

**Anguttara Nikāya  
Tika-Nipātā**

# **The Book of Threes**

**Selected Suttas**

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



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*Namo tassa arahato, sammā sambuddhassa*

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

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

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

To my book-learn'n teachers  
H.C. Warren, *Buddhism in Translations*,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little-sung heros  
that laid the foundations of these *Dhamma* resources:  
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,  
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,  
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:  
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Upalavanna, Maurice Walshe.

To the face-to-face teachers:

Ven Loc Tō,  
Ven. Jinamurti,  
Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji

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

## **Buddha Dust**

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

## **Scorn Not the Beggar**

**Scorn not the beggar  
and his bowl,  
for in the eyes of God,  
we are beggars, all.**

Anguttara Nikāya  
Tika-Nipātā

## The Book of Threes

Selected Suttas

*Namo tassa arahato, sammā sambuddhassa*

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

### Evam Me Sutaṃ

I Hear Tell:

Once upon a time The Consummately Self-Awakened,  
Sāvatti-town residing,  
Anāthapiṇḍika's Jeta Grove.

There, to the beggars gathered round  
he said:

"Characterized by three things, beggars,  
a notorious beggar  
works to the disadvantage of  
those who follow,  
the great discomfort of many,  
the loss,  
discomfort and  
pain of  
many generations —  
gods and men.

What three?

Advising unsuitable  
acts of body,  
advising unsuitable  
acts of speech,  
advising unsuitable  
*Dhamma.*

These are the three things  
characterized by which, beggars,

**a notorious beggar  
works to the disadvantage of  
those who follow,  
the great discomfort of many  
the loss,  
discomfort and  
pain of  
many generations —  
gods and men.**

**Characterized by three things, beggars,  
a famous beggar  
works to the advantage of  
those who follow,  
the great comfort of many,  
the gain,  
comfort and  
pleasure of  
many generations —  
gods and men.**

**What three?**

**Advising suitable  
acts of body,  
advising suitable  
acts of speech,  
advising suitable  
*Dhamma.***

**These are the three things  
characterized by which, beggars,  
a famous beggar  
works to the advantage of  
those who follow,  
the great comfort of many  
the gain,  
comfort and  
pleasure of  
many generations —  
gods and men.**

**There then Old Man Savittho and  
Old Man Mahā Kotthito  
came up to Old Man Sāriputta.**

**Having come up to Old Man Sāriputta  
they greeted each other.**

**Having exchanged greetings and polite talk  
they took seats to one side.**

**Old Man Savittho and  
Old Man Mahā Kotthito  
having taken seats to one side,  
Old Man Sāriputta said this:**

**"Three, friend Savittha,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
which would you say is the furthest ahead,  
the most advanced?"**

**"Three, friend Sāriputta,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
the faith-freed is for me  
the most appealing,  
of these three men the furthest ahead,  
the most advanced.**

**How come?**

**Of these men, friend,  
in him the force of faith is highly evolved."**

**Then Old Man Sāriputta said this  
to Old Man Mahā Kotthita:**

**"Three, friend Kotthita,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
which would you say is the furthest ahead,  
the most advanced?"**

**"Three, friend Sāriputta,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
the body-knower is for me  
the most appealing,  
of these three men the furthest ahead,  
the most advanced.**

**How come?**

**Of these men, friend,  
in him the force of serenity is highly evolved."**

**Then Old Man Mahā Kotthita said this  
to Old Man Sāriputta:**

**"Three, friend Sāriputta,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
which would you say is the furthest ahead,  
the most advanced?"**

**"Three, friend Kotthita,  
are men to be found in the world.**

**What three?**

**Body-knowers,  
the attained-to-seeing,  
and the faith-freed.**

**These are those three men  
to be found in the world.**

**Of these three types of men, friend,  
the attained-to-seeing is for me  
the most appealing,  
of these three men the furthest ahead,  
the most advanced.**

**How come?**

**Of these men, friend,  
in him the force of wisdom is highly evolved."**

**Then Old Man Sāriputta said this  
to Old Man Savittha and  
Old Man Mahā Kotthita:**

**"We have all responded, friends,  
according to what agrees with our understanding.**

**How about if we approach *The Consummately Self-Awakened*  
and having approached  
we lay this matter before him?**

**In such manner as Bhavaga explains it  
such is how we will take it."**

**"Even so, friend,  
said Old Man Savittha and  
Old Man Mahā Kotthito**

to Old Man Sāriputta in response."

Then Old Man Sāriputta and  
Old Man Savittha and  
Old Man Mahā Kotthita  
approached *The Consummately Self-Awakened*.

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

Having taken seats to one side,  
Old Man Sāriputta faithfully repeated to *The Consummately Self-Awakened*  
the conversation he had had  
with Old Man Savittha and  
Old Man Kotthita.

"In this case Sāriputta,  
it is no easy thing to answer definitively  
as to which of these three men  
is the furthest ahead,  
the most advanced.

As it stands, Sāriputta,  
it might be found  
that that man who was  
faith-freed  
was on his way to attaining  
arahantship;  
that that man who was a  
body-knower  
was on his way to attaining  
once-returning  
or non-returning;  
that that man who was  
attained-to-seeing  
was on his way to  
once-returning  
or non returning.

In this case Sāriputta,  
it is no easy thing to answer definitively  
as to which of these three men  
is the furthest ahead,  
the most advanced.

**As it stands, Sāriputta,  
it might be found  
that that man who was a  
body-knower  
was on his way to attaining  
arahantship;  
that that man who was  
faith-freed  
was on his way to attaining  
once-returning  
or non-returning;  
that that man who was  
attained-to-seeing  
was on his way to  
once-returning  
or non returning.**

**In this case Sāriputta,  
it is no easy thing to answer definitively  
as to which of these three men  
is the furthest ahead,  
the most advanced.**

**As it stands, Sāriputta,  
it might be found that that man who was  
attained-to-seeing  
was on his way to attaining  
arahantship;  
that that man who was  
faith-freed  
was on his way to attaining  
once-returning  
or non-returning;  
that that man who was a  
body-knower  
was on his way to  
once-returning  
or non-returning."**

AN 3.21

**"There are these  
three sorts of persons**

to be seen in the world.

What three?

Here beggars,  
a person conjures up an  
identified-with body  
associated with the injurious;  
conjures up  
identified-with speech  
associated with the injurious;  
conjures up  
an identified-with mind  
associated with the injurious.

He, having conjured up  
an identified-with body  
associated with the injurious,  
having conjured up  
identified-with speech  
associated with the injurious;  
having conjured up  
an identified-with mind  
associated with the injurious,  
rises up in a world  
associated with the injurious.

He,  
having risen up in a world  
associated with the injurious,  
is subsequently contacted  
by injurious contacts.

He,  
contacted by injurious contacts,  
experiences extremely painful  
injurious sensations  
such as do the beings in Hell.

Then, again, beggars,  
a person conjures up  
an identified-with body  
dis-associated from the injurious;  
conjures up  
identified-with speech

dis-associated from the injurious;  
conjures up  
an identified-with mind  
dis-associated from the injurious.

He,  
having conjured up  
an identified-with body  
dis-associated from the injurious,  
having conjured up  
identified-with speech  
dis-associated from the injurious;  
having conjured up  
an identified-with mind  
dis-associated from the injurious,  
rises up in a world  
dis-associated from the injurious.

He,  
having risen up in a world  
dis-associated from the injurious,  
is subsequently contacted  
by non-injurious contacts.

He,  
contacted by non-injurious contacts,  
experiences extremely pleasant  
non-injurious sensations  
such as do the *Subhakiṇṇā* gods.

Then, again, beggars,  
a person conjures up  
an identified-with body  
both associated with and  
dis-associated from the injurious;  
conjures up  
identified-with speech  
both associated with and  
dis-associated from the injurious;  
conjures up  
an identified-with mind  
both associated with and  
dis-associated from the injurious.

**He,  
having conjured up  
an identified-with body  
both associated with and  
dis-associated from the injurious,  
having conjured up  
identified-with speech  
both associated with and  
dis-associated from the injurious;  
having conjured up  
an identified-with mind  
both associated with and  
dis-associated from the injurious,  
rises up in a world  
both associated with and  
dis-associated from the injurious.**

**He, having risen up in a world  
both associated with and  
dis-associated from the injurious,  
is subsequently contacted  
by both injurious and  
non-injurious contacts.**

**He,  
contacted by both injurious and  
non-injurious contacts,  
experiences mixed-up pleasant and  
painful sensations  
such as do humans,  
some gods,  
and some in the lower realms.**

**"These, beggars,  
are these three sorts of persons  
to be seen in the world.**

AN 3.23

**"Three, beggars,  
are men known to be in the world.**

**What three?**

**The dung-talker,**

**the flower-talker,  
the honey-talker.**

**And what, beggars,  
is the dung-talking man?**

**Here beggars,  
a man enters  
the assembly hall, or  
enters a court, or  
within the midst of his family, or  
within the midst of the guild, or  
within the midst of the king's court,  
brought for questioning as an eye-witness,  
when told:**

**'Go on then, good man,  
as you know,  
so tell.'**

**He, not knowing, says:  
'I know.'**

**Knowing he says:  
'I know not.'**

**Not having seen, he says:  
'I have seen.'**

**Having seen, he says:  
'I have not seen.'**

**Thus for himself or  
for another or  
for insignificant material gain  
he knowingly speaks falsehood.**

**This is the description, beggars,  
of the man who is a dung-talker.**

**And what, beggars,  
is the flower-talking man?**

**Here beggars,  
a man enters  
the assembly hall, or  
enters a court, or  
within the midst of his family, or**

**within the midst of the guild, or  
within the midst of the king's court,  
brought for questioning as an eye-witness,  
when told:**

**'Go on then, good man,  
as you know,  
so tell.'**

**He, not knowing, says:  
'I know not.'**

**Knowing he says:  
'I know.'**

**Not having seen, he says:  
'I have not seen.'**

**Having seen, he says:  
'I have seen.'**

**Thus neither for himself or  
for another or  
for insignificant material gain  
does he knowingly speak falsehood.**

**This is the description, beggars,  
of the man who is a flower-talker.**

**And what, beggars,  
is the honey-talking man?**

**Here, beggars,  
a man,  
letting go of rough speech,  
disengages from rough speech.**

**Whatever talk  
has clarity,  
pleases the ear,  
is lovely,  
stirring the heart,  
is of the people,  
enjoyed by the multitude,  
delighting the multitude,  
such talk as this  
is his talk.**

**This is the description, beggars,  
of the man who is a honey-talker.**

**These then, beggars,  
are the three men  
to be known in the world."**

AN 3.28§

**There, then, Old-Man Ānanda  
came into the presence of The Consummately Self-Awakened.**

**Having come into the presence of The Consummately Self-Awakened,  
he took a seat to one side.**

**Having taken a seat to one side,  
Old-Man Ānanda said this  
to The Consummately Self-Awakened:**

**"Now is it, *Bhante*,  
that a beggar  
can attain such focus  
that with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not?**

**That externally  
all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not?**

**That an inhabiting of the heart's liberation,  
liberation-by-wisdom  
may arise, where  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not had?**

**Is there the arising of and  
abiding in  
such a heart's liberation,**

**liberation-by-wisdom?"**

**"There is, Ānanda,  
the attainment of such focus  
that with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;  
that externally  
all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;  
that an inhabiting of the heart's liberation,  
liberation-by-wisdom  
may arise, where  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not had.**

**And there is the arising of and  
abiding in  
such a heart's liberation,  
liberation-by-wisdom."**

**"But further, *Bhante*,  
how is it that a beggar  
can attain such focus  
that with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;  
that externally  
all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;**

that an inhabiting  
of the heart's liberation,  
liberation-by-wisdom  
may arise where  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not had?

How is there the arising of  
and abiding in  
such a heart's liberation,  
liberation-by-wisdom?"

"Here Ānanda,  
a beggar has this thought:

'This is sanity,  
this is the pinnacle,  
that is, the calming of all own-making,  
the forsaking of adding fuel to the fire,  
the destruction of thirst,  
dispassion,  
ending,  
*Nibbāna.*'

Even so, Ānanda, is  
the attainment of such focus  
that with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;  
that externally  
all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not;  
that an inhabiting of the heart's liberation,  
liberation-by-wisdom  
may arise, where  
'I' making,

'Mine' making,  
or the madness that follows,  
are not had.

This is the arising of  
and abiding in  
such a heart's liberation,  
liberation-by-wisdom.

And further, Ānanda,  
this was fittingly said  
in *'The Questions of Pārāyaṇe Puṇṇaka'*:

'Whoso, the world high and low has figured out,  
By nothing anywhere made jittery,  
Calm, clear, unshakable, desireless,  
uprooted has he, birth and aging, so say I.'

AN 3.32a

There, then, Old-Man Sāriputta  
came into the presence of The Consummately Self-Awakened.

Having come into the presence of The Consummately Self-Awakened,  
he took a seat to one side.

Old-Man Sāriputta having taken a seat to one side,  
The Consummately Self-Awakened said this to him:

"In brief, do I, Sāriputta,  
set forth *Dhamma*.

In detail, do I, Sāriputta,  
set forth *Dhamma*.

In brief and in detail, do I, Sāriputta,,  
set forth *Dhamma*.

Yet those who understand  
are hard to find."

"Now is the time, *The Consummately Self-Awakened!*

Now is the time, Welcome One,  
for The Consummately Self-Awakened  
to set forth *Dhamma* in brief,  
to set forth *Dhamma* in detail,  
to set forth *Dhamma* in brief and in detail —  
there will be those who understand *Dhamma*."

**"In that case, Sāriputta,  
train yourselves thus:**

**'With this consciousness of body,  
"I" making,  
"Mine" making,  
or the madness that follows,  
shall not exist;  
externally all signs of  
"I" making,  
"Mine" making,  
or the madness that follows,  
shall not exist;  
and a habitat  
where the heart's liberation,  
liberation-by-wisdom  
shall arise, where  
"I" making,  
"Mine" making,  
or the madness that follows,  
are not had.**

**And there shall be  
the arising of and  
abiding in  
such a heart's liberation,  
liberation-by-wisdom.'**

**This is how you must train yourselves, Sāriputta.**

**Whensoever, Sāriputta, in a beggar  
with consciousness of body,  
'I' making,  
'Mine' making,  
or the madness that follows,  
does not exist;  
externally all signs of  
'I' making,  
'Mine' making,  
or the madness that follows,  
do not exist;  
and a habitat  
where the heart's liberation,**

liberation-by-wisdom  
arises, where  
'I' making,  
'Mine' making,  
or the madness that follows,  
are not had,  
and there is the arising of  
and abiding in  
such a heart's liberation,  
liberation-by-wisdom,  
I say, Sāriputta,  
such a beggar  
has cut off thirst,  
removed the yoke,  
with consummate understanding of madness,  
has made an end of pain.

And further, Sāriputta,  
this was fittingly said in  
*'The Questions of Udaya':*

'Letting go of perception of pleasure and misery both,  
and sloth and worry's obstructions dispelling,  
with purified detachment lead by *Dhamma*-thought  
liberation by knowing is declared and the breaking-up of blindness.'

AN 3.32b

"These three, Beggars,  
are the start of *kamma* production.

What three?

Lust  
is the start of *kamma* production,  
hate  
is the start of *kamma* production,  
stupidity  
is the start of *kamma* production.

A deed, beggars,  
by nature lustful,  
born of lust,  
started in lust,  
produced in lust —

**rolls on  
to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced  
either in this visible thing,  
or wherever arising.**

**A deed, beggars,  
by nature hateful,  
born of hate,  
started in hate,  
produced in hate —  
rolls on**

**to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced  
either in this visible thing,  
or wherever arising.**

**A deed, beggars,  
by nature stupid,  
born of stupidity,  
started in stupidity,  
produced in stupidity —  
rolls on**

**to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced  
either in this visible thing,  
or wherever arising.**

**In the same way, beggars,  
as seeds,**

**unbroken,  
not rotten,  
undamaged by wind and heat,  
viable,  
well sown,  
happily planted in well-prepared ground,  
and the high heavens  
bear their watery gift —  
those seeds, beggars,  
so sown,  
would then show growth  
and come to maturity.**

**In the same way, beggars,  
a deed,  
by nature lustful,  
born of lust,  
started in lust,  
produced in lust —  
rolls on  
to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced  
either in this visible thing,  
or wherever arising.**

**A deed, beggars,  
by nature hateful,  
born of hate,  
started in hate,  
produced in hate —  
rolls on  
to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced**

**either in this visible thing,  
or wherever arising.**

**A deed, beggars,  
by nature stupid,  
born of stupidity,  
started in stupidity,  
produced in stupidity —  
rolls on  
to wherever self becomes  
and there  
that deed bears fruit.**

**Where that deed bears fruit,  
there the fruit of that deed  
is subjectively experienced  
either in this visible thing,  
or wherever arising.**

**These are the three, beggars,  
that are the start of  
*kamma* production.**

**These three, Beggars,  
are the start of *kamma* production.**

**What three?**

**Non-lust  
is the start of *kamma* production,  
non-hate  
is the start of *kamma* production,  
non-stupidity  
is the start of *kamma* production.**

**A deed, beggars,  
without lust by nature,  
not born of lust,  
not started in lust,  
not produced in lust —  
lust not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,**

**made not to become,  
a thing not to appear in future.**

**A deed, beggars,  
without hate by nature,  
not born of hate,  
not started in hate,  
not produced in hate —  
hate not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.**

**A deed, beggars,  
without stupidity by nature,  
not born of stupidity,  
not started in stupidity,  
not produced in stupidity —  
stupidity not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.**

**In the same way, beggars,  
as seeds,  
unbroken,  
not rotten,  
undamaged by wind and heat,  
viable,  
well sown,  
happily planted in  
well-prepared ground,  
and then some man  
burns them by fire;  
having burnt them by fire;  
reduced them to ashes;**

having reduced them to ashes;  
winnows them in a great wind, or  
swift stream or  
rapids  
thus-wise and then, beggars,  
these seeds are uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.

In the same way, beggars,  
a deed  
without lust by nature,  
not born of lust,  
not started in lust,  
not produced in lust —  
lust not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.

A deed, beggars,  
without hate by nature,  
not born of hate,  
not started in hate,  
not produced in hate —  
hate not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.

A deed, beggars,  
without stupidity by nature,  
not born of stupidity,  
not started in stupidity,  
not produced in stupidity —

stupidity not being there,  
that deed is thus-wise and then  
let go,  
uprooted,  
made like a disinterred palm,  
made not to become,  
a thing not to appear in future.

These then Beggars,  
are the three  
that start *kamma* production.

Born of lust or hate or of stupidity  
If of such a nature, deeds, little or big,  
Are here thus and then to be experienced,  
another site is not seen.  
therefore of lust and hate and of stupidity  
the wise beggar does the appearance note  
and all bad outcomes does avoid.  
So it's said.

AN 3.33

"It is sufficient, beggars,  
that these three objectives  
be born in mind  
when giving a dissertation on *Dhamma*.

What three?

That he who gives  
the dissertation on *Dhamma*  
has gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.

That he who hears  
the dissertation on *Dhamma*  
has gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.

That both the one who gives  
the dissertation on *Dhamma* and

**the one who hears  
the dissertation on *Dhamma*  
have gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.**

**These are the three objectives, beggars,  
which it is sufficient to bear in mind  
when giving a dissertation on *Dhamma*."**

AN 3.43

**"Three, beggars,  
stand for profitable talk:**

**What three?**

**That he who gives  
a dissertation on *Dhamma*  
has gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.**

**That he who hears  
a dissertation on *Dhamma*  
has gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.**

**That both the one who gives  
a dissertation on *Dhamma*  
and the one who hears  
a dissertation on *Dhamma*  
have gained  
knowledge of the objective and  
knowledge of the method  
for attaining it.**

**These are the three, beggars,  
that stand for profitable talk."**

AN 3.44

**"By that which is constructed, beggars,**

**there are three characteristics  
constructed.**

**What three?**

**Arising,  
is by wisdom known,  
aging,  
is by wisdom known,  
change while existing,  
is by wisdom known.**

**These, beggars,  
are the three characteristics  
constructed  
by that which is constructed.**

**By that which is not constructed, beggars,  
there are three characteristics  
not constructed.**

**What three?**

**No arising,  
is by wisdom known,  
no aging,  
is by wisdom known,  
no change while existing,  
is by wisdom known.**

**These, beggars,  
are the three characteristics  
not constructed  
by that which is not constructed."**

AN 3.47

**"There are, beggars,  
three philosophical propositions  
which,  
examined,  
questioned,  
debated by the wise,  
at best  
just lead to remaining inactive.**

**What are these three?**

**There are certain shamans and Brahmans  
that speak thus,  
are of this view:**

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by  
what came before.'**

**There are certain shamans and Brahmans  
that speak thus,  
are of this view:**

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by  
the Master-Builder.'**

**There are certain shamans and Brahmans  
that speak thus,  
are of this view:**

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is  
not a result of driving forces.'**

**In this case, beggars,  
as to the shaman or Brahmin  
that speak thus,  
are of this view:**

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by  
what came before.'**

**I approach them**

**and speak thus:**

**'Is it true, ancients,  
that you speak thus,  
are of this view:**

**"Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by  
what came before?"**

**And, indeed,  
asked thus by me,  
it is so acknowledged.**

**To them I say this:**

**'Then venerables,  
life-destroyers  
are predestined to become such,  
driven by what came before,  
takers of the ungiven  
are predestined to become such,  
driven by what came before,  
livers of ungodly lives  
are predestined to become such,  
driven by what came before,  
false-speakers  
are predestined to become such,  
driven by what came before,  
malicious speakers  
are predestined to become such,  
driven by what came before,  
unkind speakers  
are predestined to become such,  
driven by what came before,  
lip-flappers  
are predestined to become such,  
driven by what came before,  
the covetous  
are predestined to become such,  
driven by what came before,**

**the corrupt in heart  
are predestined to become such,  
driven by what came before,  
holders of misguided views  
are predestined to become such,  
driven by what came before.**

**It follows then, ancients,  
that strong reliance on  
"what came before"  
results in getting  
no desire or effort at  
self-control  
over what is to be done or  
what is not to be done.**

**Thus without taking on  
what is true and reliable  
concerning what is to be done and  
what is not to be done  
it follows  
that there is no distinction  
according to *Dhamma*  
between such a shaman or Brahmin and  
one who lives  
forgetful-minded and unguarded.'**

**This then, beggars,  
is my refutation  
according to *Dhamma*  
of the first of these sayings,  
these views,  
of those shamans and Brahmins.**

**In this case, beggars,  
as to the shaman or Brahmin  
that speak thus,  
are of this view:**

**'Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by**

**the Master-Builder.'**

**I approach them  
and speak thus:**

**'Is it true, ancients,  
that you speak thus,  
are of this view:**

**"Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is driven by  
the Master-Builder?"**

**And, indeed,  
asked thus by me,  
it is so acknowledged.**

**To them I say this:**

**'Then venerables,  
life-destroyers  
are predestined to become such,  
driven by the Master-Builder,  
takers of the ungiven  
are predestined to become such,  
driven by the Master-Builder,  
livers of ungodly lives  
are predestined to become such,  
driven by the Master-Builder,  
false-speakers  
are predestined to become such,  
driven by the Master-Builder,  
malicious speakers  
are predestined to become such,  
driven by the Master-Builder,  
unkind speakers  
are predestined to become such,  
driven by the Master-Builder,  
lip-flappers  
are predestined to become such,  
driven by the Master-Builder,  
the covetous**

are predestined to become such,  
driven by the Master-Builder,  
the corrupt in heart  
are predestined to become such,  
driven by the Master-Builder,  
holders of misguided views  
are predestined to become such,  
driven by the Master-Builder.

It follows then, ancients,  
that strong reliance on  
"the Master-Builder"  
results in getting  
no desire or effort at  
self-control  
over what is to be done or  
what is not to be done.

Thus without taking on  
what is true and reliable  
concerning what is to be done and  
what is not to be done  
it follows  
that there is no distinction  
according to *Dhamma*  
between such a shaman or Brahmin and  
one who lives  
forgetful-minded and unguarded.'

This then, beggars,  
is my refutation  
according to *Dhamma*  
of the second of these sayings,  
these views,  
of those shamans and Brahmins.

In this case, beggars,  
as to the shaman or Brahmin  
that speak thus,  
are of this view:

'Anything whatever a person experiences,  
pleasant or  
unpleasant or

**not-unpleasant-but-not-pleasant,  
all that is  
not a result of driving forces.'**

**I approach them  
and speak thus:**

**'Is it true, ancients,  
that you speak thus,  
are of this view:**

**"Anything whatever a person experiences,  
pleasant or  
unpleasant or  
not-unpleasant-but-not-pleasant,  
all that is  
not a result of driving forces?"**

**And, indeed,  
asked thus by me,  
it is so acknowledged.**

**To them I say this:**

**'Then venerables,  
life-destroyers  
are predestined to become such,  
not a result of driving forces,  
takers of the ungiven  
are predestined to become such,  
not a result of driving forces,  
livers of ungodly lives  
are predestined to become such,  
not a result of driving forces,  
false-speakers  
are predestined to become such,  
not a result of driving forces,  
malicious speakers  
are predestined to become such,  
not a result of driving forces,  
unkind speakers  
are predestined to become such,  
not a result of driving forces,  
lip-flappers  
are predestined to become such,**

not a result of driving forces,  
the covetous  
are predestined to become such,  
not a result of driving forces,  
the corrupt in heart  
are predestined to become such,  
not a result of driving forces,  
holders of misguided views  
are predestined to become such,  
not a result of driving forces.

It follows then, beggars,  
that strong reliance  
on things being  
"not a result of driving forces"  
results in getting  
no desire or effort at  
self-control  
over what is to be done  
or what is not to be done.

Thus without taking on  
what is true and reliable  
concerning what is to be done and  
what is not to be done  
it follows that there is no distinction  
according to *Dhamma*  
between such a shaman or Brahmin and  
one who lives  
forgetful-minded and unguarded.'

This then, beggars,  
is my refutation  
according to *Dhamma*  
of the third of these sayings,  
these views,  
of those shamans and Brahmans.

These, beggars,  
are the three philosophical propositions  
which  
examined,  
questioned,

debated by the wise,  
at best  
just lead to remaining inactive.

**This** beggars,  
is the *Dhamma*  
**I teach those shamans and Brahmans —**  
**unrefuted,**  
**uncondemned,**  
**not contradicted,**  
**not besmirched**  
**by the intelligent:**

**What,** beggars,  
is the *Dhamma*  
**I teach those shamans and Brahmans —**  
**unrefuted,**  
**uncondemned,**  
**not contradicted,**  
**not besmirched**  
**by the intelligent?**

**There are six data, beggars,**  
**unrefuted,**  
**uncondemned,**  
**not contradicted,**  
**not besmirched**  
**by the intelligent**  
**in the *Dhamma***

**I teach those shamans and Brahmans.**

**There are six spheres of contact, beggars,**  
**unrefuted,**  
**uncondemned,**  
**not contradicted,**  
**not besmirched**  
**by the intelligent**  
**in the *Dhamma***

**I teach those shamans and Brahmans.**

**There are eighteen mental ranges, beggars,**  
**unrefuted,**  
**uncondemned,**  
**not contradicted,**

**not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.**

**There are four Aristocratic Truths, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.**

**'There are six data, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.'**

**This is what was said.**

**And depending on what  
was it said?**

**There are, beggars,  
these six data:**

**Earth-data,  
water-data,  
firelight-data,  
wind-data,  
space-data,  
consciousness-data.**

**'There are the six data, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma***

**I teach those shamans and Brahmans.'**

**This is that which was said;  
on this that which was said depended.**

**'There are six spheres of contact, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma***

**I teach those shamans and Brahmans.'**

**This is what was said.**

**And depending on what  
was it said?**

**There are, beggars,  
these six spheres of contact:**

**The eye-contact-sphere,  
the ear-contact-sphere,  
the nose-contact-sphere,  
the tongue-contact-sphere,  
the body-contact-sphere,  
the mind-contact-sphere.**

**'There are six spheres of contact, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma***

**I teach those shamans and Brahmans.'**

**This is that which was said;  
on this that which was said depended.**

**'There are eighteen mental ranges, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent**

in the *Dhamma*

**I teach those shamans and Brahmans.'**

**This is what was said.**

**And depending on what  
was it said?**

**The eye seeing forms  
ranges over the basis  
for mental-ease in forms,  
ranges over the basis  
for misery in forms,  
ranges over the basis  
for mental-detachment from forms.**

**The ear hearing sounds  
ranges over the basis  
for mental-ease in sounds,  
ranges over the basis  
for misery in sounds,  
ranges over the basis  
for mental-detachment from sounds.**

**The nose smelling scents  
ranges over the basis  
for mental-ease in scents,  
ranges over the basis  
for misery in scents,  
ranges over the basis  
for mental-detachment from scents.**

**The tongue tasting flavors  
ranges over the basis  
for mental-ease in flavors,  
ranges over the basis  
for misery in flavors,  
ranges over the basis  
for mental-detachment from flavors.**

**The body touching the touchable  
ranges over the basis  
for mental-ease in the touchable,  
ranges over the basis  
for misery in the touchable,**

**ranges over the basis  
for mental-detachment from the touchable.**

**The mind conscious of things  
ranges over the basis  
for mental-ease in things,  
ranges over the basis  
for misery in things,  
ranges over the basis  
for mental-detachment from things.**

**'There are eighteen mental ranges, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.'**

**This is that which was said;  
on this that which was said depended.**

**'There are four Aristocratic Truths, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.'**

**This then is what was said.**

**And depending on what  
was it said?**

**Supported by the six data, beggars  
a child's conception occurs,  
on appearance there,  
is named-form,  
named-form rebounds as  
the six-realms,  
the six realms rebound as  
contact,**

**contact rebounds as  
sense-experience.**

**I have then,  
for that which experiences the senses,  
revealed**

**'This is pain;'**

**revealed**

**'This is the origin of pain;'**

**revealed**

**'This is the end of pain;'**

**revealed**

**'This is the walk to walk  
to go to the end of pain.'**

**And what, beggars,  
is the Aristocratic Truth  
about pain?**

**Birth is pain,  
aging is pain,  
sickness is pain,  
death is pain,  
grief and lamentation,  
pain and misery,  
and despair  
are pain.**

**In a word,  
the five stockpiled heaps are pain.**

**This, beggars,  
is what is called  
the Aristocratic Truth about pain.**

**And what, beggars,  
is the Aristocratic Truth  
about the origin of pain?**

**Rebounding off blindness  
is own-making,  
rebounding off own-making  
is sense-consciousness,  
rebounding off sense-consciousness  
is named-form,**

rebounding off named-form  
are the realms of sense,  
rebounding off the realms of sense  
is contact,  
rebounding off contact  
is sense experience,  
rebounding off sense experience  
is thirst,  
rebounding off thirst  
is fueling the fire,  
rebounding off fueling the fire  
is existence,  
rebounding off existence  
is birth,  
rebounding off birth  
aging,  
sickness,  
and death,  
grief and lamentation,  
pain and misery,  
and despair  
becomes one's own.

Even thus  
does this whole stockpiled  
heap of pain  
originate.

This, beggars,  
is what is called  
the Aristocratic Truth  
about the origin of pain.

And what, beggars,  
is the Aristocratic Truth  
about the end of pain?

With the remainderless-dispassionate ending of blindness,  
own-making ends,  
own-making ending,  
sense-consciousness ends,  
sense-consciousness ending,  
named-forms end,

**named-forms ending,  
the six-realm ends,  
the six-realm ending,  
contact ends,  
contact ending,  
sense-experience ends,  
sense-experience ending,  
thirst ends,  
thirst ending,  
fueling the fire ends,  
fueling the fire ending,  
existence ends,  
existence ending,  
birth ends,  
birth ending,  
aging,  
sickness,  
and death,  
grief and lamentation,  
pain and misery,  
and despair  
come to an end.**

**Even thus  
does this whole stockpiled  
heap of pain  
come to an end.**

**This, beggars,  
is what is called  
the Aristocratic Truth  
about the end of pain.**

**And what, beggars,  
is the Aristocratic Truth  
about the walk to walk  
to go to the end of pain?**

**It is even this  
Aristocratic Eight-Dimensional Way,  
that is to say:**

**Consummate View,  
Consummate Principles,**

**Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-control,  
Consummate Mind,  
Consummate Serenity.**

**This, beggars,  
is what is called  
the Aristocratic Truth  
about the walk to walk  
to go to the end of pain.**

**'There are four Aristocratic Truths, beggars,  
unrefuted,  
uncondemned,  
not contradicted,  
not besmirched  
by the intelligent  
in the *Dhamma*  
I teach those shamans and Brahmans.'**

**This is that which was said;  
on this that which was said depended.'**

AN 3.61

**"The unlistening commoner, beggars,  
speaks of three  
mother/son-disuniting terrors.**

**What three?**

**There comes a time, beggars,  
when a great fire rises up,  
and this great fire rising up, beggars,  
consumes even villages,  
consumes even market-towns,  
consumes even cities.**

**With even villages being consumed,  
even market towns being consumed,  
even cities being consumed,  
there for sure  
a mother does not regain her son,  
for sure**

**a son does not regain his mother.**

**This, beggars is the first  
mother/son-disuniting terror  
spoken of by the unlistening commoner.**

**Again, beggars,  
there comes a time  
when a great storm-cloud rises up,  
and this great storm-cloud rising up, beggars,  
produces a great flood  
and this great flood being produced, beggars,  
consumes even villages,  
consumes even market-towns,  
consumes even cities.**

**With even villages being consumed,  
even market towns being consumed,  
even cities being consumed  
there for sure  
a mother does not regain her son,  
for sure  
a son does not regain his mother.**

**This, beggars is the second  
mother/son-disuniting terror  
spoken of by the unlistening commoner.**

**Again, beggars,  
there comes a time  
when in terror of forest-savages,  
having mounted their wheels,  
the country-folk scatter,  
and when in terror of forest-savages,  
having mounted their wheels  
the country-folk scatter,  
there for sure  
a mother does not regain her son  
for sure  
a son does not regain his mother.**

**This, beggars is the third  
mother/son-disuniting terror  
spoken of by the unlistening commoner.**

**These, beggars are the three  
mother/son-disuniting terrors  
spoken of by the unlistening commoner.**

**But, beggars,  
though the unlistening commoner  
speaks thus of these three  
as mother/son-disuniting terrorsee,  
they are really,  
mother/son-re-uniting terrors.**

**What three?**

**There comes a time, beggars,  
when a great fire rises up,  
and this great fire rising up, beggars,  
consumes even villages,  
consumes even market-towns,  
consumes even cities.**

**With even villages being consumed,  
even market towns being consumed,  
even cities being consumed,  
there, sometimes, it does happen  
that a mother regains her son,  
a son regains his mother.**

**This, beggars is the first  
mother/son-re-uniting terror  
spoken of by the unlistening commoner  
as a mother/son-disuniting terror.**

**Again, beggars,  
there comes a time  
when a great storm-cloud rises up,  
and this great storm-cloud rising up, beggars,  
produces a great flood  
and this great flood being produced, beggars,  
consumes even villages,  
consumes even market-towns,  
consumes even cities.**

**With even villages being consumed,  
even market towns being consumed,  
even cities being consumed**

there, sometimes, it does happen  
that a mother regains her son,  
a son regains his mother.

This, beggars is the second  
mother/son-re-uniting terror  
spoken of by the unlistening commoner  
as a mother/son-disuniting terror.

Again, beggars,  
there comes a time  
when in terror of forest-savages,  
having mounted their wheels,  
the country-folk scatter,  
and when in terror of forest-savages,  
having mounted their wheels  
the country-folk scatter,  
there, sometimes, it does happen  
that a mother regains her son,  
a son regains his mother.

This, beggars is the third  
mother/son-re-uniting terror  
spoken of by the unlistening commoner  
as a mother/son-disuniting terror.

These, beggars are the three  
mother/son-re-uniting terrors  
spoken of by the unlistening commoner  
as a mother/son-disuniting terror.

But there are, beggars,  
these three  
mother/son-disuniting terrors.

What three?

The terror of aging,  
the terror of sickness,  
the terror of death.

'I am aging,  
let not my son age.'

Such is not to be got, beggars,  
by a mother for her aging son.

'I am aging,

**let not my mother age.'**

**Such is not to be got, beggars,  
by a son for his aging mother.**

**'I am sick,  
let not my son sicken.'**

**Such is not to be got, beggars,  
by a mother for her sick son.**

**'I am sick,  
let not my mother sicken.'**

**Such is not to be got, beggars,  
by a son for his sick mother.**

**'I am dying,  
let not my son die.'**

**Such is not to be got, beggars,  
by a mother for her dying son.**

**'I am dying,  
let not my mother die.'**

**Such is not to be got, beggars,  
by a son for his dying mother.**

**These beggars, are the three  
mother/son-disuniting terrors.**

**There is, beggars, a way,  
there is a path-following  
leading on to letting go of,  
overcoming,  
these three mother/son-uniting terrors,  
these three mother/son-disuniting terrors.**

**And what, beggars,  
is that way?**

**And what, beggars  
is that path-following  
that leads on to letting go of,  
overcoming  
these three mother/son-uniting terrors,  
these three mother/son-disuniting terrors?**

**It is even this  
Aristocratic Eight-Dimensional High Way,**

**that is to say:**

**Consummate View,  
Consummate Principles,  
Consummate Talk,  
Consummate Works,  
Consummate Lifestyle,  
Consummate Self-control,  
Consummate Mind,  
Consummate Serenity.**

**This, beggars,  
is that way,  
this, beggars  
is that path-following,  
that leads on to letting go of,  
overcoming  
these three mother/son-uniting terrors,  
these three mother/son-disuniting terrors.**

**AN 3.62**

**"Three, beggars, are the fields of debate.**

**What three?**

**How it was  
in a period of time in the past  
may be debated, saying:**

**'Thus it was  
in a period of time in the past.'**

**How it will be  
in a period of time in the future  
may be debated, saying:**

**'Thus it will be  
in a period of time in the future.'**

**How it is  
in a period of time in the present  
may be debated, saying:**

**'Thus it is  
in a period of time in the present.'**

**It may be determined  
from debating experience, beggars,**

**whether or not a man  
is say'n something or  
just talking.**

**If, beggars, a man,  
asked a direct question  
does not answer similarly  
with a direct answer;  
asked an analytical question  
does not answer analytically;  
asked a counter-question question  
does not answer with a counter-question;  
and does not put to the side a question  
that should be put to the side;  
in this case, beggars,  
it can be said that that man  
has just been talking.**

**If, beggars, a man,  
asked a direct question  
answers similarly  
with a direct answer;  
asked an analytical question  
answers analytically;  
asked a counter-question question  
answers with a counter-question;  
and puts aside a question  
that should be put aside;  
in this case, beggars,  
it can be said that that man  
has been say'n something.**

**It may be determined  
from debating experience, beggars,  
whether or not a man is say'n something  
or just talking.**

**If beggars, a man  
asked a reasonable question  
does not stick to set conditions,  
does not stick to conclusions,  
does not stick to known experience,  
does not stick to the point,**

**in this case, beggars,  
it can be said that that man  
has just been talking.**

**If beggars, a man  
asked a reasonable question  
sticks to set conditions,  
sticks to conclusions,  
sticks to known experience,  
sticks to the point,  
in this case, beggars,  
it can be said that that man  
has been say'n something.**

**It may be determined  
from debating experience, beggars,  
whether or not a man is say'n something  
or just talking.**

**If beggars, a man  
asked a reasonable question  
retorts with another on another,  
turns the discussion to irrelevancies,  
gets upset,  
angry and  
unresponsive,  
in this case, beggars,  
it can be said that that man  
has just been talking.**

**If beggars, a man  
asked a reasonable question  
does not retort with another on another,  
does not turn the discussion to irrelevancies,  
does not get upset,  
angry and  
unresponsive,  
in this case, beggars,  
it can be said that that man  
has been say'n something.**

**It may be determined  
from debating experience, beggars,  
whether or not a man is say'n something**

**or just talking.**

**If beggars, a man  
asked a reasonable question  
berates,  
crushes,  
derides,  
and fault-finds,  
in this case, beggars,  
it can be said that that man  
has just been talking.**

**If beggars, a man  
asked a reasonable question  
does not berate,  
does not crush,  
does not deride,  
and does not fault-find,  
in this case, beggars,  
it can be said that that man  
has been say'n something.**

**It may be determined  
from debating experience, beggars,  
whether or not a man is well-grounded or  
not well-grounded.**

**He who does not lend ear, beggars,  
is not well-grounded;  
he who lends ear  
is well-grounded.**

**He who is well-grounded  
is cognizant of this one thing,  
comprehends this one thing,  
lets go this one thing,  
is eye-witness to this one thing.**

**He who is cognizant of this one thing,  
comprehends this one thing,  
lets go this one thing,  
is eye-witness to this one thing,  
touches the highest freedom:**

**This is the point, beggars,**

**of talk,  
this is the point  
of meditation,  
this is the point  
of being well-grounded,  
this is the point  
of listening to the experienced,  
that is to say  
the hearts release  
from getting involved.**

**When reasoned talk by arrogance is blocked,  
by ignoble bias, carelessness, and bickering back and forth,  
And each in the others confusion, errors, and perplexity takes  
delight,  
not then does the Aristocrat debate.  
If he would talk, the wise man knows the time  
and speaks directly to the *Dhamma* goal  
talking talk, well-grounded, unfaltering, and modest,  
uninvolved, unhesitant, and without injury.  
Contributing without complaint as best he knows,  
not glad to catch up one who slips,  
not seeking to reprove nor finding fault  
not berating, not crushing, not speaking misdirected thoughts.  
Knowing, attained to vision, recollected  
Thus the Aristocrat counsels and such the way he speaks.  
Thus the clever speak without hypocrisy.**

AN 3.67

**Once upon a time, The Consummately Self-Awakened,  
Sakka-land,  
Kapilavatthu,  
Nigrodha's Woods, revisiting.**

**Now at this time**

**The Consummately Self-Awakened was just recovered from illness,  
not-long recovered from illness.**

**There then Mahānāma, the Sakkyan  
approached The Consummately Self-Awakened  
and drew near.**

**Having drawn near**

and exchanged greetings,  
he took a seat to one side.

Seated to one side then,  
Mahānāma the Sakkyan  
said this to The Consummately Self-Awakened:

"For a long time, *Bhante*,  
I have understood The Consummately Self-Awakened  
to have taught *Dhamma* thus:

'Comprehending knowledge  
is for the self-collected  
not for the scatterbrained.'

Is it then, *Bhante*,  
that serenity comes first,  
knowledge after;  
or is it that knowledge comes first,  
then serenity?"

At this point then,  
it occurred to the elder Ānanda  
that:

"Here The Consummately Self-Awakened  
is just recovered from illness,  
is not-long recovered from illness;  
and now Mahānāma the Sakkyan  
would question The Consummately Self-Awakened  
on this very deep postulate —  
how about if I were to take Mahānāma the Sakkyan  
to one side  
and teach him *Dhamma*?"

So then the elder Ānanda  
leading Mahānāma the Sakkyan by the arm  
took him to one side  
and said this to him:

"The seeker's ethics  
has been specifically addressed  
by The Consummately Self-Awakened, Mahānāma  
as has the ethics  
of the accomplished;  
The seeker's serenity

has been specifically addressed  
by The Consummately Self-Awakened,  
as has the serenity  
of the accomplished;

The seeker's wisdom  
has been specifically addressed  
by The Consummately Self-Awakened,  
as has the wisdom  
of the accomplished.

And what, Mahānāma,  
is the seekers ethics?

Here, Mahānāma, a bhikkhu lives by  
the ethical standards,  
conduct,  
restraints,  
and pasture  
shepherded by that which guards freedom  
seeing danger  
in the slightest faults.

This is called, Mahānāma,  
'the ethics of the seeker'.

And what, Mahānāma,  
is the seeker's serenity?

Here, Mahānāma, a beggar  
separating himself from sense pleasures,  
separating himself from unskillful things,  
with thinking,  
with pondering separating-born pleasurable excitement  
enters upon  
and abides in  
the first knowing;

Settling down thinking and pondering  
internally self-composed  
whole-heartedly single-minded,  
without thinking,  
without pondering serenity-born pleasurable enthusiasm,  
enters upon  
and abides in

**the second knowing;**

**Living detached from  
excitement and dispassion,  
minding and self-aware,  
experiencing in body  
that pleasure**

**described by the Aristocrats as:**

**'Detached, minding — a sweet abiding!'**

**enters upon  
and abides in**

**the third knowing;**

**Letting go of pleasure,  
letting go of pain,  
by first settling down  
mental pleasures and mental pains,  
without pain,  
without pleasure,  
detached-minding-throughly-pure**

**enters upon  
and abides in**

**the fourth knowing.**

**This is called, Mahānāma,  
'the serenity of the seeker'.**

**And what, Mahānāma, is the seeker's wisdom?**

**Here, Mahānāma, a beggar  
knows as it is:**

**'This is pain';**

**here, Mahānāma, a beggar  
knows as it is:**

**'This is the self-arising of pain';**

**here, Mahānāma, a beggar  
knows as it is:**

**'This is the end of pain';**

**here, Mahānāma, a beggar  
knows as it is:**

**'This is the walk to walk  
to the end of pain.'**

**This is called, Mahānāma,**

**'the wisdom of the seeker'.**

**Then, Mahānāma,  
the student of the Aristocrat  
thus accomplished in ethics,  
thus accomplished in serenity,  
thus accomplished in wisdom,  
by destroying the corrupting influences,  
in this seen thing  
experiences for himself  
through higher knowledge  
corruption-free freedom of heart,  
freedom of perception,  
entering upon and abiding therein.**

**Thus then Mahānāma  
the seeker's ethics  
has been specifically addressed  
by The Consummately Self-Awakened;  
as has the ethics  
of the accomplished;**

**The seeker's serenity  
has been specifically addressed  
by The Consummately Self-Awakened;  
as has the serenity  
of the accomplished;**

**The seeker's wisdom  
has been specifically addressed  
by The Consummately Self-Awakened;  
as has the wisdom  
of the accomplished."**

AN 3.73

**Once upon a time the Ancient, Ānanda,  
Vesali-town revisiting,  
Great Woods,  
The Chamber of the Pinicaled Ceiling.**

**There then, he drew near to The Consummately Self-Awakened.**

**Drawing near,  
giving greeting,  
he took a seat to one side.**

**Seated to one side  
the Ancient, Ānanda, said this  
to The Consummately Self-Awakened:**

**"'Existence! Existence!' *Bhante*,  
it is said.**

**How far, *Bhante*,  
can it be said  
that there is existence?"**

**"Result characterized by pleasure, Ānanda, and,  
intentional action  
not existing,  
could there then be  
any knowing of pleasurable existence?"**

**"Not in this case, *Bhante*."**

**"Thus it is then, Ānanda,  
with intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings  
yoked to thirst  
become established in sense-consciousness  
characterized as 'low'.**

**Thus there is  
further existence-production  
going forward.**

**This then, Ānanda,  
is how existence is had.**

**Result characterized by form, Ānanda, and,  
intentional action  
not existing,  
could there then be  
any knowing of existence as form?"**

**"Not in this case, *Bhante*."**

**"Thus it is then, Ānanda, with  
intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,**

**blindness-obstructed beings  
yoked to thirst  
become established in sense-consciousness  
characterized as 'middling'.**

**Thus there is  
further existence-production  
going forward.**

**This then, Ānanda,  
is how existence is had.**

**Result characterized by formlessness, Ānanda, and,  
intentional action  
not existing,  
could there then be any knowing  
of formless existence?"**

**"Not in this case, *Bhante*."**

**"Thus it is then, Ānanda, with  
intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings  
yoked to thirst  
become established in sense-consciousness  
characterized as 'high'.**

**Thus there is  
further existence-production  
going forward.**

**This then, Ānanda,  
is how existence is had."**

AN 3.76

**There then, the Ancient, Ānanda,  
drew near to The Consummately Self-Awakened.**

**Drawing near,  
giving greeting,  
he took a seat to one side.**

**Seated to one side  
the Ancient, Ānanda, said this  
to The Consummately Self-Awakened:**

**"Existence! Existence!" *Bhante*,  
it is said.**

**How far, *Bhante*,  
can it be said  
that there is existence?"**

**"Result characterized by pleasure, Ānanda, and,  
intentional action  
not existing,  
could there then be  
any knowing of pleasurable existence?"**

**"Not in this case, *Bhante*."**

**"Thus it is then, Ānanda, with  
intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings  
yoked to thirst  
become established in a heart,  
become established in a wish  
characterized as 'low'.**

**Thus there is  
further existence-production  
going forward.**

**This then, Ānanda,  
is how existence is had.**

**Result characterized by form, Ānanda, and,  
intentional action  
not existing,  
could there then be  
any knowing of existence as form?"**

**"Not in this case, *Bhante*."**

**"Thus it is then, Ānanda, with  
intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings  
yoked to thirst  
become established in a heart,**

become established in a wish  
characterized as 'middling'.

Thus there is  
further existence-production  
going forward.

This then, Ānanda,  
is how existence is had.

Result characterized by formlessness, Ānanda, and,  
intentional action  
not existing,  
could there then be  
any knowing of formless existence?"

"Not in this case, *Bhante*."

"Thus it is then, Ānanda, with  
intentional action the site,  
sense-consciousness the seed,  
thirst the moisture,  
blindness-obstructed beings  
yoked to thirst  
become established in a heart,  
become established in a wish  
characterized as 'high'.

Thus there is  
further existence-production  
going forward.

This then, Ānanda,  
is how existence is had."

AN 3.77

There then, Old Man, Ānanda,  
he drew near to The Consummately Self-Awakened.

Drawing near,  
giving greeting,  
he took a seat to one side.

With Old Man Ānanda seated to one side then  
The Consummately Self-Awakened said this to him:

"Are, Ānanda, all ethical practices,  
lifestyles,

**holy pursuits  
practiced with diligence  
fruitful?"**

**"But there is not, *Bhante*,  
in this case,  
only one outcome."**

**"Well then Ānanda,  
divide this into parts."**

**"When there is, *Bhante*,  
ethical practice,  
lifestyle,  
holy pursuit  
practiced with diligence  
where unskillful things increase  
skillful things dwindle away  
then such ethical practice,  
lifestyle,  
holy pursuit  
practiced with diligence  
is fruitless.**

**But when there is, *Bhante*,  
ethical practice,  
lifestyle,  
holy pursuit  
practiced with diligence  
where unskillful things dwindle away  
skillful things increase  
then such ethical practice,  
lifestyle,  
holy pursuit  
practiced with diligence  
is fruitful."**

**The Master approved  
this saying of Old Man Ānanda.**

**There then Old Man Ānanda,  
thinking:**

**"the Master approves,"**

**rose up  
and keeping The Consummately Self-Awakened to his right**

**took his leave,  
giving salutation.**

**There then, The Consummately Self-Awakened,  
not long after Old Man Ānanda took leave,  
said this to the beggars there:**

**"A seeker, Beggars, is Ānanda  
but it is not easy to come up with  
his equal in wisdom."**

AN 3.78

**Once upon a time The Consummately Self-Awakened,  
around Sāvatti revisiting.**

**There then The Consummately Self-Awakened  
addressed the beggars:**

**"Beggars!"**

**And the bhikkhus responding**

**"Venerable!"**

**The Consummately Self-Awakened said:**

**"If, beggars, one were to say:**

**'Whatever whatsoever  
is such as a person does by his deed  
such is such as  
the experience that returns to him.'**

**Such being the case, beggars,  
there could be no living  
of the godly life.**

**There would be  
no room for a clear understanding  
of the consummate making an end  
of pain.**

**But for one speaking thus, beggars:**

**'Whatever whatsoever  
sensation  
this person intends to create,  
such is such as  
gives result  
to the experience that returns to him.'**

Such being the case, beggars,  
there could be  
the living of the godly life.

There would be  
room for a clear understanding  
of the consummate making an end  
of pain.

Here, beggars a person  
makes just a small amount  
of bad *kamma*  
that brings him to Hell.

But here, beggars, a person  
making the same small amount  
of bad *kamma*  
has the experience of it  
in this seen thing —  
where just this  
is the extent of it.

Now of what form, beggars,  
is the person  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell?

Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —  
a limited,  
little self,  
living without passing beyond pain.

Of this form, beggars,  
is the man  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell.

Of what form, beggars,  
is the man

making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it?

Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited,  
great self,  
an immeasurable living.

Of this form, beggars,  
is the man  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it.

Suppose, beggars, a person  
put salt-crystal  
into a small cup of water.

What do you think about that beggars?

Would that water  
in that small cup of water  
become salty  
from placing in it  
that salt-crystal?"

"Even so, *Bhante*.

How come?

Indeed, *Bhante*,  
it is because  
the water is in a small cup  
that the water  
in that small cup of water

becomes salty  
from placing in it  
that salt-crystal."

"Suppose, beggars, a person  
put that salt-crystal  
into the river Gaṅges.

What do you think about that beggars?

Would that water  
in the river Gaṅges  
become salty  
from placing in it  
that salt-crystal?"

"Not so, *Bhante*.

How come?

Indeed, *Bhante*,  
it is because  
the river Gaṅges  
is a great body of water  
that it does not become salty  
from placing in it  
that salt-crystal."

"In just the same way, beggars,  
here one person  
makes just a small amount  
of bad *kamma*  
that brings him to Hell.

But here, beggars,  
another person  
making the same small amount  
of bad *kamma*  
has the experience of it  
in this seen thing —  
where just this  
is the extent of it.

Now of what form, beggars,  
is the person  
who makes just a small amount  
of bad *kamma*

that brings him to Hell?

Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —  
a limited,  
little self,  
living without passing beyond pain.

Of this form, beggars,  
is the man  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell.

Of what form, beggars,  
is the person  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it?

Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited, great self,  
an immeasurable living.

Of this form, beggars,  
is the man  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it.

Here, beggars, one,  
for just a half-penny

is put into bondage;  
for just a penny  
is put into bondage;  
for just a hundred-pence  
is put into bondage.

But here, beggars, one,  
for just a half-penny  
is not put into bondage;  
for just a penny  
is not put into bondage;  
for just a hundred-pence  
is not put into bondage.

Of what form, beggars,  
is the person who,  
for just a half-penny  
is put into bondage;  
for just a penny  
is put into bondage;  
for just a hundred-pence  
is put into bondage?

Here, beggars  
one is impoverished  
owns little  
earns little.

Of this form, beggars,  
is the man who,  
for just a half-penny  
is put into bondage;  
for just a penny  
is put into bondage;  
for just a hundred-pence  
is put into bondage.

Of what form, beggars,  
is the person who,  
for just a half-penny  
is not put into bondage;  
for just a penny  
is not put into bondage;  
for just a hundred-pence

**is not put into bondage?**

**Here, beggars,  
one is wealthy  
owns much  
earns much  
a king,  
or a king's minister.**

**Of this form, beggars,  
is the man who,  
for just a half-penny  
is not put into bondage;  
for just a penny  
is not put into bondage;  
for just a hundred-pence  
is not put into bondage.**

**"In just the same way, beggars,  
here one person  
makes just a small amount  
of bad *kamma*  
that brings him to Hell.**

**But here, beggars,  
another person  
making the same small amount  
of bad *kamma*  
has the experience of it  
in this seen thing,  
where just this  
is the extent of it.**

**Now of what form, beggars,  
is the person  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell?**

**Here, beggars,  
a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —**

**a limited,  
little self,  
living without passing beyond pain.**

**Of this form, beggars,  
is the man  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell.**

**Of what form, beggars,  
is the person  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing,  
where just this  
is the extent of it?**

**Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited,  
great self,  
an immeasurable living.**

**Of this form, beggars,  
is the man  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it.**

**Imagine, beggars,  
a sheep-butcher, or  
one who slaughters rams  
who may seize, or  
strike, or  
bind, or  
confiscate the property**

of one who steals a goat,  
but may not seize, or  
strike, or  
bind, or  
confiscate the property  
of another who steals a goat.

Now of what form, beggars,  
is the person  
of whom the sheep-butcher, or  
one who slaughters rams  
may seize, or  
strike or  
bind, or  
confiscate the property?

Here, beggars  
one is impoverished  
owns little  
earns little.

Of this form, beggars,  
is the person  
of whom the sheep-butcher, or  
one who slaughters rams  
may seize, or  
strike, or  
bind, or  
confiscate the property.

Now of what form, beggars,  
is the person  
of whom the sheep-butcher, or  
one who slaughters rams  
may not seize, or  
strike, or  
bind, or  
confiscate the property?

Here, beggars,  
one is wealthy  
owns much  
earns much  
a king,

or a king's minister.

Of this form, beggars,  
is the person  
of whom the sheep-butcher, or  
one who slaughters rams  
may not seize, or  
strike, or  
bind, or  
confiscate the property.

There is nothing else for him  
but to plead  
with out-stretched hands,  
saying:

'Return, kind sir,  
my goat,  
or compensate me for it.'

"In just the same way, beggars,  
here one person  
makes just a small amount  
of bad *kamma*  
that brings him to Hell.

But here, beggars,  
another person  
making the same small amount  
of bad *kamma*  
has the experience of it  
in this seen thing,  
where just this  
is the extent of it.

Now of what form, beggars,  
is the person  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell?

Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart

not developed wisdom —  
a limited,  
little self,  
living without passing beyond pain.

Of this form, beggars,  
is the man  
who makes just a small amount  
of bad *kamma*  
that brings him to Hell.

Of what form, beggars,  
is the man  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it?

Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited,  
great self,  
an immeasurable living.

Of this form, beggars,  
is the man  
making the same small amount  
of bad *kamma*  
but who has the experience of it  
in this seen thing —  
where just this  
is the extent of it.

"If, beggars,  
one were to say:

'Whatever whatsoever  
is such as a person does by his deed  
such is such as  
the experience that returns to him.'

Such being the case, beggars,  
there could be no living  
of the godly life.

There would be  
no room for a clear understanding  
of the consummate making an end  
of pain.

But for one speaking thus, beggars:

'Whatever whatsoever  
sensation  
this person intends to create,  
such is such as  
gives result  
to the experience that returns to him.'

Such being the case, beggars,  
there could be  
the living of the godly life.

There would be  
room for a clear understanding  
of the consummate making an end  
of pain.'

AN 3.99

"Here in the discipline of the Aristocrats, beggars,  
singing  
is considered lamentation.

Here in the discipline of the Aristocrats, beggars,  
dancing  
is considered a prelude to madness.

Here in the discipline of the Aristocrats, beggars,  
flashing ones teeth while laughing  
is but immaturity.

Wherefore as to singing, beggars,  
pull down the bridge.

As to dancing,  
pull down the bridge.

It is enough

**if something delight the mind,  
to smile moderately."**

AN 3.103

**"From indulging in three, beggars,  
there is no satisfaction.**

**What three?**

**From indulging in sleep, beggars,  
there is no satisfaction.**

**From indulging in alcoholic drinks, beggars,  
there is no satisfaction.**

**From indulging in things sexual, beggars,  
there is no satisfaction.**

**These then, beggars  
are the three things  
indulging in which  
there is no satisfaction."**

AN 3.104

**There then, the householder Anāthapiṇḍika  
went to The Consummately Self-Awakened,  
and having approached,  
having saluted,  
took a seat to one side.**

**With Anāthapiṇḍika sitting to one side  
The Consummately Self-Awakened said this to him:**

**"Unguarded thought, householder,  
begets unguarded work of body,  
begets unguarded work of voice,  
begets unguarded work of mind.**

**Where work of body is unguarded,  
work-of-voice unguarded,  
work-of-mind unguarded,  
work of body gets sodden,  
work of voice gets sodden,  
work of mind gets sodden.**

**Where work of body is sodden,  
work-of-voice is sodden,**

**work-of-mind is sodden,  
work of body gets rotten,  
work of voice gets rotten,  
work of mind gets rotten.**

**Where work of body is rotten,  
work-of-voice is rotten,  
work-of-mind is rotten,  
one gets no lucky death,  
not lucky is the time one serves.**

**In the same way, householder,  
when a peaked-roof hut  
is badly roofed  
the peak is unprotected.**

**The rafters are unprotected.**

**The walls are unprotected.**

**The peak gets sodden,  
the rafters gets sodden,  
the walls get gets sodden.**

**The peak gets rotten,  
the rafters get rotten  
the walls get rotten.**

**In the same way, housefather,  
unguarded thought  
begets unguarded work of body,  
begets unguarded work of voice,  
begets unguarded work of mind.**

**Where work of body is unguarded,  
work-of-voice unguarded,  
work-of-mind unguarded,  
work of body gets sodden,  
work-of-voice gets sodden,  
work-of-mind gets sodden.**

**Where work of body is sodden,  
work-of-voice is sodden,  
work-of-mind is sodden,  
work of body gets rotten,  
work-of-voice gets rotten,  
work-of-mind gets rotten.**

**Where work of body is rotten,  
work-of-voice is rotten,  
work-of-mind is rotten,  
one gets no lucky death,  
not lucky is the time one serves.**

**Guarded thought, householder,  
begets guarded work of body,  
begets guarded work-of-voice,  
begets guarded work-of-mind.**

**Where work of body is guarded,  
work-of-voice guarded,  
work-of-mind guarded,  
work of body does not get sodden,  
work-of-voice does not get sodden,  
work-of-mind does not get sodden.**

**Where work of body is not sodden,  
work-of-voice is not sodden,  
work-of-mind is not sodden,  
work of body does not get rotten,  
work-of-voice does not get rotten,  
work-of-mind does not get rotten.**

**Where work of body is not rotten,  
work-of-voice is not rotten,  
work-of-mind is not rotten,  
one gets a lucky death,  
lucky is the time one serves.**

**In the same way, householder,  
when a peaked-roof hut  
is well-roofed  
the peak is protected.**

**The rafters are protected.**

**The walls are protected.**

**The peak does not get sodden,  
the rafters do not get sodden,  
the walls do not get sodden.**

**The peak does not get rotten,  
the rafters do not get rotten  
The walls do not get rotten.**

**In the same way, housefather,  
guarded thought  
begets guarded work of body,  
begets guarded work of voice,  
begets guarded work of mind.**

**Where work of body is guarded,  
work-of-voice guarded,  
work-of-mind guarded,  
work of body does not get sodden,  
work of voice does not get sodden,  
work of mind does not get sodden.**

**Where work of body is not sodden,  
work-of-voice not sodden,  
work-of-mind not sodden,  
work of body does not get rotten,  
work of voice does not get rotten,  
work of mind does not get rotten.**

**Where work of body is not rotten,  
work-of-voice not rotten,  
work-of-mind not rotten,  
one gets a lucky death,  
lucky is the time one serves."**

AN 3.105

**Another time,  
with Anāthapiṇḍika sitting to one side  
The Consummately Self-Awakened said this to him:**

**"Warped thought, householder,  
begets warped work of body,  
begets warped work of voice,  
begets warped work of mind.**

**Where work of body is warped,  
work of voice is warped,  
work of mind is warped,  
one gets no lucky death,  
not lucky is the time one serves.**

**In the same way, householder,  
when a peaked-roof hut is badly roofed  
the peak is warped.**

**The rafters are warped.**

**The walls are warped.**

**In the same way, housefather,  
warped thought  
begets warped work of body,  
begets warped work of voice,  
begets warped work of mind.**

**Where work of body is warped,  
work of voice warped,  
work of mind warped,  
one gets no lucky death,  
not lucky is the time one serves.**

**Unwarped thought, householder,  
begets unwarped work of body,  
begets unwarped work of voice,  
begets unwarped work of mind.**

**Where work of body is unwarped,  
work of voice unwarped,  
work of mind unwarped,  
one gets a lucky death,  
lucky is the time one serves.**

**In the same way, householder,  
when a peaked-roof hut is well-roofed  
the peak is unwarped.  
the rafters are unwarped.  
the walls are unwarped.**

**In the same way, housefather, unwarped thought  
begets unwarped work of body,  
begets unwarped work of voice,  
begets unwarped work of mind.**

**Where work of body is unwarped,  
work of voice unwarped,  
work of mind unwarped,  
one gets a lucky death,  
lucky is the time one serves."**

AN 3.106

**"Three, beggars,**

are men to be seen in the world.

"What three?

"Here, beggars, one man,  
by entirely transcending perception of forms,  
retiring perception of reaction  
to diversity of perception  
forming in mind the thought:

'Endless Space!'

rises up into  
and abides in  
the Sphere of Space.

He takes satisfaction in,  
sets up desire for and  
indulges enjoyment thereof.

Taking that stand,  
obsessed with that,  
living making a big thing of that,  
not falling back,  
having done his time,  
he goes on to join those divinities  
come to rebirth having gained  
the Sphere of Space.

Of those divinities, beggars,  
that have gained  
the Sphere of Space  
20,000 kalpas is the span of life.

There the common folk stay  
for a lifetime lasting as long as  
the life-span of those deities there,  
and then,  
cast from there,  
all such go to Hell,  
go to the animal womb,  
go to the ghostly garb.

But the student of The Consummately Self-Awakened  
stays there for a lifetime  
lasting as long as  
the life-span of those deities there

**and then,  
cast from there,  
all such become all-round-unbound.**

**This, beggars is the distinction,  
the difference,  
the variance  
in this case  
between the listening student  
of the Aristocrats and  
the unhearing common folk,  
that is to say,  
in the manner  
of their goings and  
rebirths.**

**Again, beggars,  
one man here,  
by entirely transcending  
the Sphere of Space,  
thinking:  
'Endless consciousness!'  
rises up into  
and abides in  
the Sphere of Consciousness.**

**He takes satisfaction in,  
sets up desire for and  
indulges enjoyment thereof.**

**Taking that stand,  
obsessed with that,  
living making a big thing of that,  
not falling back,  
having done his time,  
he goes on to join those divinities  
come to rebirth  
having gained  
the Sphere of Consciousness.**

**Of those divinities, beggars,  
that have gained  
the Sphere of Consciousness  
40,000 kalpas is the span of life.**

**There the common folk stay  
for a lifetime lasting as long as  
the life-span of those deities there,  
and then,  
cast from there,  
all such go to Hell,  
go to the animal womb,  
go to the ghostly garb.**

**But the student of The Consummately Self-Awakened  
stays there for a lifetime  
lasting as long as  
the life-span of those deities there  
and then,  
cast from there,  
all such become all-round-unbound.**

**This, beggars is the distinction,  
the difference,  
the variance in this case  
between the listening student of the Aristocrats  
and the unhearing common folk,  
that is to say,  
in the manner of their goings and  
rebirths.**

**Again, beggars, one man here,  
by entirely transcending  
the Sphere of Consciousness,  
thinking:  
'There is nothing to be had here!'  
rises up into  
and abides in  
the Sphere of Nothing to Be Had Here.**

**He takes satisfaction in,  
sets up desire for and  
indulges enjoyment thereof.**

**Taking that stand,  
obsessed with that,  
living making a big thing of that,  
not falling back,  
having done his time,**

he goes on to join those divinities  
come to rebirth  
having gained  
the Sphere of Nothing to Be Had Here.

Of those divinities, beggars,  
that have gained  
the Sphere of Nothing to Be Had Here  
60,000 kalpas is the span of life.

There the common folk stay  
for a lifetime lasting as long as  
the life-span of those deities there,  
and then,  
cast from there,  
all such go to Hell,  
go to the animal womb,  
go to the ghostly garb.

But the student of The Consummately Self-Awakened stays there  
for a lifetime lasting as long as  
the life-span of those deities there  
and then,  
cast from there,  
all such become all-round-unbound.

This, beggars is the distinction,  
the difference,  
the variance in this case  
between the listening student of the Aristocrats  
and the unhearing common folk,  
that is to say,  
in the manner of their goings and  
rebirths.

These, beggars,  
are the three men  
to be seen in the world."

AN 3.114

Once Upon a Time, The Consummately Self-Awakened,  
Vesali District,  
Gotama Shrine,  
came-a revisiting.

**There he said:**

**"Beggars!"**

**And "Broke-tooth" those Beggars responded.**

**"Beggars, when I teach *Dhamma*  
I do so knowing *Dhamma*,  
not without knowing.**

**I teach *Dhamma*  
precisely  
not imprecisely.**

**I teach *Dhamma*  
in a wondrously deep way,  
not in a way  
that is not wondrously deep.**

**It is because  
I teach *Dhamma* knowing,  
not not knowing;  
precisely,  
not imprecisely;  
in a wondrously deep way,  
not in a way that is not wondrously deep  
that it is  
as it ought to be  
that it is I  
that am instructing,  
that it is I  
that am advising.**

**In this case  
it is the reasonable thing  
that one should be pleased  
and brought to higher consciousness,  
mentally at ease  
with the thought that  
'Well taught is the *Dhamma*  
by the #1 Wide-Awakened One;  
properly managed  
is the Order.'**

Once upon a time The Consummately Self-Awakened,  
Baranasi-town revisiting,  
Isipatana,  
Deer Park.

There then the Ancient Anuruddha  
approached the Ancient Sāriputta  
and drew near.

Drawing near the Ancient Sāriputta  
he gave friendly greeting.

Having given friendly greetings and  
exchanged polite conversation,  
he took a seat to one side.

Seated to one side then  
the Ancient Anuruddha said this  
to the Ancient Sāriputta:

"Here friend Sāriputta  
the divine eye  
is purified beyond the ken of ordinary men: —  
I overlook worlds a-thousand.

And then further,  
undertaken by me  
is energy unsluggish;  
set up  
is memory unconfused.

I am pacified in body,  
at peace,  
composed,  
at one with the heart,  
but still there is  
no absolute freedom  
from the corrupting influences."

"This being as you say  
friend Anuruddha:

'I with the divine eye  
purified beyond the ken of ordinary men: —  
overlook worlds a-thousand.'

This is 'pride'.

**This being just as you say  
friend Anuruddha:**

**'Undertaken by me  
is energy unsluggish;  
set up  
is memory unconfused.'**

**This is 'excitement';**

**This being just as you say  
friend Anuruddha:**

**'I am pacified in body,  
at peace,  
composed,  
at one with the heart,  
but still there is  
no absolute freedom  
from the corrupting influences.'**

**This is 'worry'.**

**Well it would be for you,  
friend Anuruddha,  
to let go of these three things,  
not look for the solution  
in these three things,  
taking up in heart  
the characteristics of the deathless.'**

**There then the Ancient Anuruddha,  
wasted no time letting go  
these three things,  
not looking for the solution  
in these three things,  
he took up in heart  
the characteristics of the deathless.**

**There then the Ancient Anuruddho  
alone by himself,  
careful,  
ardent,  
living persistent,  
not long thereafter  
attained**

**and entered into  
that unsurpassed conclusion  
of the godly life  
even young sons of the best houses  
leave home venturing to find,  
and he knew for himself,  
in this seen thing,  
as an eye-witness  
that:**

**"Left behind is birth,  
lived is carrying on like God,  
duty's doing's done,  
no further it'n-at'n me!"**

**And the Ancient Anuruddha too  
became one of the Arahants.**

**AN 3.128**

**"One who has 'got it' appearing, beggars,  
or the That-that-got-that not appearing,  
this stands:**

**It holds up  
as a property of things,  
it is a settled thing that:**

**'Everything own-made changes.'**

**This the the That-that-got-that  
wakes up to  
and comprehends.**

**Waking up to this  
and comprehending it,  
he describes it,  
points to it,  
makes it known;  
establishes,  
uncovers,  
analyzes,  
and makes it plain that:**

**'Everything own-made changes.'**

**One who has 'got it' appearing, beggars,**

**or the That-that-got-that not appearing,  
this stands:**

**It stands as a property of things,  
is a settled thing that:**

**'Everything own-made is essentially just pain.'**

**This the the That-that-got-that  
wakes up to  
and comprehends.**

**Waking up to this  
and comprehending it,  
he describes it,  
points to it,  
makes it known;  
establishes,  
uncovers,  
analyzes,  
and makes it plain that:**

**'Everything own-made is essentially just pain.'**

**"One who has 'got it' appearing, beggars,  
or the That-that-got-that not appearing,  
this stands:**

**It holds up  
as a property of things,  
it is a settled thing that:**

**'All things are not-self.'**

**This the the That-that-got-that  
wakes up to  
and comprehends.**

**Waking up to this  
and comprehending it,  
he describes it,  
points to it,  
makes it known;  
establishes,  
uncovers,  
analyzes,  
and makes it plain that:**

**'All things are not-self.'**

AN 3.134

**"In the same way, beggars,  
as of whatsoever is worn  
of woven garments,  
wearing the hair blanket  
is considered the worst  
— wearing the hair blanket, beggars,  
is cold in the cold,  
hot in the heat,  
looks ugly,  
smells bad,  
and is uncomfortable  
— in the same way, beggars,  
as of whatsoever postulations  
are common among shamans  
the postulations of Makkhali  
are considered the worst.**

**Makkhali, beggars,  
that dullard of a man,  
speaks thus,  
theorizes thus:**

**'There is no doing,  
there is no effect,  
there is no energy.'**

**As to this, beggars,  
those who were arahants,  
consummately self-awakened ones of long ago,  
those Lucky Men were ones  
who spoke about doing  
and spoke about effect  
and spoke about energy.**

**But here, beggars, Makkhali,  
that dullard of a man,  
throws them out with his:**

**'There is no doing,  
there is no effect,  
there is no energy.'**

**As to this, beggars,  
those who will in future become arahants,  
consummately self-awakened ones,  
those Lucky Men will be ones  
who speak about doing  
and speak about effect  
and speak about energy.**

**But here, beggars, Makkhali,  
that dullard of a man,  
throws them out with his:**

**'There is no doing,  
there is no effect,  
there is no energy.'**

**I too, beggars,  
who am now, arahant,  
consummately self-awakened,  
speak about doing  
and speak about effect  
and speak about energy.**

**But here, beggars, Makkhali,  
that dullard of a man,  
throws me out with his:**

**'There is no doing,  
there is no effect,  
there is no energy.'**

**In the same way, beggars,  
as a net is thrown out  
across the mouth of a river  
to the loss, pain, mis-guidance  
and destruction of many fish,  
even so, methinks, does Makkhali,  
that dullard of a man,  
set up a man-trap in the world,  
to the loss, pain, mis-guidance  
and destruction of many beings."**

AN 3.135

**For higher knowledge of lust, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of lust;  
for lust's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of hate, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of hate;  
for hate's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of stupidity, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and**

waning of stupidity;  
for stupidity's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of anger, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of anger;  
for anger's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of grudge-bearing, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of grudge-bearing;  
for grudge-bearing's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of deception, beggars,  
three things must become.

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of deception  
for deception's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of ruthlessness, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of ruthlessness;  
for ruthlessness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of irritation, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of irritation;**

for irritation's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of selfishness, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of selfishness;  
for selfishness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of illusion, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of illusion;  
for illusion's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of treachery, beggars,  
three things must become.

What three?

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of treachery;  
for treachery's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of stubbornness, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of stubbornness;  
for stubbornness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of garrulousness, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of garrulousness;  
for garrulousness' putting down,**

eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of madness, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of madness;  
for madness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of conceit, beggars,  
three things must become.

What three?

Empty serenity,  
signless serenity,  
purposeless serenity.

For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of conceit;  
for conceit's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.

For higher knowledge of intoxication, beggars,  
three things must become.

What three?

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of intoxication;  
for intoxication's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**

**For higher knowledge of carelessness, beggars,  
three things must become.**

**What three?**

**Empty serenity,  
signless serenity,  
purposeless serenity.**

**For comprehensive knowledge,  
utter destruction,  
letting go, and  
waning of carelessness;  
for carelessness's putting down,  
eradication,  
disposal and  
rejection,  
these three things must become.**



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