

DĪGHA NIKĀYA

Sutta 6

Mahāli

Partly translated from the Pali
by Michael M. Olds,
partly 'adapted/edited' from
the Rhys Davids' translation



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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.**

Dīgha Nikāya

Sutta 6

Mahāli Suttantaṃ

Mahāli

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Namo tassa bhagavato arahato sammā sambuddhassa

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

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

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

I HEAR TELL:

**Once upon a time The Lucky Man,
around Vesālī revisiting,
Great Woods, Peaked-roof-hall.**

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

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

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

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

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

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

He declares Dhamma:

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

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

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

Now at that time the Ancient Nagito was the personal attendant of The
Lucky Man so those Kosalan brahman-envoys and Magadhan brahman-
envoys approached the Ancient Nagito.

Having approached the Ancient Nagito, they said to him:

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

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

"It is now untimely, friends, to see The Lucky Man —
in secluded chambers is The Lucky Man."

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

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

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

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

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

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

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

"It is now untimely, Mahali, to see The Lucky Man —
in secluded chambers is The Lucky Man."

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

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

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

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

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

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

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

"Well then Siha, just you announce them to the Lucky Man."

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

Then approaching The Lucky Man, having approached the Lucky Man and saluted, he stood to one side.

Standing to one side then, Siha the apprentice said this to The Lucky Man:

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

It would be well, bhante, that these people gain sight of the Lucky Man."

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

Then "Even so, bhante" said Siha the Apprentice to The Lucky Man in reply

and he spread out a seat in the shade of the residence.

There then The Lucky Man came out of his residence and took the seat prepared in the shade of the vihara.

There then those Kosalan brahman-envoys and Magadhan brahman-envoys approached The Lucky Man.

Having approached The Lucky Man they conversed together.

Having conversed together, making friendly exchanges, they took seats to

one side.

**And Otthaddho the Licchavi together with a reverential retinue of
Licchavis too approached and conversed together with The Lucky Man.**

Having approached The Lucky Man they took seats to one side.

**Seated to one side then, Otthaddho the Licchavi said this to The Lucky
Man:**

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

Having approached he said this to me:

*'From the time Mahali,
that I have been living Apprenticed to The Lucky Man,
it is not fully three rains,
and seen are devine sights,
lovely things, pleasure-producing, tempting
but not yet heard are devine sounds,
lovely things, pleasure-producing, tempting.'*

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

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

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

**"Here, Mahali, a beggar,
facing East, develops serenity with the single purpose of
seeing devine sights,
lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting.**

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

lovely things, pleasure-producing, tempting.

Facing East he sees devine sights, lovely things, pleasure-producing, tempting,

but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahali,

facing East, he has developed serenity with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,

not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

And again, Mahali, alternatively, a beggar

facing South, develops serenity with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,

not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

He, facing South,

having developed serenity with that single purpose,

sees devine sights,

lovely things, pleasure-producing, tempting,

but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

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

but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahali,

facing South, he has developed serenity with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,

not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

And again, Mahali, alternatively, a beggar

facing West, develops serenity with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,

not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

He, facing West,
having developed serenity with that single purpose,
sees devine sights,

lovely things, pleasure-producing, tempting,
but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

Facing West he sees devine sights, lovely things, pleasure-producing,
tempting,

but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahali,
facing West, he has developed serenity with the single purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting.

And again, Mahali, alternatively, a beggar
facing North, develops serenity with the single purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting.

He, facing North,
having developed serenity with that single purpose,
sees devine sights,

lovely things, pleasure-producing, tempting,
but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

Facing North he sees devine sights, lovely things, pleasure-producing,
tempting,

but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

How come?

Because, Mahali,
facing North, he has developed serenity with the single purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

Above, below, across serenity is developed with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

He, above, below, across,

having developed serenity with that single purpose,
sees devine sights,

lovely things, pleasure-producing, tempting,
but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

Above, below, across he sees devine sights, lovely things, pleasure-producing, tempting,

but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahali,

above, below and across, he has developed serenity with the single purpose of

seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,

lovely things, pleasure-producing, tempting.

Thus, Mahali, when the driving force

is that a beggar facing East

develops serenity with the single purpose of seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,

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

having developed serenity with that single purpose,
sees devine sights,

lovely things, pleasure-producing, tempting,
but does not hear devine sounds,

lovely things, pleasure-producing, tempting.

Facing East,

he sees devine sights,

lovely things, pleasure-producing, tempting,

but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

How come?

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

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

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

How come?

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

And again, Mahali, alternatively,
when the driving force
is that a beggar facing West
develops serenity with the single purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting,
he, facing West,
having developed serenity with that single purpose,
sees devine sights,
lovely things, pleasure-producing, tempting,
but does not hear devine sounds,
lovely things, pleasure-producing, tempting.

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

How come?

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

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

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

How come?

**Because, Mahali, he has the driving force that
facing North, he develop serenity with the single purpose of
seeing devine sights,**

**lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting.**

**Above, below and across,
having developed serenity with the single purpose of
seeing devine sights,**

**lovely things, pleasure-producing, tempting,
not the hearing of devine sounds,
lovely things, pleasure-producing, tempting,**

**he, above, below and across,
having developed serenity with that single purpose,
sees devine sights,**

**lovely things, pleasure-producing, tempting,
but does not hear devine sounds,
lovely things, pleasure-producing, tempting.**

**"Here, Mahali, a beggar,
facing East,**

**develops serenity with the single purpose of
hearing devine sounds,**

**lovely things, pleasure-producing, tempting,
not the seeing of devine sights,
lovely things, pleasure-producing, tempting.**

**He, facing East,
having developed serenity with that single purpose,
hears devine sounds,**

**lovely things, pleasure-producing, tempting,
but does not see devine sights,
lovely things, pleasure-producing, tempting.**

**Facing East he hears devine sounds, lovely things, pleasure-producing,
tempting,**

**but does not see devine sights,
lovely things, pleasure-producing, tempting.**

How come?

**Because, Mahali,
facing East, he has developed serenity with the single purpose of
hearing devine sounds,**

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

And again, Mahali, alternatively, a beggar
facing South, develops serenity with the single purpose of
hearing devine sounds,

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

He, facing South,
having developed serenity with that single purpose,
hears devine sounds,

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

Facing South he hears devine sounds, lovely things, pleasure-producing,
tempting,

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

How come?

Because, Mahali,
facing South, he has developed serenity with the single purpose of
hearing devine sounds,

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

And again, Mahali, alternatively, a beggar
facing West, develops serenity with the single purpose of
hearing devine sounds,

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

He, facing West,
having developed serenity with that single purpose,
hears devine sounds,

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

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

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

How come?

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

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

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

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

How come?

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

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

He, above, below, across,
having developed serenity with that single purpose,
hears devine sounds,

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

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

How come?

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

Thus, Mahali, when the driving force
is that a beggar facing East
develops serenity with the single purpose of
hearing devine sounds,
lovely things, pleasure-producing, tempting,
not the seeing of devine sights,
lovely things, pleasure-producing, tempting,
he, facing East,
having developed serenity with that single purpose,
hears devine sounds,
lovely things, pleasure-producing, tempting,
but does not see devine sights,
lovely things, pleasure-producing, tempting.

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

How come?

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

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

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

How come?

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

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

Facing West,

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

How come?

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

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

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

How come?

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

Above, below and across,
having developed serenity with the single purpose of
hearing devine sounds,

lovely things, pleasure-producing, tempting,
not the seeing of devine sights,
lovely things, pleasure-producing, tempting,
he, above, below and across,
having developed serenity with that single purpose,
hears devine sounds,
lovely things, pleasure-producing, tempting,
but does not see devine sights,
lovely things, pleasure-producing, tempting.

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

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

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

How come?

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

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

He, facing South,

having developed serenity with that dual purpose,
sees devine sights,
lovely things, pleasure-producing, tempting,
and sees devine sights,
lovely things, pleasure-producing, tempting.

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

How come?

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

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

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

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

How come?

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

And again, Mahali, alternatively, a beggar

**facing North, develops serenity with the dual purpose of
seeing devine sights,
lovely things, pleasure-producing, tempting,
and hearing devine sounds,
lovely things, pleasure-producing, tempting.**

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

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

How come?

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

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

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

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

How come?

**Because, Mahali,
above, below and across, he has developed serenity with the dual purpose**

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

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

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

lovely things, pleasure-producing, tempting,
and hears devine sounds,

lovely things, pleasure-producing, tempting.

Facing South,

he sees devine sights,

lovely things, pleasure-producing, tempting,
and hears devine sounds,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahali, he has the driving force that
facing South, he develop serenity with the dual purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
and hearing devine sounds,

lovely things, pleasure-producing, tempting.

And again, Mahali, alternatively,

when the driving force

is that a beggar facing West

develops serenity with the dual purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
and hearing devine sounds,

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

having developed serenity with that dual purpose,
sees devine sights,

lovely things, pleasure-producing, tempting,
and hears devine sounds,

lovely things, pleasure-producing, tempting.

Facing West,

he sees devine sights,

lovely things, pleasure-producing, tempting,
and hears devine sounds,

lovely things, pleasure-producing, tempting.

How come?

Because, Mahali, he has the driving force that
facing West, he develop serenity with the dual purpose of
seeing devine sights,

lovely things, pleasure-producing, tempting,
and hearing devine sounds,

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

How come?

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

Above, below and across,
having developed serenity with the dual purpose of
seeing devine sights,
lovely things, pleasure-producing, tempting,
and hearing devine sounds,
lovely things, pleasure-producing, tempting,
he, above, below and across,
having developed serenity with that dual purpose,
sees devine sights,
lovely things, pleasure-producing, tempting,
and hears devine sounds,
lovely things, pleasure-producing, tempting.
These then Mahali, are those driving forces

which result in devine sounds
lovely things, pleasure-producing, tempting,
not being heard by Sunakkhatto Licchavi-putto
though they are not not."

Mahali then asks:

"Now is it then, bhante, to drive realization of serenity-development that a beggar carries The Lucky Man's Brahma Carriage?"

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

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

"What then, bhante, are those excellent and superior things to drive realization of which a bhikkhu carries The Lucky Man's Brahma Carriage?"

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

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

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

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

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

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

**Again and deeper than that, Mahali, a beggar,
having destroyed the corrupting influences,
seeing with his own eyes
that he is without corrupting influences,
with his own higher knowledge
enters into and inhabits
freedom of heart,
freedom of mind,
in this seen thing.**

This, then, Mahali, is just such an excellent and superior thing to drive the

realization of which a bhikkhu carries our Brahma Carriage.

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

Mahali then asks:

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

"There is such, Mahali,
there is a path-following,
for personally experiencing such things," says Gotama.

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

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

High View,
high principles,
high talk,
high works,
high lifestyle,
high self-control,
high memory,
high serenity.

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

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

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

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

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

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

'As to this, friends,
listen up,

**attend well with mind,
I will speak!' said I.**

"Even So, friend!"

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

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

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

He declares Dhamma:

at the start, helpful;

in the middle, helpful;

at the conclusion, helpful,

**exemplifying perfect fulfilment of the thoroughly purified Brahma
carriage.**

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

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

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

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

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

He then, after a time

having let go of his small pile of wealth, or

having let go of his large pile of wealth;

having let go of his small circle of relations, or

having let go of his large circle of relations,

cuts off his hair and beard,

**dons ocher rags, and
from home goes forth
to homelessness.**

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

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

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

And how, friends, is a beggar of comprehensive ethical culture?

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

Just so is his ethical conduct.

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

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

Just so is his ethical conduct.

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

Just so is his ethical conduct.

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

he abstains from untrue speech.

**Letting go of hateful speech,
he abstains from hateful speech;
that which was a disturbing thing heard there,
he tells not here,
a disturbing thing heard here,
he tells not there;
having enjoyment of peace,
loving peace,
delighting in peace
he speaks peace-making words,
thus reconciling the disunited,
and supporting unity.**

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

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

Just so is his ethical conduct.

He abstains from from damaging seeds and crops.

He eats once a day and not at night.

He abstains from eating at improper times.

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

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

He abstains from using high and wide beds.

He abstains from accepting gold and silver.

He abstains from accepting raw grain or raw meat.

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

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

Just so is his ethical conduct.

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

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to enjoy the use of stored possessions such as
meat and other foods,**

**drink,
clothing,
carriages,
beds,
and perfumes,
he abstains from from such enjoyments.**

Just so is his ethical conduct.

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

Just so is his ethical conduct.

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

hitting a short stick with a long stick;
dipping the hand in paint or flour and slapping it on the floor or wall to
make the shape called out by one's mates

'Elephant! ...horse! etc.'

games with balls;
pretending to play music with toy instruments;
playing with toy ploughs,
windmills,
scales,
carriages,
bows and arrows;
turning summersaults
or playing leapfrog;
playing guessing games;
or mimicking deformities,
he abstains from from such footholds for carelessness.

Just so is his ethical conduct.

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

Just so is his ethical conduct.

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

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

Just so is his ethical conduct.

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

he abstains from from such idle talk.

Just so is his ethical conduct.

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

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

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

"You hold wrong view.

It is I who have right view."

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

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

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

"Your challenge has been met."

"You are proved to be wrong."

"Straighten up your act."

"Get out of this one if you can."

He abstains from from such argument and contention.

Just so is his ethical conduct.

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

'Go here — go there!

Take this there — bring that from there!'

he abstains from from running errands and carrying messages.

Just so is his ethical conduct.

**Whereas some shamans and Brahmins,
while feeding on the food of the faithful,
continue to use deception,
patter,
hinting,
signifying,**

**belittling,
and cajoling
in their never ending quest
for adding gain to gain,
he abstains from such trickery and deceit.
Just so is his ethical conduct.**

[from Rhys Davids] **Whereas some shaman and Brahmans,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
palmistry,
prophesying long life and prosperity or the reverse
from marks on a child's hands, feet, or other parts of the body;
divining by means of omens and signs;
auguries drawn from thunderbolts and other celestial portents;
prognostication by interpreting dreams;
fortune-telling from marks on the body;
auguries from the marks on cloth gnawed by mice;
sacrificing to Agni (fire);
offering oblations from a spoon;
making offerings to gods of husks,
of the red powder between the grain and the husk,
of husked grain ready for boiling,
of ghee,
and of oil;
sacrificing by spewing mustard seeds and so forth out of one's mouth into
the fire;
drawing blood from one's right knee as a sacrifice to the gods;
looking at the knuckles, and so forth, and,
after muttering a charm,
divining whether a man is well born or lucky or not;
determining whether the site for a proposed house or pleasure, is lucky or
not;
finding a lucky site for a proposed house or pleasure;
consecrating sites;
knowledge of the charms to be used
when lodging in an earth house,
or repeating such charms;
laying demons in a cemetery;
laying ghosts;
snake charming;
the poison craft;**

**the scorpion craft;
the mouse craft;
the crow craft;
foretelling the number of years that a man has yet to live;
giving charms to ward off arrows;
The Animal Wheel,
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

[from Rhys Davids] **Whereas some shaman and Brahmins,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
knowledge of the signs of good and bad qualities in the following things
and of the marks in them denoting the health or luck of their owners: — to
wit,
gems,
staves,
garments,
earrings,
swords,
arrows,
bows,
other weapons,
women,
men,
boys,
girls,
slaves,
slave-girls,
elephants,
horses,
buffaloes,
bulls,
oxen,
goats,
sheep,
fowls,
quails,
iguanas,
tortoises,
and other animals;
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

[from Rhys Davids] **Whereas some shaman and Brahmins,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
soothsaying, to the effect that**

*the chiefs will march out;
the chiefs will march back;
the home chiefs will attack,
and the enemies retreat;
the enemies chiefs will attack,
and ours will retreat;
the home chiefs will gain the victory,
and the foreign chiefs suffer defeat;
the foreign chiefs will gain the victory,
and ours will suffer defeat;
thus will there be victory on this side,
defeat on that,*

he abstains from earning a living by craft or black arts.

Just so is his ethical conduct.

[from Rhys Davids] **Whereas some shaman and Brahmins,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
foretelling that there will be an eclipse of the moon;
there will be an eclipse of the sun;
there will be an eclipse of a star;
there will be aberration of the sun or the moon;
the sun or the moon will return to its usual path;
here will be aberrations of the stars;
the stars will return to their usual course;
there will be a fall of meteors;
there will be a jungle fire;
there will be an earthquake;
the god will thunder;
there will be rising and setting,
clearness and dimness,
of the sun
or the moon
or the stars,
or foretelling of each of these fifteen phenomena
that they will betoken such and such a result,
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

[from Rhys Davids] Whereas some shaman and Brahmans, while living on food provided by the faithful, earn a living by craft and black arts such as:
foretelling an abundant rainfall;
foretelling a deficient rainfall;
foretelling a good harvest;
foretelling scarcity of food;
foretelling tranquility;
foretelling disturbances;
foretelling a pestilence;
foretelling a healthy season;
counting on the fingers;
counting without using the fingers;
summing up large totals
(looking at a tree and telling how many leaves are on it, etc.);
composing ballads,
poetizing,
casuistry,
sophistry...,
he abstains from earning a living by craft or black arts.

Just so is his ethical conduct.

[from Rhys Davids] Whereas some shaman and Brahmans, while living on food provided by the faithful, earn a living by craft and black arts such as:
arranging a lucky day for marriages
in which the bride or bridegroom is brought home;
arranging a lucky day for marriages
in which the bride or bridegroom is sent forth;
fixing a lucky time for the conclusion of treaties of peace
(or using charms to procure harmony);
fixing a lucky time for the outbreak of hostilities
(or using charms to make discord);
fixing a lucky time for the calling in of debts
(or charms for success in throwing dice);
fixing a lucky time for the expenditure of money
[or charms to bring ill luck to an opponent throwing dice];
using charms to make people lucky;
using charms to make people unlucky;
using charms to procure abortion;
incantations to bring on dumbness;

**incantations to keep a man's jaws fixed;
incantations to make a man throw up his hands;
incantations to bring on deafness;
obtaining oracular answers by means of the magic mirror;
obtaining oracular answers through a girl possessed;
obtaining oracular answers from a god;
bringing forth flames from one's mouth;
invoking Siri, the goddess of luck,
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

[from Rhys Davids] **Whereas some shaman and Brahmins,
while living on food provided by the faithful,
earn a living by craft and black arts such as:
vowing gifts to a god if a certain benefit be granted;
paying such vows;
causing virility;
making a man impotent;
ceremonial rinsing of the mouth;
ceremonial bathing;
administering emetics and purgatives;
purging people to relieve the head
(that is by giving drugs to make people sneeze);
oiling people's ears
(either to make them grow or to heal sores on them);
satisfying people's eyes
(soothing them by dropping medicinal oils into them);
administering drugs through the nose;
applying collyrium to the eyes;
giving medical ointment for the eyes;
practicing as an oculist;
practicing as a surgeon;
practicing as a doctor for children;
administering roots and drugs;
administering medicines in rotation;
he abstains from earning a living by craft or black arts.**

Just so is his ethical conduct.

**When he, friends is thus accomplished in ethical conduct,
that beggar forgoes no fear whatever resulting from this ethical self-
control.**

**In the same way, friends,
as the anointed ruler**

who has neutralized a traitor
forsees no fear whatever resulting from this ingrate,
even so, when he, friends, is thus accomplished in ethical conduct,
that beggar forsees no fear whatever resulting from this ethical self-
control.

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

Just so is his ethical conduct.

And how, friends, is a beggar guarded at the doors of the forces?

Here, friends, a beggar,
having seen a form with the eye,
does not dwell on it's characteristics,
does not dwell on it's implications.

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

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

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

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

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

Having tasted a taste with the tongue,
he does not dwell on it's characteristics,

he does not dwell on it's implications.

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

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

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

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

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

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

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

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

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

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

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

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

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

Whether stretching or flexing he does it with self-awareness.

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

Whether eating, drinking, biting, or tasting he does it with self-awareness.

Whether passing matter or passing water he does it with self-awareness.

On the go, standing, sitting, asleep or awake, speaking or becoming silent he does it with self-awareness.

It is thus that a beggar is recollected and self-aware.

And how friends is a beggar possessed of happiness?

Here friends, a beggar is content with enough clothing for the body to carry on,

with enough food clumps doled in the bowl for the belly to carry on.

Whithersoever he goes

he goes taking but such as this.

Just like a bird

whithersoever it flies,

takes with it only the weight of it's wings,

even so, friend,

he is content with enough clothing for the body to carry on,

with enough food clumps doled in the bowl for the belly to carry on,

and whithersoever he goes,

he goes taking but such as this.

It is thus that a beggar is possessed of happiness.

And he, possessed of this aristocratic body of ethical conduct

possessed of this aristocratic guarding of the doors of the forces,

possessed of this aristocratic recollection and self-awareness,

possessed of this aristocratic happiness,

resorts to a secluded forest sleep-and-sitting place

at the root of a tree,

in a cave in rugged mountains,

in a cemetery,

by a forest trail,

in the open air,

on a heap of straw.

Then, after having returned from his beggars rounds,

he sits down,

sitting up straight,

legs bent across lapwise,

and puts the mind on the area around the mouth.

With desire for the world let go,

he lives eliminating desire from his heart,

cleansing his heart of desire.

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

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

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

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

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

Of this he would think thus:

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

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

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

and feeling the strength return to his body.

Of this he would think thus:

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

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

**In the same way, friends,
as a man who had been thrown in prison
might be freed from bondage,
safe and secure,
with no loss of property.**

Of this he would think thus:

*'I formerly was thrown in prison,
but am now freed from bondage,
safe and secure,
with no loss of property.'*

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

**In the same way, friends,
as a man who had been a slave,
not his own man,
subject to another,
not free to go where he wanted
and who, after a time was emancipated,
made his own man,
not subject to another,
free to go where he wanted.**

Of this he would think thus:

*'I formerly was a slave,
not my own man,
subject to another,*

*not free to go where I wanted
but, after a time I was emancipated,
made my own man,
not subject to another,
free to go where I wanted.'*

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

**In the same way, friends,
as a wealthy merchant
traveling on the highway
through a wilderness filled with robbers,
murderers,
and kidnappers, and,
after a time
he were to emerge from that wilderness
safe and sound,
with no loss of property,
he would feel relief because of this, he would be happy because of this.**

Of this he would think thus:

*'I formerly was a wealthy merchant
traveling on the highway
through a wilderness filled with robbers,
murderers,
and kidnappers, and,
but after a time
I emerged from that wilderness
safe and sound.'*

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

**Even so friends, when a beggar
has not overcome these five involvements
he regards himself as
such as is in debt,
such as is sick,
such as is in prison,
such as is enslaved,
such as is taking a difficult way.**

**But, friends, when he has overcome these five involvements
he regards himself as
such as is debt-free**

such as is well,
such as is released from bonds,
such as is free,
such as is one on peaceful ground,
even so does a beggar regard himself,
who has overcome these five involvements.

With these five involvements overcome
he observes happiness emerging in himself,
with the beginning of happiness,
enthusiasm,
enthusiastic in mind,
the body becomes impassive,
impassive in body,
he experiences pleasure,
pleased in heart
he is one who has become serene.

He, thus isolating himself from sense pleasures,
separated from unskilled things,
with thinking,
with pondering,
there comes the isolation-born enthusiastic-pleasure
inhabiting The First Burning Knowledge.

He thus
soakes,
permeates,
suffuses and
saturates
his body with this isolation-born enthusiastic-pleasure
such that there is not anything which is of body
untouched by this isolation-born enthusiastic-pleasure.

In the same way, friends,
as the bath attendant or the bath attendant's skillful apprentice
whenever he wishes to make a soap-ball
puts soap-flakes into a copper bowl
and sprinkles on water
and works those soap-flakes round and round
til those soap-flakes are
moistened,
become gooey,
permeated within and without with that moisture,
but do not yet ooze any liquid.

Even so, friends, that beggar,
soakes,
permeates,
suffuses and
saturates
his body with this isolation-born enthusiastic-pleasure,
such that there is not anything which is of body
untouched by this isolation-born enthusiastic-pleasure.

'Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?
or
is life one thing, body another?'

He friends,
who is a beggar who thus knows thus sees,
for him it might be reasonable to ask such a thing as:

'Is that which is life that which is body?
or
is life one thing, body another?'

But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?
or
is life one thing, body another?'

Again, friends, deeper than that, to a beggar,
thinking, pondering calmed,
become one with an inwardly tranquil heart,
not thinking,
not pondering,
there comes the serenity-born enthusiastic-pleasure
inhabiting The Second Burning Knowledge.

He thus
soakes,
permeates,
suffuses and
saturates
his body with this serenity-born enthusiastic-pleasure

such that there is not anything which is of body
untouched by this serenity-born enthusiastic-pleasure.

In the same way, friends, as a spring-fed pond
with no inlet from the East,
with no inlet from the South,
with no inlet from the West,
with no inlet from the North,
and with no rain coming down from the heavens above,
is nevertheless
soaked,
permeated,
suffused and
saturated
with that cool water rising up
from that spring which feeds it from below.

Even so, friends, that beggar,
soakes,
permeates,
suffuses and
saturates
his body with this serenity-born enthusiastic-pleasure,
such that there is not anything which is of body
untouched by this serenity-born enthusiastic-pleasure.

Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?

or

is life one thing, body another?'

He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?

or

is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?

or
is life one thing, body another?'

Again, friends, deeper than that, to a beggar,
dispassionately detached from enthusiasm,
living recollected and self-aware,
there comes the experience of bodily pleasure
the Aristocrats describe saying:

'Detached in mind is a pleasant-living,'

inhabiting The Third Burning Knowledge.

He thus,
soakes,
permeates,
suffuses and
saturates

his body with this enthusiasm-free-pleasure,
such that there is not anything which is of body
untouched by this enthusiasm-free-pleasure.

In the same way, friends,
as in a pond overgrown with blue, red and white water lillies
or in a pond overgrown with blue and red water lillies
or in a pond overgrown with white water lillies
some red water lillies,
or blue water lillies
or white water lillies,
are born in the water,
grow up in the water,
become strong in the water,
and from the tips of the tops
of their flowering heads above
to the bottom of their roots below
and are soaked,
permeated,
suffused and
saturated
such that no part of those
red water lillies,
or blue water lillies,
or white water lillies,
is not saturated thereby.

Even so, friends, that beggar,

soakes,
permeates,
suffuses and
saturates
his body with this enthusiasm-free-pleasure,
such that there is not anything which is of body
untouched by this enthusiasm-free-pleasure.

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?
or
is life one thing, body another?'

He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?
or
is life one thing, body another?'

But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?
or
is life one thing, body another?'

Again, friends, deeper than that, to a beggar,
letting go of being pleased,
letting go of being pained,
thus with his former bodily and mental pleasure gone,
without pain but without pleasure,
there comes the utterly pure detached mind
inhabiting The Fourth Burning Knowledge.

Thus he comes to be sitting
pure-of-body-, utter-clarity-of-heart-pervaded
such that there is not anything at all
of his entire body
that is untouched by purity of body, utter clarity of heart.

In the same way, friends, as a man
comes to be seated

covered head and all with a white cloth
such that there is nothing at all
of his entire body
that is not spread over with that white cloth.

Even so friends, a bhikkhu comes to be sitting
pure-of-body-, utter-clarity-of-heart-pervaded
such that there is not anything at all
of his entire body
that is untouched by purity of body, utter clarity of heart.

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?
or
is life one thing, body another?'

He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?
or
is life one thing, body another?'

But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?
or
is life one thing, body another?'

Again, friends, deeper than that, a beggar,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to knowing and seeing.

He thus knows:

*'This which is my body,
formed of the four-great-elements,
co-developed by mother and father,
is just heaped-up-boiled-rice-and-sour-milk,
an unstable-,*

*subject-to-being-rubbed-away-,
beaten-down-,
broken-up-,
and-eaten-away-thing —
and yet in this is situated,
on this does my consciousness depend.'*

**In the same way, friends,
as if there were a clear bright gem
of the first water,
with eight facets,
masterfully cut,
without flaw,
most excellent in every way,
and through it were strung a blue,
or orange
or red
or white thread.**

**Any man with eyes in his head that could see
could see that this is a clear bright gem
of the first water,
with eight facets,
masterfully cut,
without flaw,
most excellent in every way,
and through it is strung a blue,
or orange
or red
or white thread.**

**Even so, friends, a beggar,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to knowing and seeing.**

He thus knows:

**'This which is my body,
formed of the four-great-elements,
co-developed by mother and father,
is just heaped-up-boiled-rice-and-sour-milk,
an unstable-,
subject-to-being-rubbed-away-,
beaten-down-,**

broken-up-,
and-eaten-away-thing —
and yet in this is situated,
on this does my consciousness depend.'

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?
or
is life one thing, body another?'

"He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?
or
is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?
or
is life one thing, body another?'

And again, friends, deeper than that,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
measuring out a mind-made body.

He, from this body, divides off another body,
having form,
mind-made,
with all its limbs,
not lacking any faculty.

In the same way, friends, as a man removes a reed from a clump of munja-
grass —

Of this he knows:

*'This is the clump of munja grass,
this is the reed,*

*the clump of munja grass is one thing,
the reed is another,
the reed has been drawn forth from the clump of munja grass.'*

In the same way, friends, as a man removes a sword from it's scabbard —

Of this he knows:

*'This is the sword,
this is the sheath,
the sword is one thing,
the sheath is another,
the sword has been drawn forth from the sheath.'*

In the same way, friends, as a man draws out a snake from his basket —

Of this he knows:

*'This is the snake,
this is the basket,
the snake is one thing,
the basket is another,
the snake has been drawn forth from the basket.'*

**Even so friends, a beggar,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
measuring out a mind-made body.**

**He, from this body, divides off another body,
having form,
mind-made,
with all it's limbs,
not lacking any faculty.**

**"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:**

'Is that which is life that which is body?

or

is life one thing, body another?'

**"He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:**

'Is that which is life that which is body?

or

is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not ask:

'Is that which is life that which is body?

or

is life one thing, body another?'

And again, friends, deeper than that, a bhikkhu,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
various magic powers.

He brings into being not one, but manifold forms of magic power.

Being one, he becomes many,
being many, he becomes one,
manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space,
he goes down into and emerges from the earth as if in water,
he goes on water without sinking as if on earth,
he goes cross-legged through space like a bird on the wing.

He this very moon and sun
beings of such great power,
greater than life
does he touch and fondle,
even in this very body he turns up in the Brahma World.

In the same way, friends,
as the potter or the potter's skillful apprentice
could make any shape of vessel that he wished to
from a well prepared lump Of clay,

And again, in the same way
as the ivory-carver or the ivory-carver's skillful apprentice
could carve any kind of ivory-vessel that he wished to
from a well-prepared piece of ivory,

And again, in the same way
as the goldsmith or the goldsmith's skillful apprentice
could form any kind of gold vessel that he wished to

from a well-prepared lump of gold,
Even so, friends, a bhikkhu,
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
various magic powers.

He brings into being not one, but manifold forms of magic power.

Being one, he becomes many,
being many, he becomes one,
manifest here, transported beyond notice,
transported through walls,
transported through fortifications unsticking,
he goes whithersoever as if in space,
he goes down into and emerges from the earth as if in water,
he goes on water without sinking as if on earth,
he goes cross-legged through space like a bird on the wing.

He this very moon and sun
beings of such great power,
greater than life,
does he touch and fondle,
even in this very body he turns up in the Brahma World.

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?

or

is life one thing, body another?'

"He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?

or

is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not say:

'Is that which is life that which is body?

or
is life one thing, body another?'

And again, friends, deeper than that, a bhikkhu
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
the characteristics of the divine ear —
with purified godlike hearing,
beyond that of ordinary men,
he hears both sounds:
other-worldly and man-made,
far or near.

In the same way as if a man,
traveling along the highway
were to hear the sound of a big drum
or a little drum
or cymbals
or little bells,
he would be able to say:

'That is the sound of a big drum.'
'That is the sound of a little drum.'
'That is the sound of cymbals.'
'That is the sound of little bells.'

Even so, friends, a bhikkhu
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
the characteristics of the divine ear —
with purified godlike hearing,
beyond that of ordinary men,
hears both sounds:
other-worldly and man-made,
far or near.

'Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?

**or
is life one thing, body another?'**

**"He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:**

'Is that which is life that which is body?

**or
is life one thing, body another?'**

**"But, friends, although I am one who
thus knows thus sees,
yet I do not ask:**

'Is that which is life that which is body?

**or
is life one thing, body another?'**

**And again, friends, deeper than that, a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
encompassing-knowledge of the heart:**

Of a lustful heart he knows:

'This is a lustful heart.'

Of a lust-free heart he knows:

'This is a lust-free heart.'

Of a hatefilled heart he knows:

'This is a hatefilled heart.'

Of a hate-free heart he knows:

'This is a hate-free heart.'

Of a clogged up heart he knows:

'This is a clogged up heart.'

Of an unclogged heart he knows:

'This is an unclogged heart.'

Of an deranged heart he knows:

'This is a deranged heart.'

Of a balanced heart he knows:

'This is a balanced heart.'

Of a constricted heart he knows:

'This is a constricted heart.'

Of an unconstricted heart he knows:

'This is an unconstricted heart.'

Of a state of heart that is less than superior he knows:

'This is a state of heart that is less than superior.'

Of a state of heart that is nothing less than superior he knows:

'This state of heart is nothing less than superior.'

Of useless heart he knows:

'This is a useless heart.'

Of a beneficial heart he knows:

'This is a beneficial heart.'

Of a heart that is not free he knows:

'This is a heart that is not free.'

Of a heart that is freed he knows:

'This is a heart that is freed.'

**In the same way, friends,
as a woman or man or young man,
youthful and concerned about appearances,
regarding the reflection of his own face
in a mirror or pure clean transparent bowl of water,
knows, if it has a mole that it has a mole,
knows, if it has no mole that it has no mole —**

**Even so friends, a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
heart encompassing-knowledge:**

Of a lustful heart he knows:

'This is a lustful heart.'

Of a lust-free heart he knows:

'This is a lust-free heart.'

Of a hatefilled heart he knows:

'This is a hatefilled heart.'

Of a hate-free heart he knows:

'This is a hate-free heart.'

Of a clogged up heart he knows:

'This is a clogged up heart.'

Of an unclogged heart he knows:

'This is an unclogged heart.'

Of an deranged heart he knows:

'This is a deranged heart.'

Of a balanced heart he knows:

'This is a balanced heart.'

Of a constricted heart he knows:

'This is a constricted heart.'

Of an unconstricted heart he knows:

'This is an unconstricted heart.'

Of a state of heart that is less than superior he knows:

'This is a state of heart that is less than superior.'

Of a state of heart that is nothing less than superior he knows:

'This state of heart is nothing less than superior.'

Of useless heart he knows:

'This is a useless heart.'

Of a beneficial heart he knows:

'This is a beneficial heart.'

Of a heart that is not free he knows:

'This is a heart that is not free.'

Of a heart that is freed he knows:

'This is a heart that is freed.'

"Now then friends,

is it reasonable that a beggar

who thus knows, thus sees,

ask such a thing as this:

'Is that which is life that which is body?

or

is life one thing, body another?'

"He friends,

who is a beggar who thus knows thus sees,

for him it would be reasonable to say such a thing as:

'Is that which is life that which is body?

or

is life one thing, body another?'

**"But, friends, although I am one who
thus knows thus sees,
yet I do not say:**

'Is that which is life that which is body?

or

is life one thing, body another?'

**And again, friends, deeper than that, a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
previous-inhabitations knowledge.**

He calls to mind not just one arrangement of previous inhabitation.

For example:

**Just one birth,
just two births,
just three births,
just four births,
just five births,
just ten births,
just twenty births,
just thirty births,
just forty births,
just fifty births,
one hundred births in all,
a thousand births in all,
a hundred-thousand births in all,
not just one evolution of a kappa,
not just one devolution of a kappa,
not just one evolution and devolution of a kappa.**

That there:

**Of such a name
of such a clan
of such color
of such food
of such experience of pleasure and pain,
of such coming to life's end.**

Shifting away from that, re-appearing elsewhere.

In that habitation:

**Of such a name
of such a clan
of such color
of such food
of such experience of pleasure and pain,
of such coming to life's end.**

Shifting away from that reborn here."

**Thus with it's makeup in detail,
he recollects not just one arrangement of previous inhabitations.**

**In the same way, friends,
as a man were to go from his own village to another village,
from this village to another village,
and from this village were to return home,**

Of this he would know:

**'From my own village I then went to another village,
from that village I went to another village,
and from there I returned home.'**

**Even so, friends, a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
previous-inhabitations knowledge.**

He calls to mind not just one arrangement of previous inhabitation.

For example:

**Just one birth,
just two births,
just three births,
just four births,
just five births,
just ten births,
just twenty births,
just thirty births,
just forty births,
just fifty births,
one hundred births in all,
a thousand births in all,**

a hundred-thousand births in all,
not just one evolution of a kappa,
not just one devolution of a kappa,
not just one evolution and devolution of a kappa.

That there:

Of such a name
of such a clan
of such color
of such food
of such experience of pleasure and pain,
of such coming to life's end.

Shifting away from that, re-appearing elsewhere.

In that habitation:

Of such a name
of such a clan
of such color
of such food
of such experience of pleasure and pain,
of such coming to life's end.

Shifting away from that reborn here."

Thus with it's makeup in detail,
he recollects not just one arrangement of previous inhabitations.

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?

or

is life one thing, body another?'

"He friends,

who is a beggar who thus knows thus sees,
for him it would be reasonable to ask such a thing as:

'Is that which is life that which is body?

or

is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not say:

'Is that which is life that which is body?

or

is life one thing, body another?'

**And again, friends, deeper than that, a beggar
settled in heart,**

**pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
beings-shifting-round-n-round knowledge.**

**He sees beings with purified godlike sight
surpassing that of mankind.**

**He knows of beings
their shifting away,**

**re-appearance,
being left behind,**

advancing,

their beauty,

their ugliness,

their experiencing of pleasure,

experiencing of pain,

according to their intentional deeds:

**For sure these good beings were
committed to injurious bodily conduct,
committed to injurious verbal conduct,
committed to injurious mental conduct,
denigrated Aristocrats,**

held low views,

were committed to behavior in accordance with low views,

for upon the break up of the body after death

they have arisen in states of woe,

pain,

punishment,

Niraya Hell.

For sure these good beings were

committed to beneficial bodily conduct,

committed to beneficial verbal conduct,

committed to beneficial mental conduct,

spoke well of Aristocrats,

were of high view,

were committed to behavior in accordance with high view,

for upon the break up of the body after death

they have arisen in worlds of heavenly pleasures.

**Thus he sees beings with purified godlike sight
surpassing that of mankind.**

**And he knows of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,
experiencing of pain,
according to their intentional deeds.**

**In the same way, friends,
as if there were an observation platform in the middle of an intersection —
standing there a man with eyes could see
men as they go wandering around the avenues
just entering
just departing
just sitting in the middle of the intersection.**

Of this he would know:

*'These are men as they go wandering around the avenues
these are entering
these are departing
these are sitting in the middle of the intersection.'*

**Even so, friends a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
beings-shifting-round-n-round knowledge.**

**He sees beings with purified godlike sight
surpassing that of mankind.**

**He knows of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,**

experiencing of pain,
according to their intentional deeds:

For sure these good beings were
committed to injurious bodily conduct,
committed to injurious verbal conduct,
committed to injurious mental conduct,
denegated Aristocrats,
held low views,
were committed to behavior in accordance with low views,
for upon the break up of the body after death
they have arisen in states of woe,
pain,
punishment,
Niraya Hell.

For sure these good beings were
committed to beneficial bodily conduct,
committed to beneficial verbal conduct,
committed to beneficial mental conduct,
spoke well of Aristocrats,
were of high view,
were committed to behavior in accordance with high view,
for upon the break up of the body after death
they have arisen in worlds of heavenly pleasures.

Thus he sees beings with purified godlike sight
surpassing that of mankind.

And he knows of beings
their shifting away,
re-appearance,
being left behind,
advancing,
their beauty,
their ugliness,
their experiencing of pleasure,
experiencing of pain,
according to their intentional deeds.

"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:

'Is that which is life that which is body?

or
is life one thing, body another?'

"He friends,
who is a beggar who thus knows thus sees,
for him it would be reasonable to say such a thing as:

'Is that which is life that which is body?

or
is life one thing, body another?'

"But, friends, although I am one who
thus knows thus sees,
yet I do not say:

'Is that which is life that which is body?

or
is life one thing, body another?'

§

Even so, friends a beggar
settled in heart,
pure, utterly clear, sterile, without impurities,
being malleable, workable, standing still,
bears down on, bends-down his heart to
corrupting-influences-destruction-knowledge.

He, thinking:

'This is pain,'

knows the essence thereof.

He, thinking:

'This is the origin of pain,'

knows the essence thereof.

He, thinking:

'This is the eradication of pain,'

knows the essence thereof.

He, thinking:

'This is the way to go to eradicate pain,'

knows the essence thereof.

He, thinking:

'These are the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the origin of the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the eradication of the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the way to go to eradicate the corrupting influences,'

knows the essence thereof.

Knowing this thus just so

his heart is released from the corrupting influence of sense pleasure.

Just so is the heart released from the corrupting influence of living.

Just so is the heart released from the corrupting influence of blindness.

In freedom is knowledge of being free.

And he knows:

'Behind: birth,

lived the Brahma carriage,

duty's doings done,

no further it'n-n-at'n for me!'

In the same way, friends,

**as in a high mountain pool of water — clear, pure, calm —
standing there, a man with eyes could see:**

just there are oyster-shells,

just there is gravel and pebbles,

just there a school of fish,

just there swimming around,

just there standing still.

Of this he would know:

*'This then is a high mountain pool of water' — clear, pure, calm —
and just there are oyster-shells,*

just there is gravel and pebbles,

just there a school of fish,

just there swimming around,

just there standing still.

**Even so, friends a beggar
settled in heart,**

**pure, utterly clear, sterile, without impurities,
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'This is the way to go to eradicate pain,'

knows the essence thereof.

He, thinking:

'These are the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the origin of the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the eradication of the corrupting influences,'

knows the essence thereof.

He, thinking:

'This is the way to go to eradicate the corrupting influences,'

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Knowing this thus just so

his heart is released from the corrupting influence of sense pleasure.

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In freedom is knowledge of being free.

And he knows:

*'Behind: birth,
lived the Brahma carriage,
duty's doings done,
no further it'n-n-at'n for me!'*

**"Now then friends,
is it reasonable that a beggar
who thus knows, thus sees,
ask such a thing as this:**

**'Is that which is life that which is body?
or
is life one thing, body another?'**

**"He friends,
who is a beggar who thus knows thus sees,
for him it would *not* be proper to ask such a thing as:**

**'Is that which is life that which is body?
or
is life one thing, body another?'**

**"And, friends, I am one who
thus knows thus sees,
and I do not ask:**

**'Is that which is life that which is body?
or
is life one thing, body another?'**

This is what The Lucky Man said.

**And overjoyed at these words,
Ottthaddho the Licchavi was uplifted in mind.**

HERE ENDS THE MAHĀLI SUTTA