows:**

**"This is a beneficial heart."**

**Of a heart that is not free, he knows:**

**"This is a heart that is not free."**

**Of a heart that is freed, he knows:**

**"This is a heart that is freed."**

**He recollects not just one arrangement of previous inhabitations.**

**For example:**

**Just one birth,**

**just two births,**

**just three births,**

**just four births,**

**just five births,**

**just ten births,**

**just twenty births,**

**just thirty births,**

**just forty births,**

**just fifty births,**

**or one hundred births in all,**

**or a thousand births in all,**

**or a hundred-thousand births in all,**

**not just one evolution of a kappa,**

**not just one devolution of a kappa,**

**not just one evolution and devolution of a kappa.**

**That there —:**

**Of such a name**

**of such a clan**

of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that,  
re-appearing elsewhere.

In that habitation —:

Of such a name  
of such a clan  
of such color  
of such food  
of such experience of pleasure and pain,  
of such coming to life's end.

Shifting away from that reborn here.

Thus with its makeup in detail,  
the recollecting of not just one arrangement  
of previous inhabitations.'

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

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

For sure these good beings were

committed to beneficial bodily conduct,  
committed to beneficial verbal conduct,  
committed to beneficial mental conduct,  
spoke well of Aristocrats,  
were of Consummate view,  
were committed to behavior in accordance with Consummate view,  
for upon the break up of the body after death  
they have arisen in worlds of heavenly pleasures.'"

With the destruction of the corrupting influences  
he sees for himself,  
with his own higher powers,  
in this seen thing,  
and rises up into and inhabits  
a corrupting-influence-free  
freedom of heart and  
a freedom of wisdom.

These six things should be experienced personally.

These are sixty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.

Seven things, friends, are of much help,  
seven things are to be developed,  
seven things are to be thoroughly realized,  
seven things are to be let go,  
seven things are conducive to loss,  
seven things are conducive to excellence,  
seven things are difficult to see,  
seven things should be produced,  
seven things are higher knowledge,  
seven things should be experienced personally.

What seven things are of much help?

Seven Aristocratic Treasures:

The treasure of faith,

the treasure of ethical culture,  
the treasure of fear of blame,  
the treasure of sense of shame,  
the treasure of being well read,  
the treasure of generosity,  
the treasure of wisdom.

These seven things are of much help.

What seven things are to be developed?

Satta sambojjh'aṅgā:

The minding dimension of self-awakening,  
the *Dhamma*-research dimension of self-awakening,  
the energy dimension of self-awakening,  
the appreciation dimension of self-awakening,  
the impassivity dimension of self-awakening,  
the serenity dimension of self-awakening,  
the detachment dimension of self-awakening.

These seven things are to be developed.

What seven things  
are to be thoroughly realized?

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 forms,  
leaving behind perception of reaction,  
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 are No Things There.**

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

**These seven things  
are to be thoroughly realized.**

**What seven things are to be let go?**

**Seven Residual Inclinations:**

**The residual inclination to lust for sense pleasures,  
the residual inclination to react,  
the residual inclination to views,  
the residual inclination to vacillation,  
the residual inclination to pride,  
the residual inclination to lust after existence,  
the residual inclination to blindness.**

**These seven things are to be let go.**



**What seven things are conducive to loss?**

**Seven Going Against True *Dhamma*:**

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

**These seven things are conducive to loss.**

**What seven things are conducive to excellence?**

**Seven that are True *Dhamma*:**

**Here friends a beggar has faith,  
has sense of shame,  
has fear of blame,  
has much learning,  
is energetic,  
has set up Mind,  
has wisdom.**

**These seven things are conducive to excellence.**

**What seven things are difficult to see?**

**Seven *Dhammas* of the Good Man:**

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

**These seven things are difficult to see.**

**What seven things should be produced?**

**Seven Perceptions:**

**Perception of transience,  
perception of not-self,  
perception of the repulsive,  
perception of danger,  
perception of letting go,**

perception of dispassion,  
perception of ending.

These seven things should be produced.

What seven things are higher knowledge?

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 the 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.

These seven things are higher knowledge.

What seven things should be experienced personally?

The Seven Powers of One Who Has Destroyed the Corrupting Influences:

Here, beggars, a beggar  
who has destroyed the corrupting influences  
has with consummate wisdom  
well seen as it is,  
that all that is own-made is transient.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom

well seen as it is,  
that all that is own-made is transient  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

Again, deeper than that, friends,  
a beggar who has destroyed the corrupting influences  
has with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom

well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the heart inclines to solitude  
slops towards solitude  
bends towards solitude  
stands on solitude,  
finds delight in retirement,  
and has taken the life  
from all things serving as bases  
for the corrupting influences.

This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom

well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the four settings-up of memory  
have been developed,  
well developed.

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:**

**"Destroyed are the Corrupting Influences in me."**

**Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the five forces  
have been developed,  
well developed.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:**

**"Destroyed are the Corrupting Influences in me."**

**Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the seven dimensions of awakening  
have been developed,  
well developed.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,  
that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:**

**"Destroyed are the Corrupting Influences in me."**

**Again, deeper than that, friends,  
in a beggar who has destroyed the corrupting influences  
the Aristocratic Multi-dimensional High Way  
has been developed,  
well developed.**

**This, friends, for the beggar who has destroyed the corrupting influences  
having with consummate wisdom  
well seen as it is,**

that sense-pleasures are like a pit of burning charcoal  
is a power of one who has destroyed the corrupting influences,  
whereby he may think:

"Destroyed are the Corrupting Influences in me."

These seven things should be experienced personally.

These are seventy things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.

Eight things, friends, are of much help,  
eight things are to be developed,  
eight things are to be thoroughly realized,  
eight things are to be let go,  
eight things are conducive to loss,  
eight things are conducive to excellence,  
eight things are difficult to see,  
eight things should be produced,  
eight things are higher knowledge,  
eight things should be experienced personally.

What eight things are of much help?

The eight forces,  
eight conditions,  
which are conducive to attaining  
wisdom in the higher godly life,  
to attaining  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages  
of what is attained.

What eight?

Here friends, a beggar lives near the Master,  
or someone standing in the place

**of a teacher of the godly life  
who is already established in  
fear of blame  
and sense of shame —  
someone in whom he can place affection  
and respect.**

**This is the first force,  
the first condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**Then further, while living near the Master,  
or someone standing in the place  
of a teacher of the godly life  
who is already established in  
fear of blame  
and sense of shame —  
someone in whom he can place affection  
and respect  
from time to time approaches his teacher  
to ask a question  
pose a question,  
saying:**

**'How is this?**

**What is the point of this?'**

**To him the elders reveal the unrevealed  
explain the unexplained,  
and in many ways drive out  
his standing doubts and perplexities.**

**This is the second force,  
the second condition  
which is conducive to attaining  
wisdom in the higher godly life,**

**to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**Then further,  
having thus listened to *Dhamma*  
he achieves a two-fold aloofness:  
that of body,  
and that of heart.**

**This is the third force,  
the third condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**And then again, friends, a beggar has ethics,  
he lives training himself  
in the training of the *Pātimokkha*  
is down with pasturing in good conduct  
seeing danger in minute errors,  
he undertakes to train in the trainee's path.**

**This is the fourth force,  
the fourth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,**

**of what is attained.**

**And then again, friends, a beggar has heard much,  
bears in mind what he has heard,  
stores up what he has heard.**

**That *Dhamma*,  
helpful in the beginning,  
helpful in the middle,  
helpful at the end  
elucidating the entirely purified godly life  
with sense and form  
entirely-in alignment —  
of such *Dhamma*  
he has heard much,  
he has born in mind  
rehearsed,  
collected,  
carefully examined  
well penetrated by 'seeing'.**

**This is the fifth force,  
the fifth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**And again, friends, deeper than that,  
a beggar lives with aroused energy,  
having abandoned unskillful things,  
and undertaking the skillful,  
persevering in strong-effort,  
not rejecting skillful things.**

**This is the sixth force,  
the sixth condition  
which is conducive to attaining  
wisdom in the higher godly life,**



**to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**And again, friends, a beggar has mind,  
excellent mastery of memory,  
able to remember  
exactly what was done and said long ago.**

**This is the seventh force,  
the seventh condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**And further, friends, deeper than that,  
a beggar, lives observing  
the resumption and abeyance  
of the five grasped-after stockpiles, so:**

**'This is form,  
this is the self-arising of form,  
this is the settling down of form.**

**This is sensation,  
this is the self-arising of sensation,  
this is the settling down of sensation.**

**This is perception,  
this is the self-arising of perception,  
this is the settling down of perception.**

**This is own-making,  
this is the self-arising of own-making,  
this is the settling down of own-making.**

**This is consciousness,  
this is the self-arising of consciousness,  
this is the settling down of consciousness.'**

**This is the eighth force,  
the eighth condition  
which is conducive to attaining  
wisdom in the higher godly life,  
to attaining,  
the not yet attained,  
to gaining the development,  
increase,  
completion,  
and advantages,  
of what is attained.**

**These eight things are of much help.**

**What eight things are to be developed?**

**The Aristocratic Eight-Dimensional High Way**

**That is:**

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

**These eight things are to be developed.**

**What eight things are to be thoroughly realized?**

**The eight worldly states:**

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

**These eight things are to be thoroughly realized.**

**What eight things are to be let go?**

**The Eight Misguidances:**

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

**These eight things are to be let go.**

**What eight things are conducive to loss?**

**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.**

**These eight things are conducive to loss.**

**What eight things are conducive to excellence?**

**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.**

**These eight things are conducive to excellence.**

**What eight things are difficult to see?**

**Eight unlucky situations when it comes to taking on the Brahma-life.**

**Here friends, a *Tathāgata* arises in the world,  
an Arahant #1 High Awakened One,  
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 #1 High Awakened One,  
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 #1 High Awakened One,  
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 #1 High Awakened One,  
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 fourth unlucky situation  
when it comes to taking on the Brahma-life.**

Again, additionally friends,  
a *Tathāgata* arises in the world,  
an Arahant #1 High Awakened One,  
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 fifth unlucky situation  
when it comes to taking on the Brahma-life.

Again, additionally friends,  
a *Tathāgata* arises in the world,  
an Arahant #1 High Awakened One,  
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 of mistaken views,  
his seeing warped,  
thinking:

'There is no giving;  
there is no making of offerings,  
there is no having paid homage,  
there is no fruition or result  
of intentional deeds,  
whether well or badly done,  
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 sixth unlucky situation  
when it comes to taking on the Brahma-life.

Again, additionally friends,  
a *Tathāgata* arises in the world,  
an Arahant #1 High Awakened One,  
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-jawd driveler,  
without ability to recognize  
the well- from the badly said.

This is the seventh 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-jawd driveler,  
able to recognize the well- from the badly said,  
but at this time  
no *Tathāgata* has arisen in the world,  
no Arahant #1 High Awakened One,  
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 eighth unlucky situation  
when it comes to taking on the Brahma-life.

These eight things are difficult to see.

What eight things should be produced?

The Eight Thoughts of a Great Man:

**"A thing for those who are of small wishes, this is,  
not a thing for those of great wishes.**

**A thing for those who are contented, this is,  
not a thing for those of discontentment.**

**A thing for those who are retiring, this is,  
not a thing for those who take pleasure in community.**

**A thing for those who seize at energy, this is,  
not a thing for those who are cozy.**

**A thing for those who have set up mind, this is,  
not a thing for those who are absent-minded.**

**A thing for those who are serene, this is,  
not a thing for those who are not serene.**

**A thing for the wise, this is,  
not a thing for the stupid.**

**A thing for the undistracted, this is,  
for one loving the undistracted,  
not a thing for the distracted,  
for one loving distractions."**

**These eight things should be produced.**

**What eight things are higher knowledge?**

**The Eight Spheres of Mastery:**

**Perceiving internal form,  
one sees external forms as discrete,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

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

**Perceiving internal form,  
one sees external forms as measureless,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

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

**Perceiving the internally formless  
one sees external forms as discrete,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the third sphere of mastery.**

**Perceiving the internally formless  
one sees external forms as measureless,  
beautiful or ugly.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the fourth sphere of mastery.**

**Perceiving the internally formless  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**In the same way as the flax-flower is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Further, in the same way as Benares muslin  
smoothed on both sides is blue  
blue in color,  
seen as blue,  
shimmering blue.**

**Even so one, perceiving the internally formless  
one sees external forms as blue,  
blue in color,  
seen as blue,  
shimmering blue.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

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

**Perceiving the internally formless  
one sees external forms as yellow,  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**In the same way as *pterospermum acerifolium* is yellow  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**Further, in the same way as Benares muslin  
smoothed on both sides is yellow  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**Even so one, perceiving the internally formless  
one sees external forms as yellow,  
yellow in color,  
seen as yellow,  
shimmering yellow.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the sixth sphere of mastery.**

**Perceiving the internally formless  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**In the same way as *pentapetes phoenicea* is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**Further, in the same way as Benares muslin  
smoothed on both sides is blood-red  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**



**Even so one, perceiving the internally formless  
one sees external forms as blood-red,  
blood-red in color,  
seen as blood-red,  
shimmering blood-red.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the seventh sphere of mastery.**

**Perceiving the internally formless  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**In the same way as the medicine-star is white  
white in color,  
seen as white,  
shimmering white.**

**Further, in the same way as Benares muslin  
smoothed on both sides is white  
white in color,  
seen as white,  
shimmering white.**

**Even so one, perceiving the internally formless  
one sees external forms as white,  
white in color,  
seen as white,  
shimmering white.**

**Mastering such,  
he thus perceives:**

**'I know, I see'**

**This is the eighth sphere of mastery.**

**These eight things are higher knowledge.**

**What eight things should be experienced personally?**

**Eight Releases:**

**Seeing the form of the formed.**

**This is the first release.**

**Perceiving personal form 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 eight things should be experienced personally.**

**These are eighty things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

**Nine things, friends, are of much help,  
nine things are to be developed,  
nine things are to be thoroughly realized,  
nine things are to be let go,  
nine things are conducive to loss,  
nine things are conducive to excellence,  
nine things are difficult to see,  
nine things should be produced,  
nine things are higher knowledge,  
nine things should be experienced personally.**

**What nine things are of much help?**

**Nine things rooted in tracing things back to their points of origin:**

**Tracing things back to their point of origin, happiness is born,  
from happiness, appreciation is born,  
appreciative in mind, the body is calmed,  
impassive in body, pleasure is experienced,  
pleased at heart, the heart is serene,  
serene of heart, things are known as they are,  
knowing and seeing things as they are, there is satisfaction,  
satisfied there is disinterest,  
with disinterest there is release.**

**These nine things are of much help.**

**What nine things are to be developed?**

**The Nine dimensions of Striving after Purification:**

**The ethics dimension of striving after purification,  
the mental state dimension of striving after purification,  
the views dimension of striving after purification,  
the working through doubt dimension of striving after purification,  
the knowing and seeing the Way and the not-way dimension of striving  
after purification,**

**the knowing and seeing the walk-to-walk dimension of striving after purification,  
the knowing and seeing dimension of striving after purification,  
the wisdom dimension of striving after purification,  
the freedom dimension of striving after purification.**

**These nine things are to be developed.**

**What nine things are to be thoroughly realized?**

**The 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 reactions,  
such as the gods of No-Perception.**

**This is the fifth habit of beings.**

**There are beings, friends  
that, passing past all perception of materiality,**

leaving behind perception of reaction,  
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.**

**These nine things are to be thoroughly realized.**

**What nine things are to be let go?**

**Nine Things Rooted in Thirst:**

Seeking that proceeds from thirst,  
gain that proceeds from seeking,  
opinions that proceed from gain,  
lustful desires that proceed from opinions,  
attachments that proceed from lustful desires,  
seizing that proceeds from attachment,  
selfishness that proceeds from seizing,  
guarding that proceeds from selfishness,  
taking up the stick,  
taking up the sword,  
quarrels,  
argument,

**contention,  
strife,  
slander,  
lying words,  
and the rolling on of many another bad unskillful state that proceeds from  
keeping guard.**

**These nine things are to be let go.**

**What nine things are conducive to loss?**

**The 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.

These nine things are conducive to loss.

What nine things are conducive to excellence?

**The 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.**

**These nine things are conducive to excellence.**

**What nine things are difficult to see?**

**The Nine Diversities**

**The diversity of contacts  
that arise as a result of  
the diversity of elements.**

**The diversity of experiences  
that arise as a result of  
the diversity of contacts.**

**The diversity of perceptions  
that arise as a result of  
the diversity of experiences.**

**The diversity of principles  
that arise as a result of  
the diversity of perceptions.**

**The diversity of desires  
that arise as a result of  
the diversity of principles.**

**The diversity of feverish passions  
that arise as a result of  
the diversity of desires.**

**The diversity of searches  
that arise as a result of the  
diversity of feverish passions.**



**The diversity of gains  
that arise as a result of  
the diversity of searches.**

**The diversity of insanities  
that arise as a result of  
the diversity of gains.**

**These nine things are difficult to see.**

**What nine things should be produced?**

**The Nine Perceptions**

**Perception of ugliness,  
perception of death,  
perception of the repulsive nature of food,  
perception of weariness with everything worldly,  
perception of instability,  
perception of pain in instability,  
perception of not-self in pain,  
perception of letting go,  
perception of dispassion.**

**These nine things should be produced.**

**What nine things are higher knowledge?**

**Nine Progressively Higher Habitats**

**Here beggars, a beggar,  
isolating himself from sense pleasures,  
isolating himself from unskillful things,  
with thinking,  
with pondering  
isolation-born pleasurable-enthusiasm  
rises up into and makes a habitat of  
The First Burning Knowledge.**

**Then, dissolving thought and pondering,  
internally self-pacified,  
become whole-heartedly single minded,  
without thinking,  
without pondering,  
he rises up into and makes a habitat of  
The Second Burning Knowledge.**

**Then, with the vanishing of enthusiasm,**

**and living detached,  
minding,  
self-aware,  
and pleased,  
experiencing in his own body  
that of which the Aristocrats speak  
when they say:**

*'Detached, minding, he lives pleasantly'*

**he rises up into and makes a habitat of  
The Third Burning Knowledge.**

**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 rises up into and makes a habitat of  
The Fourth Burning Knowledge.**

**Then, passing beyond all perception of shape,  
settling down perception of difference,  
thinking:**

**'Endless Space'**

**he rises up into and makes a habitat of  
the The Realm of Space.**

**Then, settling down the whole of the Realm of Space,  
thinking:**

**'Endless Consciousness'**

**he rises up into and makes a habitat of  
the The Realm of Consciousness.**

**Then, settling down the whole of the Realm of Consciousness,  
thinking:**

**'There is nothing'**

**he rises up into and makes a habitat of  
the The Realm of Nothing's Had There.**

**Then, settling down the whole of the Realm of Nothing's Had There,  
he rises up into and makes a habitat of  
the The Realm of Neither-Perception-nor-Non-Perception.**

**Then, settling down the whole of The Realm of Neither-Perception-nor-  
Non-Perception,**

**he rises up into and makes a habitat of  
the Ending of Perception and Sense-Experience.**

**These nine things are higher knowledge.**

**What nine things should be experienced personally?**

**The Nine Progressively Higher Endings**

**The First Burning being attained,  
perception of sensuality comes to an end.**

**The Second Burning being attained,  
thinking and pondering come to an end.**

**The Third Burning being attained,  
enthusiasm comes to an end.**

**The Fourth Burning being attained,  
in-and-out breathing comes to an end.**

**The Realm of Space being attained,  
perception of materiality 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 nine things should be experienced personally.**

**These are ninety things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one.**

**Ten things, friends, are of much help,  
ten things are to be developed,  
ten things are to be thoroughly realized,**

ten things are to be let go,  
ten things are conducive to loss,  
ten things are conducive to excellence,  
ten things are difficult to see,  
ten things should be produced,  
ten things are higher knowledge,  
ten things should be experienced personally.

What ten things are of much help?

**The 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.

This is the first thing giving 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 matter 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.**

**This is the second thing giving 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.**

**This is the third thing giving 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-spokenness  
and possession of forbearance  
making for gentleness,  
his competence at supervising,  
that gives him protection.**

**This is the fourth thing giving 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 matters 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 matters is  
competent,  
willing  
and able,  
that gives him protection.

**This is the fifth thing giving 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.

**This is the sixth thing giving 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.

**This is the seventh thing giving 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.

This is the eighth thing giving 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.

This is the ninth thing giving protection.

Again, additionally friends,  
a beggar is wise  
to what causes 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 causes growth and termination,  
has possession of that aristocratic wisdom  
that leads to the consummate ending of pain,  
that gives him protection.**

**This is the tenth thing giving protection.**

**These ten things are of much help.**

**What ten things are to be developed?**

**The Ten Complete Spheres**

**One recognizes the earth device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the water device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the fire device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the wind device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the deep-blue device  
above,  
below,  
across,**



**as non-dual,  
unbounded.**

**One recognizes the golden-colored device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the blood-red device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the white device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the space device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**One recognizes the consciousness device  
above,  
below,  
across,  
as non-dual,  
unbounded.**

**These ten things are to be developed.**

**What ten things are to be thoroughly realized?**

**The Ten Realms**

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

**the realm of sounds,  
the realm of the nose,  
the realm of scents,  
the realm of the tongue,  
the realm of tastes,  
the realm of the body,  
the realm of touch.**

**These ten things are to be thoroughly realized.**

**What ten things are to be let go?**

**The Ten Contraries**

**Misguided views,  
Misguided principles,  
Misguided talk,  
Misguided works,  
Misguided lifestyle,  
Misguided self-control,  
Misguided mind,  
Misguided serenity,  
Misguided knowledge,  
Misguided freedom.**

**These ten things are to be let go.**

**What ten things are conducive to loss?**

**The Ten Unskillful Sorts of Intentional Action**

**Killing breathing creatures,  
taking by theft,  
misguided conduct in the pursuit of sense desires,  
lying speech,  
slandorous talk,  
harsh speech,  
lip-flapping,  
covetousness,  
deviance,  
misguided views.**

**These ten things are conducive to loss.**

**What ten things are conducive to excellence?**

**The Ten Skillful Sorts of Intentional Action**

**Abstention from killing breathing creatures,**

**abstention from taking by theft,  
abstention from misguided conduct in the pursuit of sense desires,  
abstention from lying speech,  
abstention from slanderous talk,  
abstention from harsh speech,  
abstention from lip-flapping,  
abstention from covetousness,  
abstention from deviance  
having Consummate views.**

**These ten things are conducive to excellence.**

**What ten things are difficult to see?**

**The Ten Aristocratic Garbs**

**Here friends, a beggar has let go of five,  
has control of six,  
guards one,  
calculates four,  
separates individual truths,  
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 a material shape 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 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.**

**Even so, friends, does a beggar calculate four.**

**How, friends, does a beggar  
separate individual truths?**

**Here, friends, a beggar,  
however many there may be  
of ordinary shaman or Brahman  
or the number of their truths  
about separate 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 individual truths.**

**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 Burning.**

**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:**

**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.'**

**Even so, friends, does a beggar get well-freed in wisdom.**

**These ten things are difficult to see.**

**What ten things should be produced?**

**The Ten Perceptions**

**Perception of ugliness,  
perception of death,  
perception of the repulsive nature of food,  
perception of weariness with everything worldly,  
perception of instability,  
perception of pain in instability,  
perception of not-self in pain,  
perception of letting go,  
perception of dispassion,  
perception of ending.**

**These ten things should be produced.**

**What ten things are higher knowledge?**

**The Ten Means of Wearing Out**

**Misguided views are worn out  
by means of consummate views,  
and whatever results from misguided views,  
the origin of many a bad, unskillful thing,  
these too are worn out,  
and obtaining consummate view  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided principles are worn out  
by means of consummate principles,  
and whatever results from misguided principles,  
the origin of many a bad, unskillful thing,  
these too are worn out,  
and obtaining consummate principles  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided talk is worn out**

**by means of consummate talk,  
and whatever results from misguided talk,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate talk  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided works are warn out  
by means of consummate works,  
and whatever results from misguided works,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate works  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided lifestyle is warn out  
by means of consummate lifestyle,  
and whatever results from misguided lifestyle,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate lifestyle  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided self-control is warn out  
by means of consummate self-control,  
and whatever results from misguided self-control,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate self-control  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided mind is warn out  
by means of consummate mind,  
and whatever results from misguided mind,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate mind  
results in many a skillful thing  
being developed and brought to completion.**



**Misguided serenity is warn out  
by means of consummate serenity,  
and whatever results from misguided serenity,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate serenity  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided knowledge is warn out  
by means of consummate knowledge,  
and whatever results from misguided knowledge,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate knowledge  
results in many a skillful thing  
being developed and brought to completion.**

**Misguided freedom is warn out  
by means of consummate freedom,  
and whatever results from misguided freedom,  
the origin of many a bad, unskillful thing,  
these too are warn out,  
and obtaining consummate freedom  
results in many a skillful thing  
being developed and brought to completion.**

**These ten things are higher knowledge.**

**What ten things should be experienced personally?**

**The Ten *Dhammas* of the Adept**

**The adept's consummate view,  
the adept's consummate principles,  
the adept's consummate talk,  
the adept's consummate works,  
the adept's consummate lifestyle,  
the adept's consummate self-control,  
the adept's consummate mind,  
the adept's consummate serenity,  
the adept's consummate knowledge,  
the adept's consummate freedom.**

**These ten things should be experienced personally.**

**These are one hundred things,  
living truths,  
realistic,  
genuine  
not fake,  
no misrepresentation,  
of the consummate Getter-of-the-Getting  
the highest-self-awakened one."**

**This is what Old Man Sāriputta said.**

**Pleased in mind, those beggars expressed their delight in what Old Man Sāriputta said.**



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