

**Anguttara Nikāya
Chakka-Nipātā**

The Book of Sixes

Selected Suttas

**Translated from the Pāli
by
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Namo tassa arahato, sammā sambuddhassa

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

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

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

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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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
Chakka-Nipātā

The Book of Sixes

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
Sāvattthī Town revisiting,
Anāthapiṇḍika Park,
Jeta Grove.

There then The Consummately Self-Awakened
addressed the beggars:

"Beggars!"

And "*Bhante!*" the beggars responded.

The Consummately Self-Awakened said this to them:

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

What six?

Here a beggar 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 *Dhammas*, beggars,
a beggar could break up Mount Himalaya,
king of mountains,
not to speak of
the corpus of blindness."

AN 6.024

There then a beggar approached The Consummately Self-Awakened.

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

Seated at one side then,
that beggar said this to The Consummately Self-Awakened:

"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 riddance of such lust
for sense-pleasures
as have 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 riddance of such lust
for sense-pleasures
as have 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 riddance 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 riddance 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 riddance 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 riddance 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 riddance 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 riddance 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 riddance of such second-thoughts
as have 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 riddance of such second-thoughts
as have 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 sign,
proceeding from which sign,
when that sign
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 sign,
proceeding from which sign,
when that sign
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 sign,
proceeding from which sign,
when that sign
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 sign,
proceeding from which sign,
when that sign
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."**

AN 6.27

**"There are, beggars,
six constituents of vision.**

What six?

**Change-perception,
change based
pain-perception,
pain based
not-self-perception,
letting-go-perception,
dispassion-perception,
ending-perception.**

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

AN 6.35

**There then a certain Brahman
came upon The Consummately Self-Awakened and approached.**

**Having approached The Consummately Self-Awakened
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 The Consummately Self-Awakened:

"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 Consummately Self-Awakened
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."**

AN 6.38

**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.'**

AN 6.41

**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 knower beggars,

saying:

'These,

actually burning,

inflamed,

say:

"We are knowers!

We are knowers!" —

What in fact is

this knowing?

Why is this

"knowing"?

How is this,

in fact,

knowing!?'

So saying, the *Dhamma-yogi* beggars

are not being brilliant,

and the knowing 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 knower 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 knower 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
knower beggars.**

**So saying,
the *Dhamma-yogi* beggars
are not being brilliant,**

**and the knower 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,
knower beggars just speak highly of
knower beggars,
do not speak highly of
Dhamma-yogi beggars.**

**So saying,
the knower 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
knower 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 knowers,
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."**

AN 6.46

**Once upon a time The Consummately Self-Awakened,
Sāvattḥī-town revisiting,
Jeta Grove,
Anāthapiṇḍika's Park.**

**There then,
Top-knot-Sīvaka,
the wanderer,
approached The Consummately Self-Awakened
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 Consummately Self-Awakened:**

"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 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 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 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 experienced individually through vision.

What to you think Sīvaka?

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

**'There are forms of behavior
pointing to greed within me'?**

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

**'There are no forms of behavior
pointing to greed within me'?"**

"Even so, *bhante*."

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

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

**'There are no forms of behavior
pointing 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 experienced individually through vision.**

What to you think, Sīvaka?

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

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

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

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

"Even so, *bhante*."

"Whenever Sīvaka

there being forms of behavior
pointing to hate within,
this is known:

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

'There are no forms of behavior
pointing 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 experienced individually through vision.

What do you think Sīvaka?

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

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

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

'There are no forms of behavior
pointing to confusion within me.'?"

"Even so, *bhante*."

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

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

'There are no forms of behavior
pointing 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 experienced individually through vision."

"Wonderful, *bhante!*

Wonderful, *bhante!*

It is, *bhante*,
as though the turned-down
were turned upright;
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 Consummately Self-Awakened
has shown *Dhamma*
with not simply one exposition.

I go to The Consummately Self-Awakened
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."

AN 6.47

There then, a brahman approached The Consummately Self-Awakened
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 Consummately Self-Awakened:

"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 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 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 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 experienced individually
through vision.**

What do 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 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 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 experienced individually
through vision."**

"Wonderful, Master Gotama!

Wonderful, Master Gotama!

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

were turned upright;

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 Consummately Self-Awakened
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.**

AN 6.48

**"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 *Dhammas*
the way they really are,
is cut off.**

**There being no knowing and seeing *Dhammas*
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 *Dhammas*
as they really are,
is cut off.**

**There being no knowing and seeing *Dhammas*
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 *Dhammas*
as they really are.**

**There being knowing and seeing *Dhammas*
as they really are,
those possessing knowing and seeing *Dhammas*
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 *Dhammas*
as they really are.

There being knowing and seeing *Dhammas* as they really are,
those possessing knowing and seeing *Dhammas* 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.

AN 6.50

Once upon a time The Consummately Self-Awakened,
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:

"The Consummately Self-Awakened 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,
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 *Dhammas*,
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
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 *Dhammas*,
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,
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 *Dhammas*,
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,
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 *Dhammas*,
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,
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 *Dhammas*,
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 *Dhammas*,
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 The Consummately Self-Awakened,
having approached The Consummately Self-Awakened,
informed him of this?

Howsoever The Consummately Self-Awakened 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 The Consummately Self-Awakened,
having approached
and saluting The Consummately Self-Awakened with raised palms,
sat down to one side.

Sitting to one side then
the elder beggars informed The Consummately Self-Awakened
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 The Consummately Self-Awakened, and
The Consummately Self-Awakened 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,
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 *Dhammas*,
Say I."

**"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 The Consummately Self-Awakened.
Then The Consummately Self-Awakened said this:**

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

**Become an expert
on desire,
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,
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,
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
the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.**

**Become an expert on
kamma,
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,
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,
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 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.**

**It is this very
Aristocratic Eight-Dimensional Consummate-Way**

that is the way to go to
desire's eradication,
that is:

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

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,

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 is 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 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 Consummate-Way
that is the way to go to
sense-experience's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**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,
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,
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 Consummate-Way
that is the way to go to
perception's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**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,
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
the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.'**

This is what was said.

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

**Three, beggars,
are the corrupting influences:**

**Desire is a corrupting influence
living is a corrupting influence
blindness is a corrupting influence.**

**And what, beggars,
is that from which the corrupting influences spring?**

**Blindness, beggars,
is that from which the corrupting influences spring.**

**And what, beggars,
is the variety of corrupting influences?**

**There is, beggars,
the corrupting influence that leads to
Hell,
there is
the corrupting influence that leads to
the animal womb,
there is
the corrupting influence that leads to**

the realm of ghosts,
there is
the corrupting influence that leads to
the world of man, and
there is
the corrupting influence that leads to
divine worlds.

This, beggars,
is said to be
the variety of the corrupting influences.

And what, beggars,
is the corrupting influences' outcome?

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

This, beggars,
is said to be
the corrupting influences' outcome.

And what, beggars,
is the corrupting influences' eradication?

The eradication of blindness, beggars,
is the eradication of the corrupting influences.

And it is this very
Aristocratic Eight-Dimensional Consummate-Way
that is the way to go
to the corrupting influences' eradication,
that is:

Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.

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

**'Become an expert on the corrupting influences,
become an expert on
that from which the corrupting influences spring,
become an expert on
the corrupting influences' variety,
become an expert on
the corrupting influences' outcome,
become an expert on
the corrupting influences' eradication,
become an expert on
the way to go to
the corrupting influences' eradication.'**

This is what was said.

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

**'Become an expert on
kamma,
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 Consummate-Way
that is the way to go
to *kamma's* eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**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*,
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,
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 pain
death is pain
grief and lamentation
pain and misery
and despair are pain
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 its outcome
in bewilderment
or its 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 Consummate-Way

**that is the way to go
to pain's eradication,
that is:**

**Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-Contro,
Consummate Mind,
Consummate Serinity.**

**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,
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-experience.**

AN 6.63

**"There are six *Dhammas*, beggars,
which, if not given up,
make it impossible
to see for yourself
the fruit of non-retuning.**

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 *Dhammas*,
which, if not given up,
make it impossible
to see for yourself
the fruit of non-retuning.**

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

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 *Dhammas*,**

**which, if given up,
make it possible
to see for yourself
the fruit of non-returning."**

AN 6.65

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

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

AN 6.66

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"Six *Dhammas*, beggars,
not let go,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is not yet ready
for the arising of
and abiding in
the first knowing.**

**Six *Dhammas*, beggars,
let go,
one is ready
for the arising of
and abiding in
the first knowing.**

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 *Dhammas*, beggars,
one is ready
for the arising of
and abiding in
the first knowing."**

**"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 *Dhammas*,
and their origination
is well-seen.**

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

AN 6.97

**"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."

AN 6.99

"There are these three *Dhammas*, beggars:

What three?

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

These are the three *Dhammas*.

Then,
to let go these three *Dhammas*, beggars,
develop these three *Dhammas*.

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 misguided views,
by developing

perception of consummate view.

To let go
these three *Dhammas* then, beggars,
develop these three *Dhammas*."

AN 6.112

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

AN 6.131

"Having mastered six *Dhammas*, beggars,
the housefather, Bhallika,
coming to perfection

**under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.132

**"Having mastered six *Dhammas*, beggars,
the housefather, Sudatta Anāthapiṇḍika,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.133

**"Having mastered six *Dhammas*, beggars,
the housefather, Citta Macchikāsaṇḍika,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.134

"Having mastered six *Dhammas*, beggars,
the housefather, Hatthaka Ālavaka,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.135

**"Having mastered six *Dhammas*, beggars,
the housefather, Mahānāma Sakka,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.136

**"Having mastered six *Dhammas*, beggars,
the housefather, Uggā Vesālīka,
coming to perfection
under the That-that-got-that
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 Vesālika,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.137

**"Having mastered six *Dhammas*, beggars,
the housefather, Uggata,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.138

"Having mastered six *Dhammas*, beggars,
the housefather, Sūra Ambaṭṭha,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of

the deathless."

AN 6.139

**"Having mastered six *Dhammas*, beggars,
the housefather, Jīvaka Komārabhacca,
coming to perfection
under the That-that-got-that
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 Komārabhacca,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.140

**"Having mastered six *Dhammas*, beggars,
the housefather, Nakulapitā,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.141

**"Having mastered six *Dhammas*, beggars,
the housefather, Tavakaṇṇika,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.142

**"Having mastered six *Dhammas*, beggars,
the housefather, Pūraṇa,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.143

**"Having mastered six *Dhammas*, beggars,
the housefather, Isidatta,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.144

**"Having mastered six *Dhammas*, beggars,
the housefather, Sandhāna,
coming to perfection**

**under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.145

**"Having mastered six *Dhammas*, beggars,
the housefather, Vijaya,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.146

**"Having mastered six *Dhammas*, beggars,
the housefather, Vajjiyamāhita,
coming to perfection
under the That-that-got-that
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, Vajiyamāhita,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.147

"Having mastered six *Dhammas*, beggars,
the housefather, Meṇḍaka,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."

AN 6.148

**"Having mastered six *Dhammas*, beggars,
the housefather, Vāseṭṭha,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.149

**"Having mastered six *Dhammas*, beggars,
the housefather, Aritṭha,
coming to perfection
under the That-that-got-that
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, Aritṭha,
coming to perfection
under the That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.150

**"Having mastered six *Dhammas*, beggars,
the housefather, Sāraṅga,
coming to perfection
under the That-that-got-that
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 That-that-got-that
has positioned himself
as an eye-witness seer of
the deathless."**

AN 6.151



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