

AṄGUTTARA NIKĀYA

# The Book of the Ones

Translated from the Pāli by Michael. M. Olds



**BuddhaDust Publications**

Los Altos

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## **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!**



**May all beings be well and happy  
May I act with friendliness in thought, word, and deed  
towards all living beings  
in whatsoever of the ten directions they may abide  
whether far or near  
May I sympathize with their pains and sorrows  
Empathize with their situations  
and be at all times objectively detached.**

**Āṅguttara Nikāya**

# **The Book of the Ones**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

To My Teachers  
in the order encountered  
H.C. Warren, Buddhism in Translations,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little sung heros  
that came before  
and laid the foundations of today's Dhamma resources.  
Ven. Jinamurti  
Ven. Mew Fung Chen  
Ven. M. Puṇṇaji  
Carlos Castaneda

**I HEAR TELL:**

**Once Upon a Time, The Potter, Sāvattthī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.**

**There, to the beggars gathered round, he said:**

**"Beggars!"**

**And "Broke Tooth!" was their response.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**The mark of the repellant, beggars,  
if not traced back to it's origins,  
brings about the appearance of anger  
if not present or, if present,**

brings about it's growth and increase."

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

Dislike of activity,  
indulging in feeling tired and sleepy,  
allowing one's self to become drowsy after a meal,  
and inactivity of mind, beggars,  
brings about the appearance of lazy ways and inertia  
if not present or, if present,  
brings about it's growth and increase."

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

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

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

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

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

The mark of the repellant in a thing, beggars,

**if traced back to it's origins,  
prevents the appearance of wanting  
if not present, or, if present,  
brings about it's disappearance."**

**"Beggars! I see no other single thing  
of more power to prevent the appearance of anger  
if not present or, if present,  
to bring about it's disappearance  
as freeing the heart through friendly vibrations.**

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**"Beggars! I see no other single thing**

more conducive to great gain  
than the protected mind.

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

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

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

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

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

"Beggars! I see no other single thing  
more conducive to great loss  
than the untamed, unguarded, unprotected, uncontrolled mind.

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

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

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

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

This is hard to see.

How come?

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

In the same way, beggars,  
that a beggar whose mind is aimed in the contrary way,  
to think him able to penetrate blindness,

to cause vision to appear,  
to see Nibbāna for himself;  
this is hard to see.

How come?

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

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

This is easy to see.

How come?

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

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

How come?

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

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

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

How come?

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

**That's the way it is, beggars;  
when the mind is corrupt,  
at the breakup of the body at death,  
a being finds consciousness again  
in a short lived, painful birth,  
in The Downfall,  
in The Ruin,  
in Hell,  
Where the Sun Don't Shine."**

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

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

**How come?**

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

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

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

**How Come?**

**Because that pool is roiled up,**

that's how come.

In the same way, beggars,  
for that beggar there,  
living in darkness,  
with his roiled up, polluted mind,  
to be able to see his own gain,  
to be able to see another's gain,  
to be able to see what is mutually profitable to himself and others;  
to be able to attain  
the extraordinary aristocratic knowledge and vision  
of things the way they truly are  
that leads to satisfaction in Nibbāna;  
this is hard to imagine.

How come?

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

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

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

How Come?

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

In the same way, beggars,  
for this beggar here,  
with his calm mind surpassingly pure,  
to be able to see his own gain,  
to be able to see another's gain,  
to be able to see what is mutually profitable  
to himself and others;  
to be able to attain  
the extraordinary aristocratic knowledge and vision  
of things the way they truly are  
that leads to satisfaction in Nibbāna;

**this is not hard to imagine.**

**How come?**

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

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

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

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

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

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

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

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

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

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

**So say I."**

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

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

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

**So say I."**

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

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

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

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

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

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

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

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

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

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

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

**"Whatever it is, beggars,  
that is a skillful thing,  
a skillful part,  
a skillful aspect,**



**mind is the forerunner of them all.**

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

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

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

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

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

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

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

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

or to bringing about  
the disappearance of unskillful conditions  
that are in this visible thing  
than energetic effort.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

than not thinking things over.

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

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

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

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

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

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

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

"Beggars, I see no other single thing  
more conducive to bringing about  
the appearance of unskillful conditions

**if not yet in this visible thing,  
or to bringing about  
the disappearance of skillful conditions  
that are in this visible thing  
than devotion to unskillful things  
and lack of devotion to skillful things.**

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

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

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

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

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

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

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

**In one who traces things to their origins,  
the seven dimensions of self-awakening  
if not yet in this visible thing,  
appear,**

**or, if present in this visible thing,  
they progress through cultivation."**

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

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

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

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

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

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

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

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

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

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

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

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

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

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

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

**'Let us gain in wisdom!'**

**This is The Way to train yourselves."**

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

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

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

**Being careful, beggars,  
is indeed conducive to great gain."**

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

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

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

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

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

than much wishing.

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

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

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

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

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

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

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

"Beggars! I see no other single thing  
more conducive to great loss  
than not tracing things back to their origins.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

**Being careful, beggars,  
is indeed conducive to great gain."**

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

than idleness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Not thinking things over, beggars,  
is indeed conducive to the confusion and disappearance  
of the good word."**

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

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

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

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

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

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

**of the good word."**

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

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

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

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

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

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

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

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

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

**Thrown off,**

**a great many beings experience unhappiness.**

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

**Thrown off,**

**a great many beings experience unhappiness.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

**And gain, service, and pleasure**

is brought to gods and men.

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

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

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

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

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

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

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

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

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

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

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

And gain, service, and pleasure

is brought to gods and men.

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

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

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

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

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

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

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

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

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

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

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

And gain, service, and pleasure

is brought to gods and men.

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

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

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

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

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

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

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

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

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

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

Who is that one individual?

The Tathāgata, Arahant, Sammā-sambuddha, that's who.

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**Who is that one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**he is bested by none.**

**Who is that one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

**"The appearance of one individual being, beggars,  
is the appearance of The Six Supremes.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of The Six Supremes."**

**"The appearance of one individual being, beggars,  
is the appearance of The Four Branches of Logical Analysis.**

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the Four Branches of Logical Analysis."**

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

**He is that one individual being, beggars,  
that is the appearance of the opportunity**

**to see the fruit of Streamwinning."**

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

**What one individual?**

**The Tathāgata, Arahant, Sammā-sambuddha, that's who.**

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

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

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

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

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



**who are of great wisdom  
is Sāriputta.**

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

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

**At the top, beggars, of those of my beggars  
who has the power of the Dibba Cakkhu  
is Anuruddha.**

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

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

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

**At the top, beggars, of those of my beggars  
who Teach Dhamma  
is Punno Mantani-putto.**

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

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

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

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

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

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

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

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

**At the top, beggars, of those of my beggars  
who firmly established energetic effort  
is Sono Koliviso.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**At the top, beggars, of those of my beggars  
who has a great retinue is Uruvela-kassapo.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**At the top, beggars, of those of my female beggars  
who has speedy intuitive powers  
is Bhadda Kundalakesa.**

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

**At the top, beggars, of those of my female beggars  
who have attained Great Intuitive Powers  
is Bhadda Kaccana.**

**At the top, beggars, of those of my female beggars  
who is a Rag-Robe wearer  
is KisaGotami.**

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

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

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

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

**At the top, beggars, of those of my Upasakas  
who has gathered-round a group  
by using the Four Basics for Making Friends  
is Hatthako Alavako.**

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

**At the top, beggars, of those of my Upasakas  
who gives pleasing gifts**

**is Uggo gahapati Vesaliko.**

**At the top, beggars, of those of my Upasakas  
who serves the Order**

**is Uggato gahapati.**

**At the top, beggars, of those of my Upasakas  
who is of uninterrupted faith**

**is Suro Ambattho.**

**At the top, beggars, of those of my Upasakas  
who is respected by the people**

**is Jivako Komarabhacco.**

**At the top, beggars, of those of my Upasakas  
who uses the intimate mode**

**is Nakulapita gahapati.**

**At the top, beggars, of those of my female upasakas  
who first took Refuge**

**is Sujata Senanidhita.**

**At the top, beggars, of those of my female upasakas  
who is a giver**

**is Visakha Migaramata (Migara's Mother).**

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

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

**is Samavati.**

**At the top, beggars, of those of my female upasakas  
who has mastered the Burnings**

**is Uttara Nandamata.**

**At the top, beggars, of those of my female upasakas  
who gives plentiful food**

**is Suppavasa Koliyadhita.**

**At the top, beggars, of those of my female upasakas  
who looks after the sick**

**is Suppiya the Upasika.**

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

**is Katiyani.**

**At the top, beggars, of those of my female upasakas  
who uses the intimate mode**

**is Nakulamata the Gahapatani.**

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

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

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

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

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

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

**It is possible, however, beggars,  
for it to be seen  
that the common man**

**holds some phenomena as the true self;  
in the common man this is both possible  
and to be seen.**

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

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

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

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

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

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

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



that a man of view  
should, with anger in his heart,  
draw the blood of the Tathāgata;  
such a thing is not possible  
and is not to be seen.

It is possible, however, beggars,  
for the common man,  
with anger in his heart,  
to draw the blood of the Tathāgata;  
in the common man  
this is both possible  
and to be seen.

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

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

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

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

It is impossible, beggars,  
it cannot come to be  
that in one single world system,  
there should simultaneously arise  
two Arahant Number One Wide Awakened Ones;

**such a thing is not possible  
and is not to be seen.**

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

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

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

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

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

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

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

**It is impossible, beggars,  
it cannot come to be  
that a woman is made Sakka, King of the Gods,**

**such a thing is not possible  
and is not to be seen.**

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

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

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

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

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

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

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

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

**such a thing is not possible  
and is not to be seen.**

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

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

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

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

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

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

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

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

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

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

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

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

**It is possible, however, beggars,  
for one's downbound burning devotion  
to bad conduct in word-thought-and-speech  
to be the cause,**

at the breakup of the elements at death,  
of rebirth in an unpleasant location,  
this is both possible  
and to be seen.

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

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

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

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

It is impossible, beggars,

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

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

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

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

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

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

**What one thing?**

**Remembering the Buddha.**

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

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

**What One thing?**

**Remembering the Dhamma.**

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

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



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

**What One thing?**

**Remembering the Saṅgha.**

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

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

**What One thing?**

**Remembering ethical culture.**

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

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

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

**What One thing?**

**Remembering generosity.**

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

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

**What One thing?**

**Remembering the gods.**

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

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

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

**What One thing?**

**Remembering the in- and out-breaths.**

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

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

**What One thing?**

**Remembering death.**

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

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

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

**What One thing?**

**Remembering the fate of the body.**

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

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

**What One thing?**

**Remembering calming down.**

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

**Beggars! I see no other single thing  
more conducive to causing  
the appearance of unskillful conditions  
if not yet in this visible thing,**

or, if unskillful conditions are already apparent,  
to cause them to increase and multiply,  
than contrary view.

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

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

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

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

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

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

or, if unskillful conditions are already apparent,  
to cause them to waste away,  
than high view.

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

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

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

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

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

Beggars! I see no other single thing  
at the breakup of the elements at death  
more conducive to causing  
rebirth to go down the drain,  
to the way of woe,

the second fall,  
or where the sun don't shine,  
than contrary view.

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

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

High view, beggars,  
at the breakup of the elements at death  
is indeed conducive to causing  
rebirth to go to a pleasant location.

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

How come?

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

In the same way

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

How come?

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

Beggars! In a being of high views,  
whatsoever deed of body  
is done in accordance with such views;  
whatsoever deed of word-thought-and-speech  
is done in accordance with such views;  
whatsoever deed of mind  
is done in accordance with such views;  
whatsoever intentions,  
whatsoever thirst,  
whatsoever calling up,  
whatsoever own-making,  
all such things  
just conduce to the uplifting,  
the harmonious,  
the heartening,  
the useful,  
to the pleasant.

How come?

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

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



**How come?**

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

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

**Who is that one individual?**

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

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

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

**Who is that one individual?**

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

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

**Beggars! I see no other single thing**

more greatly-blamable  
than contrary views.

At their best, beggars,  
contrary views  
are greatly blamable.

Beggars! I see no other single man  
born into the world  
to guide so many beings to their loss,  
to bring so many beings to unhappiness,  
for the loss, disservice, and pain  
of gods and men,  
than that dullard of a man Makkhali.

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

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

How Come?

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

Well taught doctrine and practice, beggars,  
and whoever advocates such,  
and whoever takes up such as is advocated,  
and whoever takes up such as is advocated  
and puts it into practice,

**all such beings bring forth much reward  
upon themselves.**

**How Come?**

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

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

**How come?**

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

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

**How come?**

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

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

**How come?**

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

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

**How come?**

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

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

**How come?**

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

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

**How come?**

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

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

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

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

**In the same way, beggars,  
as even a small measure of pus**

comes to smell bad,  
I do not recommend living,  
even if for only so short a time  
as it takes to SNAP the fingers.

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

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

In the same way, beggars,  
few are the beings born on high ground;  
far more are those born in water;

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

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

In the same way, beggars,  
as there are here in RoseAppleLand

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

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

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

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

In the same way, beggars,  
as there are here in RoseAppleLand

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

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

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

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

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

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

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

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

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

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



**and mountainous regions —**

**In the same way, beggars,  
few are the beings reborn  
who having attained  
to bearing Dhamma in mind,  
test it's meaning;**

**far more are those  
who having attained  
to bearing Dhamma in mind,  
do not test it's meaning;**

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

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

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

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

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

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

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

**In the same way, beggars,  
few are the beings reborn  
who, creating the enjoyment**

of throwing themselves into the task,  
gain serenity,  
gain whole-hearted single mindedness;  
far more are those  
who creating the enjoyment  
of throwing themselves into the task,  
do not gain serenity,  
do not gain whole-hearted single mindedness;

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

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

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

In the same way, beggars,  
few are the beings

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

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

This is the way to train yourselves, beggars.

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

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

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

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

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

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

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

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

**In the same way, beggars,  
few are the beings that  
having passed on from being gods**

are reborn as ghosts;  
far more are those  
that having passed on from being gods  
are reborn in Niraya Hell.

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

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

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

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

In the same way, beggars,

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

**that having passed on from being ghosts  
are reborn as humans.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In the same way, beggars,  
few are the beings that  
having passed on from being in Niraya Hell**

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

Truly, beggars, this is gain,  
that is to say:  
making do with forest life.

Truly, beggars, this is gain,  
that is to say:  
making do with handouts.

Truly, beggars, this is gain,  
that is to say:  
making do with robes of rags from the trash.

Truly, beggars, this is gain,  
that is to say:  
making do with three garments.

Truly, beggars, this is gain,  
that is to say:  
making do with Dhammatalk.

Truly, beggars, this is gain,  
that is to say:  
making do with bearing the Discipline.

Truly, beggars, this is gain,  
that is to say:  
reaching old age.

Truly, beggars, this is gain,  
that is to say:  
possessing much truth.

Truly, beggars, this is gain,  
that is to say:  
possessing propriety.

Truly, beggars, this is gain,  
that is to say:  
possessing a following.

Truly, beggars, this is gain,  
that is to say:  
possessing a great following.

Truly, beggars, this is gain,  
that is to say:

**possessing a great following  
of the sons of good families.**

**Truly, beggars, this is gain,  
that is to say:  
being of high cast.**

**Truly, beggars, this is gain,  
that is to say:  
speaking with clearly enunciated speech.**

**Truly, beggars, this is gain,  
that is to say:  
being of few wishes.**

**Truly, beggars, this is gain,  
that is to say:  
being of few illnesses.**

**Beggars, if a beggar produce  
the first burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the second burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the third burning,**

**if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the fourth burning,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the heart's release  
through friendly vibrations,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**Beggars, if a beggar produce  
the heart's release  
through sympathetic vibrations,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;**

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce  
the heart's release  
through happiness at the happiness's of others,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

Beggars, if a beggar produce  
the heart's release  
through objective detachment,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

Beggars, if a beggar live  
in a body overseeing body  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;



he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar live  
in the senses overseeing the senses  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar live  
in the heart overseeing the heart  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

Beggars, if a beggar live  
in the Dhamma overseeing the Dhamma  
with such energy, thoughtfulness and recollection  
that he releases his worldly coveting and depression,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to passion-fraught, unskillful phenomena  
that are not present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives that they not arise,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to passion-fraught, unskillful phenomena  
that are present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives to let them go,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to skillful phenomena

that are not present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives that they arise,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
with regard to skillful phenomena  
that are present in this visible thing,  
resolves, produces and arouses energy,  
vigorously applies his mind,  
and strives for their non-befuddling,  
more and more becoming abundant,  
and all round perfecting,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied intent,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar beget the power-path  
consisting of effort-upon-effort  
at constructing serenitied remembrance,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.

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

**If, beggars, a beggar makes  
the guiding-force of faith come to be  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
the guiding-force of energy come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
the guiding-force of mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
the guiding-force of serenity come to be,  
if even for only so short a time**

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the guiding-force of wisdom come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of faith come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of energy come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the power of wisdom come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes

the dimension of self-awakening  
that is mind come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is dhamma-research come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is energy-building come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is enthusiasm come to be,



if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is impassivity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
the dimension of self-awakening  
that is objective detachment come to be,  
if even for only so short a time  
as it takes to snap the fingers,

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes  
High View come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes  
High Principles come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If, beggars, a beggar makes  
High Talk come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
High Works come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
High Lifestyle come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
High Self Control come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If, beggars, a beggar makes  
High Recollection come to be,**

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar makes  
High Serenity come to be,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
perceiving inner materiality,  
seeing external materiality as finite,  
beautiful or ugly,  
rises above such, thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
perceiving inner materiality,  
seeing external materiality as immeasurable,

beautiful or ugly,  
rises above such thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If, beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality as finite,  
beautiful or ugly,  
rises above such thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality as immeasurable,  
beautiful or ugly,  
rises above such thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as deep-dark-blue colored,  
deep-dark-blue to the eye,  
a shining deep-dark-blue,  
rises above such thinking:

"I know, I see,"

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as golden colored,  
golden to the eye,  
a shining goldenness,  
rises above such thinking:

"I know, I see,"

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,

not perceiving inner materiality,  
seeing external materiality  
as blood-red colored,  
blood-red to the eye,  
a shining blood-redness,  
rises above such thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
seeing external materiality  
as pure-white colored,  
pure-white to the eye,  
a shining pure-whiteness,  
rises above such thinking:  
"I know, I see,"  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
being material  
sees materiality,  
if even for only so short a time as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said  
of one who makes much of such a thing?

If beggars, a beggar,  
not perceiving inner materiality,  
sees external materiality,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
thinking "It shines!"  
is drawn in,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar,  
completely transcending perceptions of materiality,  
allowing perceptions of repulsion to subside,  
by inattention to perceptions of diversity,  
thinking "Space is unending!",  
attains the realm of unending space  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,



that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar,  
completely transcending the realm of unending space  
attains the realm of unending consciousness  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar,  
completely transcending the realm of unending consciousness  
attains the realm of unending no thing there  
and makes a habitat of that,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar,  
completely transcending the realm of unending no thing there  
attains the realm of neither-perception-nor-non-perception  
and makes a habitat of that,  
if even for only so short a time

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar,  
completely transcending the realm of neither-perception-nor-non-  
perception

attains to the ending-of-perception-and-sense-experience

and makes a habitat of that,

if even for only so short a time

as it takes to snap the fingers,

that beggar may be called a bhikkhu;

his burning is not rudderless;

he lives the Master's teaching;

he follows advice;

not without purpose

does he enjoy the handouts of the realm.

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

If beggars, a beggar  
makes become the earth device,

if even for only so short a time

as it takes to snap the fingers,

that beggar may be called a bhikkhu;

his burning is not rudderless;

he lives the Master's teaching;

he follows advice;

not without purpose

does he enjoy the handouts of the realm.

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

If beggars, a beggar  
makes become the water device,

if even for only so short a time

as it takes to snap the fingers,

that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the firelight device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the motion device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the deep-dark-blue device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

**If beggars, a beggar  
makes become the yellow device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the blood-red device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the white device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the space device,  
if even for only so short a time**

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the consciousness device,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the unpleasant,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of death,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of the repellant in food,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of nothing to delight at in all the world,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

**If beggars, a beggar  
makes become the perception  
of the pain of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception  
of the not-selfness of that which is painful,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of letting go,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of un-lust,  
if even for only so short a time**

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of ending,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of impermanence,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of not-self,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;



not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception of death,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of the repellant in food,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the perception  
of nothing to delight at in all the world,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one

**who makes much of such a thing?**

**If beggars, a beggar  
makes become the perception of the skeleton  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the perception of the maggot infested corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the perception of the black-and-blue corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become the perception of the corpse that is breaking apart,  
if even for only so short a time  
as it takes to snap the fingers,**

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
makes become the perception of the swollen and bloated corpse,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
makes become thinking about the Buddha,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
makes become thinking about the Dhamma,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become thinking about the Saṅgha,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become thinking about ethical culture,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become thinking about liberality,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
makes become thinking about The Gods,**

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about in- and out-breathing,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about death,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about  
that which is related to the body,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become thinking about calming down,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of faith  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the first burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the first burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the first burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If beggars, a beggar  
attains the first burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the first burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the first burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar**



attains the first burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the first burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the guiding force of energy,

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the second burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the third burning  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

**If beggars, a beggar  
attains the third burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the third burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the third burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains the third burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the third burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the third burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains the fourth burning**

while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of serenity,  
if even for only so short a time



as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains the fourth burning  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains the fourth burning  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains the fourth burning  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains the fourth burning  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;

he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose

**does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains friendly vibrations  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains friendly vibrations  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

**What then can be said of one**

**who makes much of such a thing?**

**If beggars, a beggar  
attains friendly vibrations  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains friendly vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains friendly vibrations  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar**

attains friendly vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of mind,

if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,

that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;



he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains sympathetic vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

If beggars, a beggar  
attains empathetic vibrations  
while making become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.

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

**If beggars, a beggar  
attains empathetic vibrations  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains empathetic vibrations  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains empathetic vibrations  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.**

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

**If beggars, a beggar  
attains empathetic vibrations  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains empathetic vibrations  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment  
while making become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
attains objective detachment**

while making become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the guiding force of wisdom,  
if even for only so short a time

as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;

his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
attains objective detachment  
while making become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;

not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the guiding force of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar



**makes become the guiding force of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of faith,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of energy,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?**

**If beggars, a beggar  
makes become the power of mind,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;**

he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the power of serenity,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

If beggars, a beggar  
makes become the power of wisdom,  
if even for only so short a time  
as it takes to snap the fingers,  
that beggar may be called a bhikkhu;  
his burning is not rudderless;  
he lives the Master's teaching;  
he follows advice;  
not without purpose  
does he enjoy the handouts of the realm.  
What then can be said of one  
who makes much of such a thing?

In the same way, beggars,  
as one whose heart suffuses  
a great body of water  
includes the small streams  
flowing into and becoming part of  
that body of water;

In the Same Way, beggars,  
one who makes become,  
makes a big thing  
of minding by way of body,  
includes those skillful things

that conduce to vision.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into something thrilling.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into something thrilling.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into great attainment.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into great attainment.

One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into the ease  
that comes from a sense of accomplishment.

What is that one thing?

It is minding by way of body.

This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into the ease  
that comes from a sense of accomplishment.

**One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into awareness of mind.**

**What is that one thing?**

**It is minding by way of body.**

**This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into awareness of mind.**

**One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into obtaining knowledge and vision.**

**What is that one thing?**

**It is minding by way of body.**

**This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into obtaining knowledge and vision.**

**One thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into living pleasantly  
in this visible thing.**

**What is that one thing?**

**It is minding by way of body.**

**This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into living pleasantly  
in this visible thing.**

**One thing, beggars,**

**if made to become,  
made much of,  
made a big thing,  
evolves into enjoying  
the vision of freedom  
of one who has served his time.**

**What is that one thing?**

**It is minding by way of body.**

**This one thing, beggars,  
if made to become,  
made much of,  
made a big thing,  
evolves into enjoying  
the vision of freedom  
of one who has served his time.**

**One thing, beggars,  
if made to become,  
made much of  
tranquillizes the body.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed tranquillizes the body.**

**One thing, beggars,  
if made to become,  
made much of  
tranquillizes the heart.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed tranquillizes the heart.**

**One thing, beggars,  
if made to become,  
made much of  
settles down the inner dialogue**

**and meandering thoughts.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed settles down the inner dialogue  
and meandering thoughts.**

**One thing, beggars,  
if made to become,  
made much of  
leads to the completion  
of that which conduces to vision.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed leads to the completion  
of that which conduces to vision.**

**One thing, beggars,  
if made to become,  
made much of  
conduces to the non-arising  
of unskillful things  
not present in this visible thing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the non-arising  
of unskillful things  
not present in this visible thing.**

**One thing, beggars,  
if made to become,  
made much of  
conduces to the disappearance  
of unskillful things**

that are present in this visible thing.

What is that one thing?

Minding body.

This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the disappearance  
of unskillful things  
that are present in this visible thing.

One thing, beggars,  
if made to become,  
made much of  
conduces to the arising  
of skillful things  
not yet present in this visible thing.

What is that one thing?

Minding body.

This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the arising  
of skillful things  
not yet present in this visible thing.

One thing, beggars,  
if made to become,  
made much of  
conduces to the maturation  
of skillful things  
that are present in this visible thing.

What is that one thing?

Minding body.

This one thing, beggars,  
if made to become,  
made much of  
indeed conduces to the maturation  
of skillful things  
that are present in this visible thing.

If one thing, beggars,  
is made to become,

**made much of  
blindness passes off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
blindness passes off.**

**If one thing, beggars,  
is made to become,  
made much of  
vision is acquired.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
vision is acquired.**

**If one thing, beggars,  
is made to become,  
made much of  
the 'I am'-pride passes off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
the 'I am'-pride passes off.**

**If one thing, beggars,  
is made to become,  
made much of  
bias gets uprooted.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
bias gets uprooted.**



**If one thing, beggars,  
is made to become,  
made much of  
the attachments pass off.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
the attachments pass off.**

**If one thing, beggars,  
is made to become,  
made much of,  
it develops into wisdom.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
it develops into wisdom.**

**If one thing, beggars,  
is made to become,  
made much of,  
it develops into the complete mastery of awakening.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
it develops into the complete mastery of awakening.**

**If one thing, beggars,  
is made to become,  
made much of,  
not only just one data is penetrated.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,**

**made much of,  
not only just one data is penetrated.**

**If one thing, beggars,  
is made to become,  
made much of,  
a diversity of data is penetrated.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of  
a diversity of data is penetrated.**

**If one thing, beggars,  
is made to become,  
made much of,  
not only just one data is synthesized.**

**What is that one thing?**

**Minding body.**

**Indeed, beggars,  
if this one thing is made to become,  
made much of,  
not only just one data is synthesized.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Streamwinning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Streamwinning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Once-Returning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Once-Returning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Non-Returning  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Non-Returning  
may be seen with one's own eyes.**

**If one thing, beggars,  
is made to become,  
made much of,  
the fruit of Arahantship  
may be seen with one's own eyes.**

**What is that one thing?**

**Minding body.**

**If this one thing, beggars,  
is made to become,  
made much of,  
the fruit of Arahantship  
may be seen with one's own eyes.**

**One thing, beggars,  
made to become,  
made much of,  
develops the gaining of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,**

**if made to become,  
made much of,  
develops the gaining of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops the empowerment of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops the empowerment of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops the fullness of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops the fullness of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops great scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops great scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops broad scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops broad scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops full scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops full scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops deep scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops deep scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops scope of wisdom beyond knowing.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops scope of wisdom beyond knowing.**

**One thing, beggars,  
made to become,  
made much of,**

**develops other-worldly scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops other-worldly scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops wisdom made much of.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops wisdom made much of.**

**One thing, beggars,  
made to become,  
made much of,  
develops swift scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops swift scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops quick scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops quick scope of wisdom.**

**One thing, beggars,**

**made to become,  
made much of,  
develops ready scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops ready scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops speedy scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops speedy scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops sharp scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,  
develops sharp scope of wisdom.**

**One thing, beggars,  
made to become,  
made much of,  
develops penetrating scope of wisdom.**

**What is that one thing?**

**Minding body.**

**This one thing, beggars,  
if made to become,  
made much of,**

**develops penetrating scope of wisdom.**

**Beggars, they do not savor immortality  
who do not savor minding by way of body.**

**Beggars, they indeed savor immortality  
who savor minding by way of body.**

**Beggars, they have not tasted immortality  
who have not tasted minding by way of body.**

**Beggars, they indeed have tasted immortality  
who have tasted minding by way of body.**

**Beggars, they have bypassed immortality  
who have bypassed minding by way of body.**

**Beggars, they indeed have not bypassed immortality  
who have not bypassed minding by way of body.**

**Beggars, they have restrained immortality  
who have restrained minding by way of body.**

**Beggars, they indeed have embarked on immortality  
who have embarked on minding by way of body.**

**Beggars, they have been careless with immortality  
who have been careless with minding by way of body.**

**Beggars, they indeed have not been careless with immortality  
who have not been careless with minding by way of body.**

**Beggars, they have forgotten immortality  
who have forgotten minding by way of body.**

**Beggars, they indeed have not forgotten immortality  
who have not forgotten minding by way of body.**

**Beggars, they have not visited immortality  
who have not visited minding by way of body.**

**Beggars, they indeed have visited immortality  
who have visited minding by way of body.**

**Beggars, they have not made immortality become  
who have not made minding by way of body become.**

**Beggars, they indeed have made immortality become  
who have made minding by way of body become.**

**Beggars, they have not made a big thing of immortality  
who have not made a big thing of minding by way of body.**

**Beggars, they indeed have made a big thing of immortality  
who have made a big thing of minding by way of body.**



**Beggars, they have no higher knowledge of immortality  
who have not got higher knowledge of minding by way of body.**

**Beggars, they indeed have higher knowledge of immortality  
who have higher knowledge of minding by way of body.**

**Beggars, they have no thorough knowledge of immortality  
who have no thorough knowledge of minding by way of body.**

**Beggars, they indeed have thorough knowledge of immortality  
who have thorough knowledge of minding by way of body.**

**Beggars, they have not realized the truth of immortality  
who have not realized the truth of minding by way of body.**

**Beggars, they indeed have realized the truth of immortality  
who have realized the truth of minding by way of body.**

**HERE ENDS THE BOOK OF THE ONES**