

**AṄGUTTARA NIKĀYA**

**The Book of the  
Sixes**

**Selected Suttas**

Translated from the Pāḷi by Michael. M. Olds



**BuddhaDust Publications**

Los Altos

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## **Buddha Dust**

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



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

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*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

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

## Sutta 24

### Himavanta Suttaṃ

# Breaking up Mount Himalaya

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvathī Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And "Bhante!" the beggars responded.

Bhagava said this to them:

"Possessing six things, beggars,  
a beggar could break up Mount Himalaya, king of mountains,  
not to speak of the corpus of blindness.

What six?

Here a begger will have skill at attaining serenity;

will have skill at establishing serenity;

will have skill at arising from serenity;

will have skill at the pastures of serenity;

will have skill at conducting himself in serenity.

Possessing these six things, beggars,  
a beggar could break up Mount Himalaya, king of mountains,  
not to speak of the corpus of blindness.

## Sutta 27

### Paṭhama Samaya Suttaṃ

# Visiting A Mind-Become One

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvathī Town revisiting.

There then a beggar approached The Lucky Man.

**Having approached he gave salutation and took a seat to one side.**

**Seated at one side then, that beggar said this to the Lucky Man:**

**"How many times are there, bhante, that a beggar should come to see a mind-become one?"**

**"Six, beggar, are the times that a beggar should come to see a mind-become one.**

**What six?**

**Here, beggar, at such a time  
as a beggar abides overwhelmed in heart  
by lust for sense-pleasures,  
beset by lust for sense-pleasures,  
and the riddence of such lust for sense-pleasure as has arisen is not known,  
at such a time a beggar should come to see a mind-become one and say:**

**'I friend, abide overwhelmed in heart  
by lust for sense-pleasures,  
beset by lust for sense-pleasures,  
and the riddence of such lust for sense-pleasures as has arisen is not known  
by me.**

**Well done for me, friend, would be a dissertation  
on the letting go of lust for sense-pleasures.'**

**Then that mind-become one gives that beggar a dissertation  
on the letting go of lust for sense-pleasures.**

**This, beggar, is the first occasion  
when a beggar should come to see a mind-become-one.**

**Again, beggar, and furthermore, at such a time  
as a beggar abides overwhelmed in heart  
by deviance,  
beset by deviance,  
and the riddence of such deviance as has arisen is not known,  
at such a time a beggar should come to see a mind-become one and say:**

**'I friend, abide overwhelmed in heart  
by deviance,  
beset by deviance,  
and the riddence of such deviance as has arisen is not known by me.**

**Well done for me, friend, would be a dissertation  
on the letting go of deviance.'**

**Then that mind-become one gives that beggar a dissertation  
on the letting go of deviance.**

**This, beggar, is the second occasion  
when a beggar should come to see a mind-become one.**

**Again, beggar, and furthermore, at such a time  
as a beggar abides overwhelmed in heart  
by lazyness and inertia,  
beset by lazyness and inertia,  
and the riddence of such lazyness and inertia as has arisen is not known,  
at such a time a beggar should come to see a mind-become one and say:**

**'I friend, abide overwhelmed in heart  
by lazyness and inertia,  
beset by lazyness and inertia,  
and the riddence of such lazyness and inertia as has arisen is not known by  
me.**

**Well done for me, friend, would be a dissertation  
on the letting go of lazyness and inertia.'**

**Then that mind-become one gives that beggar a dissertation  
on the letting go of lazyness and inertia.**

**This, beggar, is the third occasion  
when a beggar should come to see a mind-become one.**

**Again, beggar, and furthermore, at such a time  
as a beggar abides overwhelmed in heart  
by agitation and anxiety,  
beset by agitation and anxiety,  
and the riddence of such agitation and anxiety as has arisen is not known,  
at such a time a beggar should come to see a mind-become one and say:**

**'I friend, abide overwhelmed in heart  
by agitation and anxiety,  
beset by agitation and anxiety,  
and the riddence of such agitation and anxiety as has arisen is not known  
by me.**

**Well done for me, friend, would be a dissertation  
on the letting go of agitation and anxiety.'**

**Then that mind-become one gives that beggar a dissertation  
on the letting go of agitation and anxiety.**

**This, beggar, is the fourth occasion  
when a beggar should come to see a mind-become one.**

**Again, beggar, and furthermore, at such a time  
as a beggar abides overwhelmed in heart  
by second-thoughts,**

beset by second-thoughts,  
and the riddence of such second-thoughts as has arisen is not known,  
at such a time a beggar should come to see a mind-become one and say:  
'I friend, abide overwhelmed in heart  
by second-thoughts,  
beset by second-thoughts,  
and the riddence of such second-thoughts as has arisen is not known by  
me.

Well done for me, friend, would be a dissertation  
on the letting go of second-thoughts.'

Then that mind-become one gives that beggar a dissertation  
on the letting go of second-thoughts.

This, beggar, is the fifth occasion when a beggar should come to see a  
mind-become one.

Again, beggar, and furthermore, at such a time as a beggar  
does not know,  
does not see that mark,  
proceeding from which mark,  
when that mark is studied in mind  
concludes in the destruction of the corrupting influences,  
at such a time a beggar should come to see a mind-become one and say:

'I friend, do now know,  
do not see that mark,  
proceeding from which mark,  
when that mark is studied in mind,  
concludes in the destruction of the corrupting influences.

Well done for me, friend, would be a dissertation  
on knowing,  
on seeing that mark,  
proceeding from which mark,  
when that mark is studied in mind,  
concludes in the destruction of the corrupting influences.'

Then that mind-become one gives that beggar a dissertation  
on knowing,  
on seeing that mark,  
proceeding from which mark,  
when that mark is studied in mind,  
concludes in the destruction of the corrupting influences.

This, beggar, is the sixth occasion  
when a beggar should come to see a mind-become one.



These, beggar, are the six times that a beggar should come to see a mind-become one."

## Sutta 35

### Vijjā-Bhāgiya Suttaṃ

## Constituents of Vision

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvattī Town revisiting.

There to the Beggars gathered round he said:

"Beggars!"

And "Bhante!" they responded.

The Lucky Man said this to them:

"There are, beggars, six constituents of vision.

What six?

Instability-perception,  
instability based pain-perception,  
pain based not-self-perception,  
letting-go-perception,  
dispassion-perception,  
ending-perception.

These then, beggars, are the six constituents of vision."

## Sutta 38

### Atta-Kāra Suttaṃ

## Self-Doer

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvattī Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then a certain Brahman came upon The Lucky Man and  
approached.

Having approached The Lucky Man he exchanged welcomes.

Having exchanged welcomes, pleasantries and reminiscences, he took a seat to one side.

Seated to one side then, the brahman said this to Bhagava:

"I, Good Gotama, state this, theorize thus, namely:

There is no self-doer;  
there is no other-doer."

"I, brahman, would not thus state,  
thus theorize,  
for such is unseen, unheard of.

How, tell me, could one,  
going ahead on one's own,  
returning on one's own, thus state:

'There is no self-doer;  
there is no other-doer'?"

"What do you think, brahman,  
is there such a thing as starting?"

"Even so, good man."

"There being such a thing as starting,  
are beings clearly known to start?"

"Even so, good man."

"Well then, brahman, there being such a thing as starting,  
and beings being clearly known to start,  
this is, among beings,  
the self-doer;  
this is the other-doer.

What do you think, brahman,  
is there such a thing as departure?"

"Even so, good man."

"There being such a thing as departure,  
are beings clearly known to depart?"

"Even so, good man."

"Well then, brahman, there being such a thing as departure,  
and beings being clearly known to depart,  
this is, among beings,  
the self-doer;  
this is the other-doer.

What do you think, brahman,

**is there such a thing as going beyond?"**

**"Even so, good man."**

**"There being such a thing as going beyond,  
are beings clearly known to go beyond?"**

**"Even so, good man."**

**"Well then, brahman, there being such a thing as going beyond,  
and beings being clearly known to go beyond,  
this is, among beings,  
the self-doer;  
this is the other-doer."**

**"What do you think, brahman,  
is there such a thing as perseverance?"**

**"Even so, good man."**

**"There being such a thing as perseverance,  
are beings clearly known to persevere?"**

**"Even so, good man."**

**"Well then, brahman, there being such a thing as perseverance,  
and beings being clearly known to persevere,  
this is, among beings,  
the self-doer;  
this is the other-doer."**

**What do you think, brahman,  
is there such a thing as endurance?"**

**"Even so, good man."**

**"There being such a thing as endurance,  
are beings clearly known to endure?"**

**"Even so, good man."**

**"Well then, brahman, there being such a thing as endurance,  
and beings being clearly known to endure,  
this is, among beings,  
the self-doer;  
this is the other-doer."**

**What do you think, brahman,  
is there such a thing as approaching?"**

**"Even so, good man."**

**"There being such a thing as approaching,  
are beings clearly known to approach?"**

**"Even so, good man."**

**"Well then, brahman, there being such a thing as approaching,  
and beings being clearly known to approach,  
this is, among beings,  
the self-doer;  
this is the other-doer.**

**I, brahman, would not thus state,  
thus theorize,  
for such is unseen, unheard of.**

**How, tell me, could one,  
going ahead on one's own,  
returning on one's own, thus state:**

**There is no self-doer;  
there is no other-doer?"**

**"Superbly done, good Gotama!**

**Superbly done, good Gotama!**

**It is as though, good Gotama,  
that which was upside-down were set right-side up,  
the covered were uncovered,  
the lost were told the way,  
an oil-lamp were brought into the darkness  
so that those with eyes in their heads could see shapes.**

**Thus thusly the Elder Gotama has shown Dhamma with not simply one  
exposition.**

**I go to The Lucky Man for refuge  
and to the Dhamma  
and to the Order of Beggars.**

**Having been given life this day,  
remember me as a follower who has taken refuge in the Venerable  
Gotama."**

## **Sutta 41**

**Dāru-k-Khandha Suttaṃ**

# **The Tree Trunk**

**I HEAR TELL:**

**Once upon a time the elder Sāriputta was residing in Rājagaha, back-round Vulture's Peak.**

**Then having earlier attended to his bowl and robes, the elder Sāriputta, descending Vulture's Peak followed by many beggars, and noticing a certain large tree-trunk asked those beggars:**

**"Do you see, friends, that large tree-trunk there?"**

**"We do, friend."**

**"If he so wished, friends, a beggar who was a Master of Power, one with mental control, could determine that tree-trunk as earth.**

**How so?**

**There is, friends, in that tree-trunk the earth-aspect, consequently if he so wished, a beggar who was a Master of Power, one with mental control, could by means of that determine that tree-trunk as earth.**

**If he so wished, friends, a beggar who was a Master of Power, one with mental control, could determine that tree-trunk as water.**

**How so?**

**There is, friends, in that tree-trunk the water-aspect, consequently if he so wished, a beggar who was a Master of Power, one with mental control, could by means of that determine that tree-trunk as water.**

**If he so wished, friends, a beggar who was a Master of Power, one with mental control, could determine that tree-trunk as fire.**

**How so?**

**There is, friends, in that tree-trunk**

**the fire-aspect,  
consequently if he so wished,  
a beggar who was a Master of Power,  
one with mental control,  
could by means of that  
determine that tree-trunk as fire.**

**If he so wished, friends,  
a beggar who was a Master of Power,  
one with mental control,  
could determine that tree-trunk as wind.**

**How so?**

**There is, friends, in that tree-trunk  
the wind-aspect,  
consequently if he so wished,  
a beggar who was a Master of Power,  
one with mental control,  
could by means of that  
determine that tree-trunk as wind.**

**If he so wished, friends,  
a beggar who was a Master of Power,  
one with mental control,  
could determine that tree-trunk as beautiful.**

**How so?**

**There is, friends, in that tree-trunk  
the beauty-aspect,  
consequently if he so wished,  
a beggar who was a Master of Power,  
one with mental control,  
could by means of that  
determine that tree-trunk as beautiful.**

**If he so wished, friends,  
a beggar who was a Master of Power,  
one with mental control,  
could determine that tree-trunk as ugly.**

**How so?**

**There is, friends, in that tree-trunk  
the ugliness aspect,  
consequently if he so wished,  
a beggar who was a Master of Power,  
one with mental control,**

could by means of that  
determine that tree-trunk as ugly."

## Sutta 46

### Mahā Cunda Suttaṃ

# Mahā Cunda

**I HEAR TELL:**

Once upon a time the Elder, Mahā Cunda,  
Cetī-land revisiting,  
Sahajātiyaṃ.

There then the Elder, Mahā Cundo, said this to the bhikkhus:

"Beggar friends!"

And the beggars responding "Yes?"

Mahā Cundo said this:

"Here friends Dhamma-yogi beggars disparage gnostic beggars, saying:

'These, actually burning, inflamed, say:

"We are gnostics! We are gnostics!" —

What in fact is this gnosticism?

Why is this "gnosticism"?

How is this, in fact, gnosticism!?"

So saying, the Dhamma-yogi beggars are not being brilliant,  
and the gnostic beggars are not made out to be brilliant,  
and such is not helpful for the majority  
does not lead to the happiness of the majority  
does not lead to the happiness and benefit of the majority of gods or men.

Here friends gnostic beggars disparage Dhamma-yogi beggars, saying:

'These, thoroughly puffed up,

excitable,

unsteady,

mouthy,

loose-lipped,

forgetful,

without self-awareness,

scatter-brained,

mentally deranged,

**out-of-control forces say:**

**"We are Dhamma-yogis! We are Dhamma-yogis!"**

**What in fact is this Dhamma-yoking?**

**Why is this "Dhamma-yoking"?**

**Indeed how is this Dhamma-yoking!?'**

**So saying, the gnostic beggars are not being brilliant,  
and the Dhamma-yogi beggars are not made out to be brilliant,  
and such is not helpful for the majority  
does not lead to the happiness of the majority  
does not lead to the happiness and benefit of the majority of gods or men.**

**Here further, friends, Dhamma-yogi beggars  
just speak highly of Dhamma-yogi beggars,  
do not speak highly of gnostic beggars.**

**So saying, the Dhamma-yogi beggars are not being brilliant,  
and the gnostic beggars are not made out to be brilliant,  
and such is not helpful for the majority  
does not lead to the happiness of the majority  
does not lead to the happiness and benefit of the majority of gods or men.**

**Here further, friends, gnostic beggars just speak highly of gnostic beggars,  
do not speak highly of Dhamma-yogi beggars.**

**So saying, the gnostic beggars are not being brilliant,  
and the Dhamma-yogi beggars are not made out to be brilliant,  
and such is not helpful for the majority  
does not lead to the happiness of the majority  
does not lead to the happiness and benefit of the majority of gods or men.**

**Therefore friends, train yourselves this way:**

**'Being Dhamma-yogis we will speak highly of gnostic beggars.'**

**This is how you should train yourselves.**

**How come?**

**A snapping-fine thing, friends,  
and not easy to gain in this world  
is the sight of such men  
as those who live in bodily contact with the deathless.**

**Therefore friends, train yourselves this way:**

**'Being gnostics, we will speak highly of Dhamma-yogi beggars.'**

**This is how you should train yourselves.**

**How come?**



**A snapping-fine thing, friends,  
and not easy to gain in this world  
is the sight of such men  
as they who pierce with vision  
and see in detail  
the deep wisdom of the path to the goal."**

**Sutta 47**

**Paṭhama Sandiṭṭhika Suttaṃ**

## **To Be Seen for One's Self**

**I HEAR TELL:**

**Once upon a time The Lucky Man,  
Sāvattṭhī-town revisiting,  
Jeta Grove,  
Anāthapiṇḍika's Park.**

**There then, Top-knot-Sīvaka, the wanderer, approached The Lucky Man  
and drew near.**

**Having drawn near, he gave salutation.**

**Having given salutation,  
having exchanged greetings,  
he took a seat to one side.**

**Seated to one side then, Top-knot-Sīvaka the wanderer said this to The  
Lucky Man:**

**"A 'to-be-seen-for-one's-self' Dhamma.**

**A 'to-be-seen-for-one's-self' Dhamma.**

**This, bhante, is what they say.**

**In what way then, bhante, is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision?"**

**"In this case Sīvaka what is required is a counter-question  
and you should make such response  
as seems fit to you.**

**What to you think Sīvaka?**

**There being greed within,**

**is this known:**

**'There is greed within me.'?**

**There being no greed within,  
is this known:**

**'There is no greed within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being greed within,  
this is known:**

**'There is greed within me,'  
there being no greed within,  
this is known:**

**'There is no greed within me,'  
then in this way Sīvaka  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think Sīvaka?**

**There being hate within,  
is this known:**

**'There is hate within me.'?**

**There being no hate within,  
is this known:**

**'There is no hate within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being hate within,  
this is known:**

**'There is hate within me,'  
there being no hate within,  
this is known:**

**'There is no hate within me,'  
then in this way Sīvaka  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think Sīvaka?**

**There being confusion within,  
is this known:**

**'There is confusion within me.'?**

**There being no confusion within,  
is this known:**

**'There is no confusion within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being confusion within,  
this is known:**

**'There is confusion within me,'  
there being no confusion within,  
this is known:**

**'There is no confusion within me,'  
then in this way Sīvaka  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think Sīvaka?**

**There being forms of behavior leading to greed within,  
is this known:**

**'There is forms of behavior leading to greed within me.'?**

**There being no forms of behavior leading to greed within,  
is this known:**

**'There is no forms of behavior leading to greed within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being forms of behavior leading to greed within,  
this is known:**

**'There are forms of behavior leading to greed within me,'  
there being no forms of behavior leading to greed within,  
this is known:**

**'There are no forms of behavior leading to greed within me,'  
then in this way Sīvaka  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'**

**to be sense-experienced individually through vision.**

**What to you think Sīvaka?**

**There being forms of behavior leading to hate within,  
is this known:**

**'There are forms of behavior leading to hate within me.'?**

**There being no forms of behavior leading to hate within,  
is this known:**

**'There are no forms of behavior leading to hate within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being forms of behavior leading to hate within,  
this is known:**

**'There are forms of behavior leading to hate within me,'  
there being no forms of behavior leading to hate within,  
this is known:**

**'There are no forms of behavior leading to hate within me,'  
then in this way Sīvaka**

**is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,**

**inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think Sīvaka?**

**There being forms of behavior leading to confusion within,  
is this known:**

**'There are forms of behavior leading to confusion within me.'?**

**There being no forms of behavior leading to confusion within,  
is this known:**

**'There are no forms of behavior leading to confusion within me?'"**

**"Even so, bhante."**

**"Whenever Sīvaka  
there being forms of behavior leading to confusion within,  
this is known:**

**'There are forms of behavior leading to confusion within me,'  
there being no forms of behavior leading to confusion within,  
this is known:**

**'There are no forms of behavior leading to confusion within me,'  
then in this way Sīvaka**

**is there a 'to-be-seen-for-one's-self' Dhamma,**

timeless,  
inviting 'come, see!',  
to be sense-experienced individually through vision."

"Wonderful, bhante!

Wonderful, bhante!

It is, bhante, as though the turned-down were over-turned;  
the lost were told the way,  
an oil-lamp were brought into the darkness  
so that those with eyes in their heads could see shapes.

Thus thusly the Lucky Man has shown Dhamma with not simply one  
exposition.

I go to The Lucky Man for refuge  
and to the Dhamma  
and to the Order of Beggars.

Having been given life this day,  
remember me as a follower  
who has taken refuge in the Venerable Gotama."

## Sutta 48

### Dutiya Sandiṭṭhika Suttaṃ

# To Be Seen for One's Self 2

I HEAR TELL:

Once upon a time The Lucky Man,  
Sāvattṭhī-town revisiting,  
Jeta Grove,  
Anāthapiṇḍika's Park.

There then, a brahman approached The Lucky Man and drew near.

Having drawn near, he gave salutation.

Having given salutation,  
having exchanged greetings,  
he took a seat to one side.

Seated to one side then, the brahman said this to The Lucky Man:

"A 'to-be-seen-for-one's-self' Dhamma.

A 'to-be-seen-for-one's-self' Dhamma.

This, good Gotama, is what they say.

**In what way then, good Gotama, is there a 'to-be-seen-for-one's-self'  
Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision?"**

**"In this case brahman what is required is a counter-question  
and you should make such response  
as seems fit to you.**

**What to you think brahman?**

**There being lust within,  
is this known:**

**'There is lust within me.'?**

**There being no lust within,  
is this known:**

**'There is no lust within me?'"**

**"Even so, good Gotama."**

**"Whenever brahman  
there being lust within,  
this is known:**

**'There is lust within me,'  
there being no lust within,  
this is known:**

**'There is no lust within me,'  
then in this way brahman  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think brahman?**

**There being hate within,  
is this known:**

**'There is hate within me.'?**

**There being no hate within,  
is this known:**

**'There is no hate within me?'"**

**"Even so, good Gotama."**

**"Whenever brahman  
there being hate within,**

**this is known:**

**'There is hate within me,'  
there being no hate within,**

**this is known:**

**'There is no hate within me,'**

**then in this way brahman**

**is there a 'to-be-seen-for-one's-self' Dhamma,**

**timeless,**

**inviting 'come, see!'**,

**to be sense-experienced individually through vision.**

**What to you think brahman?**

**There being confusion within,**

**is this known:**

**'There is confusion within me.'?**

**There being no confusion within,**

**is this known:**

**'There is no confusion within me?'"**

**"Even so, good Gotama."**

**"Whenever brahman**

**there being confusion within,**

**this is known:**

**'There is confusion within me,'**

**there being no confusion within,**

**this is known:**

**'There is no confusion within me,'**

**then in this way brahman**

**is there a 'to-be-seen-for-one's-self' Dhamma,**

**timeless,**

**inviting 'come, see!'**,

**to be sense-experienced individually through vision.**

**What to you think brahman?**

**There being confusion with regard to body within,**

**is this known:**

**'There is confusion with regard to body within me?'**

**There being no confusion with regard to body within,**

**is this known:**

**'There is no confusion with regard to body within me?'"**

**"Even so, good Gotama."**

**"Whenever brahman  
there being confusion with regard to body within,  
this is known:  
'There is confusion with regard to body within me,'  
there being no confusion with regard to body within,  
this is known:  
'There is no confusion with regard to body within me,'  
then in this way brahman  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think brahman?**

**There being confusion with regard to speech within,  
is this known:**

**'There is confusion with regard to speech within me.'?**

**There being no confusion with regard to speech within,  
is this known:**

**'There is no confusion with regard to speech within me?'"**

**"Even so, good Gotama."**

**"Whenever brahman  
there being confusion with regard to speech within,  
this is known:  
'There is confusion with regard to speech within me,'  
there being no confusion with regard to speech within,  
this is known:  
'There is no confusion with regard to speech within me,'  
then in this way brahman  
is there a 'to-be-seen-for-one's-self' Dhamma,  
timeless,  
inviting 'come, see!'  
to be sense-experienced individually through vision.**

**What to you think brahman?**

**There being mental-confusion within,  
is this known:**

**'There is mental-confusion within me.'?**

**There being no mental-confusion within,  
is this known:**

**'There is no mental-confusion within me?'"**



**"Even so, good Gotama."**

**"Whenever brahman**

**there being mental-confusion within,**

**this is known:**

**'There is mental-confusion within me,'**

**there being no mental-confusion within,**

**this is known:**

**'There is no mental-confusion within me,'**

**then in this way brahman**

**is there a 'to-be-seen-for-one's-self' Dhamma,**

**timeless,**

**inviting 'come, see!'**,

**to be sense-experienced individually through vision.**

**Wonderful, Master Gotama!**

**Wonderful, Master Gotama!**

**It is, Master Gotama, as though the turned-down were over-turned;**

**the lost were told the way,**

**an oil-lamp were brought into the darkness**

**so that those with eyes in their heads could see shapes.**

**Thus thusly Master Gotama has shown Dhamma with not simply one exposition.**

**I go to The Lucky Man for refuge**

**and to the Dhamma**

**and to the Order of Beggars.**

**Having been given life this day,**

**remember me as a follower**

**who has taken refuge in the Venerable Gotama.**

### **Sutta 50**

#### **Indriya Saṅvara Suttaṃ**

## **Restraint of the Forces**

**I HEAR TELL:**

**Once upon a time The Lucky Man,**

**Sāvattthī-town revisiting,**

**Jeta Grove,**

**Anāthapiṇḍika's Park.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And the beggars responding "Venerable!" the Lucky Man said this:**

**"There being no restraint of the forces, beggars,  
for those lacking in force-restraint-insight,  
the foundation for ethical culture,  
is cut off.**

**There being no ethical culture,  
ethical-culture-insight,  
the foundation for consummate serenity,  
is cut off.**

**There being no consummate serenity,  
consummate-serenity-insight,  
the foundation for knowing and seeing things the way they really are,  
is cut off.**

**There being no knowing and seeing things as they really are,  
knowing-and-seeing-insight,  
the foundation for dispassionate distaste,  
is cut off.**

**Their being no dispassionate-distaste  
dispassionate-distaste-insight,  
the foundation for knowing and seeing freedom,  
is cut off.**

**In the same way, beggars, as with a tree,  
bereft of branches and foliage —  
its shoots cannot reach maturity,  
its bark cannot reach maturity,  
its sapwood cannot reach maturity,  
its heartwood cannot reach maturity.**

**Even so, beggars, there being no restraint of the forces,  
for those lacking in force-restraint-insight,  
the foundation for ethical culture,  
is cut off.**

**There being no ethical culture,  
ethical-culture-insight,  
the foundation for consummate serenity,  
is cut off.**

**There being no consummate serenity,  
consummate-serenity-insight,**

**the foundation for knowing and seeing things as they really are,  
is cut off.**

**There being no knowing and seeing things the way they really are,  
knowing-and-seeing-insight,  
the foundation for dispassionate distaste,  
is cut off.**

**Their being no dispassionate-distaste  
dispassionate-distaste-insight,  
the foundation for knowing and seeing freedom,  
is cut off.**

**"There being restraint of the forces, beggars,  
those possessing force-restraint  
possess the foundation for ethical culture.**

**There being ethical culture,  
those possessing ethical culture  
possess the foundation for consummate serenity.**

**There being consummate serenity,  
those possessing consummate serenity  
possess the foundation for knowing and seeing things as they really are.**

**There being knowing and seeing things as they really are,  
those possessing knowing and seeing things as they really are  
possess the foundation for dispassionate distaste.**

**There being dispassionate distaste,  
those possessing dispassionate distaste  
possess the foundation for knowing and seeing freedom.**

**In the same way, beggars, as with a tree,  
possessed of branches and foliage,  
its shoots can reach maturity,  
its bark can reach maturity,  
its sapwood can reach maturity,  
its heartwood can reach maturity.**

**Even so, beggars, there being restraint of the forces,  
those possessing force-restraint  
possess the foundation for ethical culture.**

**There being ethical culture,  
those possessing ethical culture  
possess the foundation for consummate serenity.**

**There being consummate serenity,  
those possessing consummate serenity**

possess the foundation for knowing and seeing things as they really are.

There being knowing and seeing things as they really are,  
those possessing knowing and seeing things as they really are  
possess the foundation for dispassionate distaste.

There being dispassionate distaste,  
those possessing dispassionate distaste  
possess the foundation for knowing and seeing freedom.

Sutta 61

Majjhe Suttaṃ

## The Middle or The Seamstress

I HEAR TELL

Once upon a time Bhagava, Baranasi-town residing  
Isipatana, Deer Refuge,  
and there, many elder beggars  
after returning from their beggar's rounds  
were sitting around Mandala Hall  
involved in this round of talk  
that had turned up:

"Bhagava said this, friends,  
concerning the way to the beyond  
in 'The Questions of Metteyya':"

'Who both ends sees  
unstuck by Middle's counsel  
'Great man' he,  
say I,  
who has escaped the seamstress here.'

What then friends is the first end?  
What the second,  
what the middle,  
and who the seamstress, say?"

This said, another beggar addressed the elder beggars and said:

"Contact friends is the first end

the arising of contact is the second end  
the ending of contact is the middle  
hungar and thirst the seamstress.

For hungar and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.

Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."

This said, another beggar addressed the elder beggars and said:

"The Past friends is the first end  
the future is the second end  
the present is the middle  
hungar and thirst the seamstress.

For hungar and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.

Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."

This said, another beggar addressed the elder beggars and said:

"Pleasure friends is the first end  
painful sensation is the second end  
neither-painful-nor-pleasant sensation is the middle  
hungar and thirst the seamstress.

For hungar and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends

**a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.**

**Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."**

**This said, another beggar addressed the elder beggars and said:**

**"Name friends is the first end  
form is the second end  
consciousness is the middle  
hungar and thirst the seamstress.**

**For hungar and thirst it is  
that ever stitches living  
to being reborn again.**

**With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.**

**Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."**

**This said, another beggar addressed the elder beggars and said:**

**"The six internal spheres friends is the first end  
the external spheres the second end  
consciousness the middle  
hungar and thirst the seamstress.**

**For hungar and thirst it is  
that ever stitches living  
to being reborn again.**

**With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.**

**Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."**

**This said, another beggar addressed the elder beggars and said:**

**"One's own body friends is the first end  
the arising of one's own body the second end  
the ending of one's own body the middle  
hunger and thirst the seamstress.**

**For hunger and thirst it is  
that ever stitches living  
to being reborn again.**

**With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.**

**Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."**

**This said, another beggar addressed the elder beggars and said:**

**"We have all answered, friends,  
each in accordance with his own reflection.**

**How would it be then, friends  
if we, approaching Bhagava,  
having approached Bhagava,  
informed him of this?**

**Howsoever Bhagava explains it,  
that is how we will retain it."**

**"Even so, friend,"  
those elder beggars said  
to that beggar in response.**

**Then those elder beggars, approaching Bhagava,  
having approached  
and saluting Bhagava with raised palms,  
sat down to one side.**

**Sitting to one side then  
the elder beggars informed Bhagava  
of all they had said, and asked:  
"Which one of us, bhante, spoke well?"**

**"All of you, beggars, spoke well  
according to his bent,  
but as for what was said**

concerning the way to the beyond  
in The Questions of Metteyya:

'Who both ends sees  
unstuck by Middle's counsel  
'Great man' he,  
say I,  
who has escaped the seamstress here.'

listen up,  
pay attention  
I will speak!"

"Even so bhante!"  
those elder beggars responded to Bhagava  
Bhagava said this to them:

"Contact friends is the first end  
the arising of contact is the second end  
the ending of contact is the middle  
hungar and thirst the seamstress.

For hungar and thirst it is  
that ever stitches living  
to being reborn again.

With just this much, friends  
a bhikkhu has understanding of the understandable  
thorough understanding of the thoroughly understandable.

Understanding the understandable  
thoroughly understanding the thoroughly understandable  
he has got the end of pain  
here among visible things,  
Say I."

Sutta 63

Nibbedhika Suttam

## **Drawing from Experience**

"I will teach you, beggars,  
a curriculum in Dhamma,  
a curriculum in drawing-from-experience,  
give ear,



**focus the mind well,  
I will speak!"**

**"Even so, bhante"  
the beggars responded to Bhagava.**

**Then the Lucky Man said this:**

**"And what, beggars is this curriculum in Dhamma,  
this curriculum in drawing-from-experience?"**

**Become an expert on desire, beggars,  
become an expert on that from which desire springs,  
become an expert on desire's variety,  
become an expert on desire's outcome,  
become an expert on desire's eradication,  
become an expert on the way to go to desire's eradication.**

**Become an expert on sense-experience, beggars,  
become an expert on that from which sense-experience springs,  
become an expert on sense-experience's variety,  
become an expert on sense-experience's outcome,  
become an expert on sense-experience's eradication,  
become an expert on the way to go to sense-experience's eradication.**

**Become an expert on perception, beggars,  
become an expert on that from which perception springs,  
become an expert on perception's variety,  
become an expert on perception's outcome,  
become an expert on perception's eradication,  
become an expert on the way to go to perception's eradication.**

**Become an expert on corruption, beggars,  
become an expert on that from which corruption springs,  
become an expert on corruption's variety,  
become an expert on corruption's outcome,  
become an expert on corruption's eradication,  
become an expert on the way to go to corruption's eradication.**

**Become an expert on kamma, beggars,  
become an expert on that from which kamma springs,  
become an expert on kamma's variety,  
become an expert on kamma's outcome,  
become an expert on kamma's eradication,  
become an expert on the way to go to kamma's eradication.**

**Become an expert on pain, beggars,  
become an expert on that from which pain springs,  
become an expert on pain's variety,**

become an expert on pain's outcome,  
become an expert on pain's eradication,  
become an expert on the way to go to pain's eradication.

'Become an expert on desire, beggars,  
become an expert on that from which desire springs,  
become an expert on desire's variety,  
become an expert on desire's outcome,  
become an expert on desire's eradication,  
become an expert on the way to go to desire's eradication.'

This is what was said.

And because of what was it said?

Five, beggars, are the strings of desire:

Visual consciousness of forms

— sought after, craved, pleasing,  
attractive, associated with desire, fit for a king.

Auditory consciousness of sounds

— sought after, craved, pleasing,  
attractive, associated with desire, fit for a king.

Nasal consciousness of scents

— sought after, craved, pleasing,  
attractive, associated with desire, fit for a king.

Tongue consciousness of savours

— sought after, craved, pleasing,  
attractive, associated with desire, fit for a king.

Bodily consciousness of touches

— sought after, craved, pleasing,  
attractive, associated with desire, fit for a king.

Although, beggars, these are not desire,

'the strings of desire' is the name given them in the discipline of the  
Aristocrats.

Principled in lust is man's desire.

Not is desire in the world's shimmering borne.

Principled in lust is man's desire.

Separate the world's shimmering stands.

Therefore do the wise their wantings discipline.

And what, beggars, is that from which desire springs?

Contact, beggars, is that from which desire springs.

And what, beggars, is desire's variety?

**One, beggars, is desire for forms  
another desire for sounds,  
another desire for scents,  
another desire for savours,  
another desire for contact.**

**This, beggars, is said to be desire's variety.**

**And what, beggars, is desire's outcome?**

**Whensoever, beggars, there is pairing with this or that desire,  
there is further drawn from that sense-experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars, is said to be desire's outcome.**

**And what, beggars, is desire's eradication?**

**Contact's eradication, beggars, is desire's eradication.**

**And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to desire's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**And when, beggars, the student of the  
Aristocrats knows desire in this way,  
knows that from which desire springs,  
knows desire's variety,  
knows desire's outcome,  
knows desire's eradication,  
knows the way to go to desires eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of desire.**

**'Become an expert on desire, beggars,  
become an expert on that from which desire springs,  
become an expert on desire's variety,  
become an expert on desire's outcome,  
become an expert on desire's eradication,**

**become an expert on the way to go to desire's eradication.'**

**This is what was said.**

**And it was because of this that it was said.**

**'Become an expert on sense-experience, beggars,  
become an expert on that from which sense-experience springs,  
become an expert on sense-experience's variety,  
become an expert on sense-experience's outcome,  
become an expert on sense-experience's eradication,  
become an expert on the way to go to sense-experience's eradication.'**

**This is what was said.**

**And because of what was it said?**

**Three, beggars, are the sense-experiences,  
pleasant sense-experience  
painful sense-experience  
not-painful-but-not-pleasant sense-experience.**

**And what, beggars, is that from which sense-experience springs?**

**Contact, beggars, is that from which sense-experience springs.**

**And what, beggars, is sense-experience's variety?**

**There is, beggars, pleasant sense-experience that is carnal,  
there is pleasant sense-experience that without carnality,  
there is unpleasant sense-experience that is carnal,  
there is unpleasant sense-experience that is without carnality,  
there is not-painful-but-not-pleasant sense-experience that is carnal, and  
there is not-painful-but-not-pleasant sense-experience that is without  
carnality.**

**This, beggars, is said to be sense-experience's variety**

**And what, beggars, is sense-experience's outcome?**

**Whensoever, beggars, there is pairing with this or that sense-experience,  
there is further drawn from that sense-experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars, is said to be sense-experience's outcome.**

**And what, beggars, is sense-experiences eradication?**

**Contact's eradication, beggars is sense-experience's eradication.**

**And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to sense-experience's eradication, that is:**

**High Thesis  
High Principles  
High Talk  
High Works  
High Lifestyle  
High Self-Control  
High Mind, and  
High Getting High**

**And when, beggars, the student of the  
Aristocrats knows sense-experience in this way,  
knows that from which sense-experience springs,  
knows sense-experience's variety,  
knows sense-experience's outcome,  
knows sense-experience's eradication,  
knows the way to go to sense-experience's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of sense-experience.**

**'Become an expert on sense-experience, beggars,  
become an expert on that from which sense-experience springs,  
become an expert on sense-experience's variety,  
become an expert on sense-experience's outcome,  
become an expert on sense-experience's eradication,  
become an expert on the way to go to sense-experience's eradication.'**

**This is what was said.**

**And it was because of this that it was said.**

**'Become an expert on perception, beggars,  
become an expert on that from which perception springs,  
become an expert on perception's variety,  
become an expert on perception's outcome,  
become an expert on perception's eradication,  
become an expert on the way to go to perception's eradication.'**

**This is what was said.**

**And because of what was it said?**

**Six, beggars, are the perceptions:  
perception of form,  
perception of sound,  
perception of scent,  
perception of savour,  
perception of touch,**

**perception of Dhammas.**

**And what, beggars, is that from which perception springs?**

**Contact, beggars, is that from which perception springs.**

**And what, beggars, is perception's variety?**

**One perception, beggars, is of form,  
another perception is of sounds,  
another perception is of scents,  
another perception is of savours,  
another perception is of touches,  
another perception is of Dhammas.**

**This, beggars, is said to be perception's variety.**

**And what, beggars, is perception's outcome?**

**Perception, beggars, cooks up vocation, say I.**

**Whatsoever is such as one recognizes,  
such is such as he advocates, saying:**

**'Explain this perception thus.'**

**This, beggars, is said to be perception's outcome.**

**And what, beggars, is perception's eradication?**

**Contact's eradication, beggars, is perception's eradication.**

**And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to perception's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**And when, beggars, the student of the  
Aristocrats knows perception in this way,  
knows that from which perception springs,  
knows perception's variety,  
knows perception's outcome,  
knows perception's eradication,  
knows the way to go to perception's eradication,  
then he knows this best of lives  
having drawn it from the experience**

**of the eradication of perception.**

**'Become an expert on perception, beggars,  
become an expert on that from which perception springs,  
become an expert on perception's variety,  
become an expert on perception's outcome,  
become an expert on perception's eradication,  
become an expert on the way to go to perception's eradication.'**

**This is what was said.**

**And it was because of this that it was said.**

**'Become an expert on corruption, beggars,  
become an expert on that from which corruption springs,  
become an expert on corruption's variety,  
become an expert on corruption's outcome,  
become an expert on corruption's eradication,  
become an expert on the way to go to corruption's eradication.'**

**This is what was said.**

**And because of what was it said?**

**Three, beggars, are corruptions:  
desire is a corruption  
living is a corruption  
blindness is a corruption.**

**And what, beggars, is that from which corruption springs?**

**Blindness, beggars, is that from which corruption springs.**

**And what, beggars, is the variety of corruption?**

**There is, beggars, corruption that leads to Hell,  
there is corruption that leads to the animal womb,  
there is corruption that leads to the realm of ghosts,  
there is corruption that leads to the world of man, and  
there is corruption that leads to divine worlds.**

**This, beggars, is said to be the variety of corruption.**

**And what, beggars, is corruption's outcome?**

**Whensoever, beggars, there is blindness,  
there is further drawn from that sense-experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars, is said to be corruption's outcome.**

**And what, beggars, is corruption's eradication?**

**The eradication of blindness, beggars, is the eradication of corruption.  
And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to corruption's eradication, that is:**

**High Thesis  
High Principles  
High Talk  
High Works  
High Lifestyle  
High Self-Control  
High Mind, and  
High Getting High**

**And when, beggars, the student of the  
Aristocrats knows corruption in this way,  
knows that from which corruption springs,  
knows corruption's variety,  
knows corruption's outcome,  
knows corruption's eradication,  
knows the way to go to corruption's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of corruption.**

**'Become an expert on corruption, beggars,  
become an expert on that from which corruption springs,  
become an expert on corruption's variety,  
become an expert on corruption's outcome,  
become an expert on corruption's eradication,  
become an expert on the way to go to corruption's eradication.'**

**This is what was said.**

**And it was because of this that it was said.**

**'Become an expert on kamma, beggars,  
become an expert on that from which kamma springs,  
become an expert on kamma's variety,  
become an expert on kamma's outcome,  
become an expert on kamma's eradication,  
become an expert on the way to go to kamma's eradication.'**

**This is what was said.**

**And because of what was it said?**

**Intention beggars, is kamma, I say.**

**It is with intent that one does works of body, speech and mind.**



**And what, beggars, is that from which kamma springs?**

**Contact, beggars, is that from which kamma springs.**

**And what is kamma's variety?**

**There is, beggars, kamma that is to be experienced in Hell,  
there is kamma that is to be experienced in the animal womb,  
there is kamma that is to be experienced in the realm of ghosts,  
there is kamma that is to be experienced in the world of man, and  
there is kamma that is to be experienced in divine worlds.**

**This, beggars, is said to be the variety of kamma.**

**And what, beggars, is kamma's outcome?**

**Threefold, beggars, is kamma's outcome:**

**as in this seen thing,**

**as upon**

**as circling-round after.**

**This, beggars, is said to be kamma's outcome.**

**And what, beggars, is kamma's eradication?**

**Contact's eradication, beggars, is kamma's eradication.**

**And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to kamma's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**And when, beggars, the student of the  
Aristocrats knows kamma in this way,  
knows that from which kamma springs,  
knows the variety of kamma,  
knows kamma's outcome,  
knows kamma's eradication,  
knows the way to go to kamma's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of kamma.**

**'Become an expert on kamma, beggars,  
become an expert on that from which kamma springs,**

become an expert on kamma's variety,  
become an expert on kamma's outcome,  
become an expert on kamma's eradication,  
become an expert on the way to go to kamma's eradication.'

This is what was said.

And it was because of this that it was said.

'Become an expert on pain, beggars,  
become an expert on that from which pain springs,  
become an expert on pain's variety,  
become an expert on pain's outcome,  
become an expert on pain's eradication,  
become an expert on the way to go to pain's eradication.'

This is what was said.

And because of what was it said?

Birth is pain  
aging is pain  
sickness is painful  
death is painful  
grief and lamentation  
pain and misery  
and despair are painful  
not gaining what is wished for is pain  
in a word, the five stockpiled heaps are pain.

And what, beggars, is that from which pain springs?

Hunger and thirst, beggars, is that from which pain springs.

And what, beggars, is pain's variety?

There is, beggars, pain beyond measure  
that which is trifling,  
that which is slow to fade,  
that which is quick to fade.

This, beggars, is said to be pain's variety.

And what, beggars, is pain's outcome?

Here, beggars one subject to pain,  
having lost control of his mind,  
goes around sorrowful,  
tired,  
tearful,  
beating his breast,

**lamenting,  
confused.**

**Either that, or,  
subject to pain,  
having lost control of his mind,  
he goes out searching around, saying:**

**'Who knows one way ... or two ways! ... to eradicate my pain?'**

**Pain, beggars, has it's outcome in bewilderment  
or it's outcome in searching around, say I.**

**This, beggars, is said to be pain's outcome.**

**And what, beggars, is pain's eradication?**

**The eradication of hunger and thirst, beggars, is the eradication of pain.**

**And it is this very Aristocratic Eight-Dimensional High-Way that is the  
way to go to pain's eradication, that is:**

**High Thesis**

**High Principles**

**High Talk**

**High Works**

**High Lifestyle**

**High Self-Control**

**High Mind, and**

**High Getting High**

**And when, beggars, the student of the  
Aristocrats knows pain in this way,  
knows that from which pain springs,  
knows pain's variety,  
knows pain's outcome,  
knows pain's eradication,  
knows the way to go to pain's eradication,  
then he knows this best of lives  
having drawn it from the experience  
of the eradication of pain.**

**'Become an expert on pain, beggars,  
become an expert on that from which pain springs,  
become an expert on pain's variety,  
become an expert on pain's outcome,  
become an expert on pain's eradication,  
become an expert on the way to go to pain's eradication.'**

**This is what was said.**

And it was because of this that it was said.

This then, beggars, is that curriculum in Dhamma,  
that curriculum in drawing-from-sense-experience."

## Sutta 65

### Anāgāmi-Phala Suttam

# The Fruit of Non-Returning

**I HEAR TELL:**

Once upon a time the Lucky Man,  
Savatthi-town revisiting,  
Anāthapiṇḍika's Jeta Grove.|| ||

There then, the Lucky Man addressed the beggars:

"Beggars!"

And the beggars responding "Venerable!", the Lucky Man said this:

There are six things, beggars, which,  
if not given up,  
make it impossible to see for yourself  
the fruit of non-returning.

What six?

Lack of faith,  
lack of a sense of shame,  
lack of a fear of blame,  
slacking off,  
mis-remembering what is true,  
lack of wisdom.

These then, beggars, are the six things, which,  
if not given up,  
make it impossible to see for yourself  
the fruit of non-returning.

There are six things, beggars, which,  
if given up,  
make it possible to see for yourself  
the fruit of non-returning.

What six?

Lack of faith,

lack of a sense of shame,  
lack of a fear of blame,  
slacking off,  
mis-remembering what is true,  
lack of wisdom.

These then, beggars, are the six things, which,  
if given up,  
make it possible to see for yourself  
the fruit of non-returning."

## Sutta 66

### Arahatta Sacchi-Karoti Suttam

# Making for the Experience of Arahantship

**I HEAR TELL:**

Once upon a time the Lucky Man,  
Savatthi-town revisiting,  
Anāthapiṇḍika's Jeta Grove.

There then, the Lucky Man addressed the beggars:

"Beggars!"

And the beggars responding "Venerable!", the Lucky Man said this:

"There are six things, beggars, which,  
if not given up,  
make it impossible to see Arahantship for yourself.

What six?

Thick-headedness,  
sluggishness,  
agitation,  
anxiety,  
lack of faith,  
carelessness.

These are the six things, beggars, which,  
if not given up,  
make it impossible to see Arahantship for yourself.

There are six things, beggars, which,  
if given up,  
make it possible to see Arahantship for yourself.

**What six?**

**Thick-headedness,  
sluggishness,  
agitation,  
anxiety,  
lack of faith,  
carelessness.**

**These are the six things, beggars, which,  
if given up,  
make it possible to see Arahantship for yourself."**

### Sutta 74

**Dutiya Paṭhama Jhāna Suttaṃ**

## **The Second First *Jhāna* Sutta**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And "Bhante!" the beggars responded.**

**Bhagava said this to them:**

**"Six things, beggars, not let go,  
one is not yet ready  
for the arising of  
and abiding in  
the First *Jhāna*.**

**What six?**

**Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.**

**Not having let go these six things, beggars,  
one is not yet ready**

for the arising of  
and abiding in  
the First *Jhāna*.

Six things, beggars, let go,  
one is ready  
for the arising of  
and abiding in  
the First *Jhāna*.

What six?

Thinking about sense-pleasure  
thinking about deviance,  
thinking about harming,  
perception of sense-pleasures,  
perception of deviance,  
perception of harming.

Having let go these six things, beggars,  
one is ready  
for the arising of  
and abiding in  
the First *Jhāna*."

## Sutta 97

### Ānisaṅsa Suttaṃ

## Boons

I HEAR TELL:

Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And "Bhante!" the beggars responded.

Bhagava said this to them:

"There are, beggars, six boons from realization of the fruit of Stream-  
entry.

What six?

There is certainty as to True Dhamma.

**There is no falling away from Dhamma.**

**There is no pain resulting from doing's restrictions.**

**One is possessed of uncommon knowledge.**

**The driving force of things,  
and their origination  
is well-seen.**

**These, beggars, are the six boons from  
realization of the fruit of Stream-entry."**

## **Sutta 99**

### **Dukkha Suttaṃ**

# **Pain**

**I HEAR TELL:**

**Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.**

**There then the Lucky Man addressed the beggars:**

**"Beggars!"**

**And "Bhante!" the beggars responded.**

**Bhagava said this to them:**

**"It is certain, beggars,  
that for a beggar who perceives anything pleasurable in the own-made,  
to become one possessed of a suitable patience,  
is not to be seen;**

**that without possessing a suitable patience,  
there is entrance into the consummate way,  
is not to be seen;**

**that without entering into the consummate way,  
there is the fruit of Stream-winning,  
there is the fruit of Once-returning,  
there is the fruit of Non-returning,  
there is Arahantship,  
is not to be seen.**

**It is certain, beggars,  
that for a beggar who perceives everything own-made as pain,  
to become one possessed of a suitable patience,**



may be seen;  
that possessing a suitable patience,  
there is entrance into the consummate way,  
may be seen;  
that entering into the consummate way,  
there is the fruit of Stream-winning,  
there is the fruit of Once-returning,  
there is the fruit of Non-returning,  
there is Arahantship,  
may be seen."

## Sutta 112

### Assāda Suttaṃ

# Self-Indulgence

**I HEAR TELL:**

Once upon a time, The Lucky Man Sāvatti Town revisiting,  
Anāthapiṇḍika Park, Jeta Grove.

There then the Lucky Man addressed the beggars:

"Beggars!"

And, the beggars responding: "Bhante!"

Bhagava said this to them:

"There are these three things, beggars:

What three?

Self-indulgent views,  
views of self,  
contrary views.

These are the three things.

Then, to let go these three things, beggars,  
develop these three things.

What three?

Let go of self-indulgent views,  
by developing perception of change.

Let go of views of self,  
by developing perception of not-self.

**Let go of contrary views,  
by developing perception of consummate view.  
To let go these three things then, beggars,  
develop these three things."**

**Suttas 131-151**

## **Seers of the Deathless**

**Sutta 131**

### **Tapussa Sutta**

**"Having mastered six dhammas, beggars,  
the housefather Tapusso,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Tapusso,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

132

### **Bhallika**

**Having mastered six dhammas, bhikkhus,  
the housefather Bhallika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Bhallika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

133

### **Sudatta Anāthapiṇḍika**

**Having mastered six dhammas, bhikkhus,  
the housefather Sudatta Anāthapiṇḍika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Sudatta Anāthapiṇḍika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

134

### **Citta Macchikāsaṇḍika**

**Having mastered six dhammas, bhikkhus, the housefather Citta  
Macchikāsaṇḍika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Citta Macchikāsaṇḍika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

135

### **Hatthaka Ālavaka**

**Having mastered six dhammas, bhikkhus, the housefather Hatthaka  
Ālavaka,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Hatthaka Ālavaka,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

136

### **Mahānāma Sakka**

**Having mastered six dhammas, bhikkhus, the housefather Mahānāma  
Sakka,  
coming to perfection under the Tathāgata,**

**has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Mahānāma Sakka,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

137

### **Ugga Vesālika**

**Having mastered six dhammas, bhikkhus, the housefather Ugga Vesālika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Ugga Vesālika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

138

### **Uggata**

**Having mastered six dhammas, bhikkhus, the housefather Uggata,  
coming to perfection under the Tathāgata,**

has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Uggata,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

139

### **Sūra Ambaṭṭha**

Having mastered six dhammas, bhikkhus, the housefather Sūra Ambaṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Sūra Ambaṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

140

### **Jīvaka Komārabhacca**

Having mastered six dhammas, bhikkhus, the housefather Jīvaka  
Komārabhacca,

coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Jīvaka Kōmārabhacca,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

141

### Nakulapitā

Having mastered six dhammas, bhikkhus, the housefather Nakulapitā,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Nakulapitā,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

142

### Tavakaṇṇika

Having mastered six dhammas, bhikkhus, the housefather Tavakaṇṇika,

coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Tavakaṇṇika,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

143

### **Pūraṇa**

Having mastered six dhammas, bhikkhus, the housefather Pūraṇa,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Pūraṇa,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

144

### **Isidatta**

Having mastered six dhammas, bhikkhus, the housefather Isidatta,



coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Isidatta,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

145

### Sandhāna

Having mastered six dhammas, bhikkhus, the housefather Sandhāna  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Sandhāna,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

146

### Vijaya

Having mastered six dhammas, bhikkhus, the housefather Vijaya,

coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Vijaya,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

147

### Vajjiyamāhita

Having mastered six dhammas, bhikkhus, the housefather Vajjiyamāhita,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Vajjiyamāhita,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

148

### Meṇḍaka

Having mastered six dhammas, bhikkhus, the housefather Meṇḍaka,

coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Meṇḍaka,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

149

### Vāseṭṭha

Having mastered six dhammas, bhikkhus, the lay disciple Vāseṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

What six?

Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.

Indeed, beggars, having mastered six dhammas,  
the housefather Vāseṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.

150

### Ariṭṭha

Having mastered six dhammas, bhikkhus, the lay disciple Ariṭṭha,

**coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Ariṭṭha,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

151

### **Sāraṅga**

**Having mastered six dhammas, bhikkhus, the lay disciple Sāraṅga,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless.**

**What six?**

**Undoubting faith in the Buddha,  
undoubting faith in the Dhamma,  
undoubting faith in the Saṅgha,  
the ethical culture of the Aristocrat,  
the knowledge of the Aristocrat,  
the freedom of the Aristocrat.**

**Indeed, beggars, having mastered six dhammas,  
the housefather Sāraṅga,  
coming to perfection under the Tathāgata,  
has positioned himself  
as an eye-witness seer of the deathless."**