

Yarnbasket for a Buddhist

**Volume 1
Part 1
Selections from Suttas 1-100**

Majjhima Nikāya

The Middle Basket

**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*,
The Pali Text Society translators
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E.M. Hare, I.B. Horner,
and all those too little-sung heros
that laid the foundations of these *Dhamma* resources:
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Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
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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!**

I Hear Tell:

**Once upon a time, The Consummately Self-Awakened,
Ukkattha-Town,
Good-luck Grove,
at the root of the Old Sal Willow
came a revisiting.**

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

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said this:

**"I will teach you, beggars,
the one-up-passa-mulapariyaya spell,
the way passed the root of all evil.**

Listen up!

Pay Attention!

I will speak!"

**"Even So, Venerable!"
said he beggars there in response.**

**And so The Consummately Self-Awakened
broke this spell for them,
saying:**

**"In the case of
the first case, beggars,
we have the case of the
untamed,
untrained,
uneducated
common man;
untamed to the discipline of
the aristocrats,
untrained in the manners of
the aristocrats,
uneducated to the teachings of
the aristocrats,
untamed to the ways of**

**the good man,
untrained in the craft of
the good man,
uneducated in the lore of
the good man;
he takes
'earth'
for
earth.**

**Taking
'earth'
for
earth,
he has conceptualized
earth.**

He thinks about earth.

**He thinks of
earth
in whatever ways
he thinks of
earth.**

**He thinks
in terms of
'My'
with regard to
earth.**

**He takes delight in
earth.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
water
for
water.**

**Taking
water**

**for
water,
he has conceptualized
water.**

He thinks about water.

**He thinks of
water
in whatever ways
he thinks of
water.**

**He thinks
in terms of
'My'
with regard to
water.**

**He takes delight in
water.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
fire
for
fire.**

**Taking
fire
for
fire,
he has conceptualized
fire.**

**He thinks about
fire.**

**He thinks of
fire
in whatever ways
he thinks of
fire.**

**He thinks
in terms of
'My'
with regard to
fire.**

**He takes delight in
fire.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
wind
for
wind.**

**Taking
wind
for
wind,
he has conceptualized
wind.**

**He thinks about
wind.**

**He thinks of
wind
in whatever ways
he thinks of
wind.**

**He thinks
in terms of
'My'
with regard to
wind.**

**He takes delight in
wind.**

How come?

Because this matter

**is not fully understood by him,
so I say.**

**He takes
beings
for
beings.**

**Taking beings
for
beings,
he has conceptualized beings.**

**He thinks about
beings.**

**He thinks of
beings
in whatever ways
he thinks of
beings.**

**He thinks
in terms of
'My'
with regard to
beings.**

**He takes delight in
beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes deities
for
deities.**

**Taking
deities
for
deities,
he has conceptualized deities.**

He thinks about deities.

**He thinks of
deities
in whatever ways
he thinks of
deities.**

**He thinks
in terms of
'My'
with regard to
deities.**

**He takes delight in
deities.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Creator
for
The Creator.**

**Taking
The Creator
for
The Creator,
he has conceptualized
The Creator.**

**He thinks about
The Creator.**

**He thinks of
The Creator
in whatever ways
he thinks of
The Creator.**

**He thinks
in terms of
'My'
with regard to
The Creator.**

**He takes delight in
The Creator.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Brahmā
for
Brahmā.**

**Taking
Brahmā
for
Brahmā,
he has conceptualized
Brahmā.**

**He thinks about
Brahmā.**

**He thinks of
Brahmā
in whatever ways
he thinks of
Brahmā.**

**He thinks
in terms of
'My'
with regard to
Brahmā.**

**He takes delight in
Brahmā.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Radiant Beings
for**

Radiant Beings.

Taking

Radiant Beings

for

Radiant Beings,

he has conceptualized

Radiant Beings.

He thinks about

Radiant Beings.

He thinks of

Radiant Beings

in whatever ways

he thinks of

Radiant Beings.

He thinks

in terms of

'My'

with regard to

Radiant Beings.

He takes delight in

Radiant Beings.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

Luminescent Beings

for

Luminescent Beings.

Taking

Luminescent Beings

for

Luminescent Beings,

he has conceptualized

Luminescent Beings.

He thinks about

Luminescent Beings.

**He thinks of
Luminescent Beings
in whatever ways
he thinks of
Luminescent Beings.**

**He thinks
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes delight in
Luminescent Beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
Bountiful Beings
for
Bountiful Beings.**

**Taking
Bountiful Beings
for
Bountiful Beings,
he has conceptualized
Bountiful Beings.**

**He thinks about
Bountiful Beings.**

**He thinks of
Bountiful Beings
in whatever ways
he thinks of
Bountiful Beings.**

**He thinks
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes delight in
Bountiful Beings.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Overseer
for
The Overseer.**

**Taking
The Overseer
for
The Overseer,
he has conceptualized
The Overseer.**

**He thinks about
The Overseer.**

**He thinks of
The Overseer
in whatever ways
he thinks of
The Overseer.**

**He thinks
in terms of
'My'
with regard to
The Overseer.**

**He takes delight in
The Overseer.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of Space
for**

The Sphere of Space.

Taking

The Sphere of Space

for

The Sphere of Space,

he has conceptualized

The Sphere of Space.

He thinks about

The Sphere of Space.

He thinks of

The Sphere of Space

in whatever ways

he thinks of

The Sphere of Space.

He thinks

in terms of

'My'

with regard to

The Sphere of Space.

He takes delight in

The Sphere of Space.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

The Sphere of Consciousness

for

The Sphere of Consciousness.

Taking

The Sphere of Consciousness

for

The Sphere of Consciousness,

he has conceptualized

The Sphere of Consciousness.

He thinks about

The Sphere of Consciousness.

**He thinks of
The Sphere of Consciousness
in whatever ways
he thinks of
The Sphere of Consciousness.**

**He thinks
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of No Things Are Had There
for
The Sphere of No Things Are Had There.**

**Taking
The Sphere of No Things Are Had There
for
The Sphere of No Things Are Had There,
he has conceptualized
The Sphere of No Things Are Had There.**

**He thinks about
The Sphere of No Things Are Had There.**

**He thinks of
The Sphere of No Things Are Had There
in whatever ways
he thinks of
The Sphere of No Things Are Had There.**

**He thinks
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**He takes delight in
The Sphere of No Things Are Had There.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
The Sphere of Neither-Perception-nor-Non-Perception
for
The Sphere of Neither-Perception-nor-Non-Perception.**

**Taking
The Sphere of Neither-Perception-nor-Non-Perception
for
The Sphere of Neither-Perception-nor-Non-Perception,
he has conceptualized
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thinks of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He thinks
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

**He takes delight in
The Sphere of Neither-Perception-nor-Non-Perception.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
seeing
for**

seeing.

Taking

seeing

for

seeing,

he has conceptualized

seeing.

He thinks about

seeing.

He thinks of

seeing

in whatever ways

he thinks of

seeing.

He thinks

in terms of

'My'

with regard to

seeing.

He takes delight in

seeing.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

hearing

for

hearing.

Taking

hearing

for

hearing,

he has conceptualized

hearing.

He thinks about

hearing.

**He thinks of
hearing
in whatever ways
he thinks of
hearing.**

**He thinks
in terms of
'My'
with regard to
hearing.**

**He takes delight in
hearing.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
sensing
for
sensing.**

**Taking
sensing
for
sensing,
he has conceptualized
sensing.**

**He thinks about
sensing.**

**He thinks of
sensing
in whatever ways
he thinks of
sensing.**

**He thinks
in terms of
'My'
with regard to
sensing.**

**He takes delight in
sensing.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
intuiting
for
intuiting.**

**Taking
intuiting
for
intuiting,
he has conceptualized
intuiting.**

**He thinks about
intuiting.**

**He thinks of
intuiting
in whatever ways
he thinks of
intuiting.**

**He thinks
in terms of
'My'
with regard to
intuiting.**

**He takes delight in
intuiting.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
oneness
for**

oneness.

Taking

oneness

for

oneness,

he has conceptualized

oneness.

He thinks about oneness.

He thinks of

oneness

in whatever ways

he thinks of

oneness.

He thinks

in terms of

'My'

with regard to

oneness.

He takes delight in

oneness.

How come?

Because this matter

is not fully understood by him,

so I say.

He takes

multiplicity

for

multiplicity.

Taking

multiplicity

for

multiplicity,

he has conceptualized

multiplicity.

He thinks about

multiplicity.

He thinks of

**multiplicity
in whatever ways
he thinks of
multiplicity.**

**He thinks
in terms of
'My'
with regard to
multiplicity.**

**He takes delight in
multiplicity.**

How come?

**Because this matter
is not fully understood by him,
so I say.**

**He takes
all
for
all.**

**Taking
all
for
all,
he has conceptualized
all.**

**He thinks about
all.**

**He thinks of
all
in whatever ways
he thinks of
all.**

**He thinks
in terms of
'My'
with regard to
all.**

He takes delight in

all.

How come?

**Because this matter
is not fully understood by him,
so I say.**

He takes

Nibbāna

for

Nibbāna.

Taking

Nibbāna

for

Nibbāna,

he has conceptualized

Nibbāna.

He thinks about

Nibbāna.

He thinks of

Nibbāna

in whatever ways

he thinks of

Nibbāna.

He thinks

in terms of

'My'

with regard to

Nibbāna.

He takes delight in

Nibbāna.

How come?

**Because this matter
is not fully understood by him,
so I say.**

In the case of

the second case, beggars,

we have the case of the Beggar

who is a seeker,

**a little developed in mind,
short of his intended goal,
one who lives preparing
to throw off the yoke
the throwing off of which
there is nothing better,
he recognizes
earth
as
earth.**

**Recognizing
earth
as
earth,
he knows about earth.**

**Let him think not about
earth.**

**Let him think not of
earth
in whatever ways
he thinks of
earth.**

**Let him not think
in terms of
'My'
with regard to
earth.**

**Let him take no delight in
earth.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
water
as
water.**

Recognizing

water

as

water,

he knows about

water.

Let him think not about

water.

Let him think not of

water

in whatever ways

he thinks of

water.

Let him not think

in terms of

'My'

with regard to

water.

Let him take no delight in

water.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

fire

as

fire.

Recognizing

fire

as

fire,

he knows about fire.

Let him think not about

fire.

Let him think not of

fire

**in whatever ways
he thinks of
fire.**

**Let him not think
in terms of
'My'
with regard to
fire.**

**Let him take no delight in
fire.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

**Let him think not about
wind.**

**Let him think not of
wind
in whatever ways
he thinks of
wind.**

**Let him not think
in terms of
'My'
with regard to
wind.**

Let him take no delight in

wind.

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
beings
as
beings.**

**Recognizing
beings
as
beings,
he knows about
beings.**

**Let him think not about
beings.**

**Let him think not of
beings
in whatever ways
he thinks of
beings.**

**Let him not think
in terms of
'My'
with regard to beings.**

**Let him take no delight in
beings.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
deities
as**

deities.

**Recognizing
deities**

as

deities,

he knows about

deities.

**Let him think not about
deities.**

**Let him think not of
deities**

in whatever ways

he thinks of

deities.

Let him not think

in terms of

'My'

with regard to

deities.

**Let him take no delight in
deities.**

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

The Creator

as

The Creator.

Recognizing

The Creator

as

The Creator,

he knows about

The Creator.

Let him think not about

The Creator.

**Let him think not of
The Creator
in whatever ways
he thinks of
The Creator.**

**Let him not think
in terms of
'My'
with regard to
The Creator.**

**Let him take no delight in
The Creator.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about Brahmā.**

**Let him think not about
Brahmā.**

**Let him think not of
Brahmā
in whatever ways
he thinks of
Brahmā.**

**Let him not think
in terms of
'My'
with regard to
Brahmā.**

**Let him take no delight in
Brahmā.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**Let him think not about
Radiant Beings.**

**Let him think not of
Radiant Beings
in whatever ways
he thinks of
Radiant Beings.**

**Let him not think
in terms of
'My'
with regard to
Radiant Beings.**

**Let him take no delight in
Radiant Beings.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

Luminescent Beings

as

Luminescent Beings.

Recognizing

Luminescent Beings

as

Luminescent Beings,

he knows about

Luminescent Beings.

Let him think not about

Luminescent Beings.

Let him think not of

Luminescent Beings

in whatever ways

he thinks of

Luminescent Beings.

Let him not think

in terms of

'My'

with regard to

Luminescent Beings.

Let him take no delight in

Luminescent Beings.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

Bountiful Beings

as

Bountiful Beings.

Recognizing

Bountiful Beings

as

Bountiful Beings,

he knows about

Bountiful Beings.

**Let him think not about
Bountiful Beings.**

**Let him think not of
Bountiful Beings
in whatever ways
he thinks of
Bountiful Beings.**

**Let him not think
in terms of
'My'
with regard to
Bountiful Beings.**

**Let him take no delight in
Bountiful Beings.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**Let him think not about
The Overseer.**

**Let him think not of
The Overseer
in whatever ways
he thinks of
The Overseer.**

Let him not think in terms of 'My' with regard to The Overseer.

**Let him take no delight in
The Overseer.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**Let him think not about
The Sphere of Space.**

**Let him think not of
The Sphere of Space
in whatever ways
he thinks of
The Sphere of Space.**

**Let him not think
in terms of
'My'
with regard to
The Sphere of Space.**

**Let him take no delight in
The Sphere of Space.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

Let him think not about

The Sphere of Consciousness.

Let him think not of

The Sphere of Consciousness

in whatever ways

he thinks of

The Sphere of Consciousness.

Let him not think

in terms of

'My'

with regard to

The Sphere of Consciousness.

Let him take no delight in

The Sphere of Consciousness.

How come?

Because this way

this matter

may be fully understood by him,

so I say.

He recognizes

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There.

Recognizing

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There,

he knows about

The Sphere of No Things Are Had There.

**Let him think not about
The Sphere of No Things Are Had There.**

**Let him think not of
The Sphere of No Things Are Had There
in whatever ways
he thinks of
The Sphere of No Things Are Had There.**

**Let him not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**Let him take no delight in
The Sphere of No Things Are Had There.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.**

**Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him think not about
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him think not of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thinks of
The Sphere of Neither-Perception-nor-Non-Perception.**

**Let him not think
in terms of**

'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

Let him take no delight in
The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this way
this matter
may be fully understood by him,
so I say.

He recognizes
seeing
as
seeing.

Recognizing
seeing
as
seeing,
he knows about seeing.

Let him think not about
seeing.

Let him think not of
seeing
in whatever ways
he thinks of
seeing.

Let him not think
in terms of
'My'
with regard to
seeing.

Let him take no delight in
seeing.

How come?

Because this way
this matter
may be fully understood by him,

so I say.

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**Let him think not about
hearing.**

**Let him think not of
hearing
in whatever ways
he thinks of
hearing.**

**Let him not think
in terms of
'My'
with regard to
hearing.**

**Let him take no delight in
hearing.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as
sensing,**

**he knows about
sensing.**

**Let him think not about
sensing.**

**Let him think not of
sensing
in whatever ways
he thinks of
sensing.**

**Let him not think
in terms of
'My'
with regard to
sensing.**

**Let him take no delight in
sensing.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**Let him think not about
intuiting.**

**Let him think not of
intuiting
in whatever ways
he thinks of
intuiting.**

**Let him not think
in terms of
'My'
with regard to
intuiting.**

**Let him take no delight in
intuiting.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**Let him think not about
oneness.**

**Let him think not of
oneness
in whatever ways
he thinks of oneness.**

**Let him not think
in terms of
'My'
with regard to
oneness.**

**Let him take no delight in
oneness.**

How come?

Because this way

**this matter
may be fully understood by him,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**Let him think not about
multiplicity.**

**Let him think not of
multiplicity
in whatever ways
he thinks of
multiplicity.**

**Let him not think
in terms of
'My'
with regard to
multiplicity.**

**Let him take no delight in
multiplicity.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all**

**as
all,
he knows about
all.**

**Let him think not about
all.**

**Let him think not of
all
in whatever ways he thinks of
all.**

**Let him not think
in terms of
'My'
with regard to
all.**

**Let him take no delight in
all.**

How come?

**Because this way
this matter
may be fully understood by him,
so I say.**

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

**Let him think not about
*Nibbāna.***

**Let him think not of
Nibbāna
in whatever ways
he thinks of**

Nibbāna.

**Let him not think
in terms of
'My'**

with regard to

Nibbāna.

Let him take no delight in

Nibbāna.

How come?

Because this way

this matter

**may be fully understood by him,
so I say.**

In the case of

the third case, beggars,

we have the Beggar who is Arahant,

one who has left behind

the corrupting influences,

has arrived at the end,

has done duty's doing,

dumped the load,

is at his intended goal,

has thrown off the yokes to

rebirth, and

is freed by answer-knowledge omniscience,

he recognizes

earth

as

earth.

Recognizing

earth

as

earth,

he knows about

earth.

He does not think about

earth.

He does not think of

**earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to
earth.**

**He takes no delight in
earth.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways
he thought of
fire.**

**He does not think
in terms of
'My'
with regard to
fire.**

**He takes no delight in
fire.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
wind
as
wind.**

Recognizing

wind
as
wind,
he knows about wind.

He does not think about
wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to
wind.

He takes no delight in
wind.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes beings as beings.

Recognizing
beings
as
beings,
he knows about beings.

He does not think about
beings.

He does not think of
beings
in whatever ways he thought of
beings.

He does not think
in terms of
'My'

**with regard to
beings.**

**He takes no delight in
beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Creator**

as
The Creator.

Recognizing
The Creator

as
The Creator,
he knows about
The Creator.

He does not think about
The Creator.

He does not think of
The Creator
in whatever ways
he thought of
The Creator.

He does not think
in terms of
'My'
with regard to
The Creator.

He takes no delight in
The Creator.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
Brahmā
as
Brahmā.

Recognizing
Brahmā

as
Brahmā,
he knows about
Brahmā.

He does not think about
Brahmā.

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

He takes no delight in Radiant Beings.

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings**

as

**Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as**

**The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer**

**in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**He does not think about
The Sphere of Space.**

**He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Space.**

**He takes no delight in
The Sphere of Space.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

Recognizing

The Sphere of No Things Are Had There

as

The Sphere of No Things Are Had There,

he knows about

The Sphere of No Things Are Had There.

He does not think about

The Sphere of No Things Are Had There.

He does not think of

The Sphere of No Things Are Had There

in whatever ways

he thought of

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight in

The Sphere of No Things There.

How come?

Because this matter

is fully understood by him,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in
The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
seeing
as
seeing.

Recognizing
seeing
as
seeing,
he knows about
seeing.

He does not think about
seeing.

He does not think of
seeing
in whatever ways
he thought of
seeing.

He does not think
in terms of
'My'
with regard to
seeing.

He takes no delight in
seeing.

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
sensing
as
sensing.**

Recognizing

sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways he thought of
sensing.

He does not think
in terms of
'My'
with regard to sensing.

He takes no delight in
sensing.

How come?

Because this matter
is fully understood by him,
so I say.

He recognizes
intuiting
as
intuiting.

Recognizing
intuiting
as
intuiting,
he knows about
intuiting.

He does not think about
intuiting.

He does not think of
intuiting
in whatever ways
he thought of
intuiting.

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

Because this matter

**is fully understood by him,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because this matter
is fully understood by him,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about
all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of
all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because this matter
is fully understood by him,
so I say.**

He recognizes
Nibbāna
as
Nibbāna.

Recognizing
Nibbāna
as
Nibbāna,

he knows about
Nibbāna.

He does not think about
Nibbāna.

He does not think of
Nibbāna
**in whatever ways
he thought of**
Nibbāna.

**He does not think
in terms of**

'My'
with regard to
Nibbāna.

He takes no delight in
Nibbāna.

How come?

Because this matter
is fully understood by him,
so I say.

In the case of
the fourth case, beggars,
we have the Beggar
who is Arahant,
one who has left behind
the corrupting influences,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off the yokes to
rebirth, and
is freed by answer-knowledge omniscience,
he recognizes earth as earth.

Recognizing
earth
as
earth,
he knows about
earth.

He does not think about
earth.

He does not think of
earth
in whatever ways he thought of
earth.

He does not think
in terms of
'My'

with regard to earth.

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

He does not think about

wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from lust
by the withering away of lust,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,
he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

**He takes no delight in
beings.**

How come?

**Because he has attained
freedom from lust
by the withering away of lust,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,**

so I say.

He recognizes

The Creator

as

The Creator.

Recognizing

The Creator

as

The Creator,

he knows about

The Creator.

He does not think about

The Creator.

He does not think of

The Creator

in whatever ways he

thought of

The Creator.

He does not think

in terms of

'My'

with regard to

The Creator.

He takes no delight in

The Creator.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

Brahmā

as

Brahmā.

Recognizing

Brahmā

as
Brahmā,
he knows about
Brahmā.

He does not think about
Brahmā.

He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.

He does not think
in terms of
'My'
with regard to
Brahmā.

He takes no delight in
Brahmā.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
Radiant Beings
as
Radiant Beings.

Recognizing
Radiant Beings
as

Radiant Beings,
he knows about
Radiant Beings.

He does not think about
Radiant Beings.

He does not think of

**Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'**

**with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as
Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

Because he has attained

**freedom from
lust by the withering away of
lust,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of Space
as**

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.**

**He does not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.**

**He takes no delight
The Sphere of No Things Are Had There.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.**

**Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think about
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'
with regard to seeing.**

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say**

**He recognizes
hearing**

as
hearing.

Recognizing
hearing

as
hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways
he thought of
hearing.

He does not think
in terms of
'My'
with regard to
hearing.

He takes no delight in
hearing.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about

sensing.

**He does not think about
sensing.**

**He does not think of
sensing
in whatever ways
he thought of
sensing.**

**He does not think
in terms of
'My'
with regard to
sensing.**

**He takes no delight in
sensing.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**He does not think about
intuiting.**

**He does not think of
intuiting
in whatever ways
he thought of**

intuiting.

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

He does not think in terms of 'My' with regard to oneness.

**He takes no delight in
oneness.**

How come?

Because he has attained

freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
multiplicity
as
multiplicity.

Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.

He does not think about
multiplicity.

He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.

He does not think
in terms of
'My'
with regard to
multiplicity.

He takes no delight in
multiplicity.

How come?

Because he has attained
freedom from
lust
by the withering away of
lust,
so I say.

He recognizes
all

as
all.

Recognizing

all

as

all,

he knows about all.

He does not think about

all.

He does not think of

all

in whatever ways

he thought of all.

He does not think

in terms of

'My'

with regard to

all.

He takes no delight in

all.

How come?

Because he has attained

freedom from

lust

by the withering away of

lust,

so I say.

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

**Because he has attained
freedom from**

lust

by the withering away of

lust,

so I say.

In the case of

the fifth case, beggars,

we have the Beggar

who is Arahant,

one who has left behind

the corrupting influences,

has arrived at the end,

has done duty's doing,

dumped the load,

is at his intended goal,

has thrown off

the yokes to rebirth, and

is freed by answer-knowledge omniscience,

he recognizes

earth

as

earth.

Recognizing

**earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from anger
by the withering away of anger,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of**

water.

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from anger
by the withering away of anger,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

Because he has attained

freedom from anger
by the withering away of anger,
so I say.

He recognizes
wind
as
wind.

Recognizing
wind
as
wind,
he knows about
wind.

He does not think about
wind.

He does not think of
wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from anger
by the withering away of anger,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as

**beings,
he knows about
beings.**

**He does not think about
beings.**

**He does not think of
beings
in whatever ways
he thought of
beings.**

**He does not think
in terms of
'My'
with regard to beings.**

**He takes no delight in
beings.**

How come?

**Because he has attained
freedom from anger
by the withering away of anger,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as
Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as**

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as**

**Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings**

**in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because he has attained
freedom from
anger by the withering away of
anger,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Sphere of Space
as
The Sphere of Space.**

**Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.**

**He does not think about
The Sphere of Space.**

**He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Space.**

**He takes no delight in
The Sphere of Space.**

How come?

**Because he has attained
freedom from
anger
by the withering away of**

**anger,
so I say.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

Recognizing

The Sphere of No Things Are Had There

as

**The Sphere of No Things Are Had There,
he knows about**

The Sphere of No Things Are Had There.

He does not think about

The Sphere of No Things Are Had There.

He does not think of

**The Sphere of No Things Are Had There
in whatever ways**

he thought of

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight

The Sphere of No Things Are Had There.

How come?

Because he has attained

freedom from

anger

by the withering away of

anger,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

**He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.**

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'**

with regard to seeing.

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he has attained
freedom from**

anger
by the withering away of
anger,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways
he thought of
sensing.

He does not think
in terms of
'My'
with regard to
sensing.

He takes no delight in
sensing.

How come?

Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.

He recognizes
intuiting
as

intuiting.

Recognizing

intuiting

as

intuiting,

he knows about

intuiting.

He does not think about

intuiting.

He does not think of

intuiting

in whatever ways

he thought of

intuiting.

He does not think

in terms of

'My'

with regard to

intuiting.

He takes no delight in

intuiting.

How come?

Because he has attained

freedom from

anger

by the withering away of

anger,

so I say.

He recognizes

oneness

as

oneness.

Recognizing

oneness

as

oneness,

he knows about

oneness.

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

He recognizes
Nibbāna
as
Nibbāna.

Recognizing
Nibbāna
as
Nibbāna,
he knows about
Nibbāna.

He does not think about
Nibbāna.

He does not think of
Nibbāna
**in whatever ways
he thought of**
Nibbāna.

**He does not think
in terms of
'My'
with regard to**
Nibbāna.

He takes no delight in
Nibbāna.

How come?

**Because he has attained
freedom from
anger
by the withering away of
anger,
so I say.**

In the case of

**the sixth case, beggars,
we have the Beggar||
who is Arahant,
one who has left behind
the corrupting influences,
has arrived at the end,
has done duty's doing,
dumped the load,
is at his intended goal,
has thrown off
the yokes to rebirth, and
is freed by answer-knowledge omniscience,
he recognizes
earth
as
earth.**

**Recognizing
earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he has attained
freedom from
confusion**

**by the withering away of
confusion,
so I say.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
fire
as
fire.**

Recognizing

fire

as

fire,

he knows about

fire.

He does not think about

fire.

He does not think of

fire

in whatever ways he thought of

fire.

He does not think

in terms of

'My'

with regard to fire.

He takes no delight in

fire.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

wind

as

wind.

Recognizing

wind

as

wind,

he knows about

wind.

He does not think about

wind.

He does not think of

wind
in whatever ways
he thought of
wind.

He does not think
in terms of
'My'
with regard to wind.

He takes no delight in
wind.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.

He recognizes
beings
as
beings.

Recognizing
beings
as
beings,
he knows about
beings.

He does not think about
beings.

He does not think of
beings
in whatever ways
he thought of
beings.

He does not think
in terms of
'My'
with regard to beings.

**He takes no delight in
beings.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of**

**confusion,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

Recognizing

Brahmā

as

**Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

**Recognizing
Radiant Beings
as**

**Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as
Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of**

'My'

with regard to

Luminescent Beings.

He takes no delight in

Luminescent Beings.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

Bountiful Beings

as

Bountiful Beings.

Recognizing

Bountiful Beings

as

Bountiful Beings,

he knows about

Bountiful Beings.

He does not think about

Bountiful Beings.

He does not think of

Bountiful Beings

in whatever ways

he thought of

Bountiful Beings.

He does not think

in terms of

'My'

with regard to

Bountiful Beings.

He takes no delight in

Bountiful Beings.

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
The Sphere of Space**

as

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of**

The Sphere of No Things Are Had There.

He does not think

in terms of

'My'

with regard to

The Sphere of No Things Are Had There.

He takes no delight

The Sphere of No Things Are Had There.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think

in terms of

'My'

with regard to

The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-

Perception.

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
seeing
as
seeing.**

**Recognizing
seeing
as
seeing,
he knows about seeing.**

**He does not think about
seeing.**

**He does not think of
seeing
in whatever ways
he thought of
seeing.**

**He does not think
in terms of
'My'
with regard to seeing.**

**He takes no delight in
seeing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say**

**He recognizes
hearing
as
hearing.**

**Recognizing
hearing
as
hearing,
he knows about
hearing.**

**He does not think about
hearing.**

**He does not think of
hearing
in whatever ways
he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as**

sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways
he thought of
sensing.

He does not think
in terms of
'My'
with regard to
sensing.

He takes no delight in
sensing.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.

He recognizes
intuiting
as
intuiting.

Recognizing
intuiting
as
intuiting,
he knows about
intuiting.

He does not think about
intuiting.

He does not think of
intuiting

**in whatever ways
he thought of
intuiting.**

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to**

oneness.

**He takes no delight in
oneness.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because he has attained
freedom from**

**confusion
by the withering away of
confusion,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

**He does not think of
all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say.**

**He recognizes
Nibbāna
as
Nibbāna.**

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

Because he has attained

freedom from

confusion

by the withering away of

confusion,

so I say.

In the case of

the seventh case, beggars,

we have the *Tathāgata*

who is Arahant,

The Number One Wide Awakened One,

he recognizes

earth

as

earth.

Recognizing

earth

as

earth,
he knows about
earth.

He does not think about
earth.

He does not think of
earth
in whatever ways he thought of
earth.

He does not think
in terms of
'My'
with regard to earth.

He takes no delight in
earth.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
water
as
water.

Recognizing
water
as
water,
he knows about
water.

He does not think about
water.

He does not think of
water
in whatever ways
he thought of
water.

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
fire
as
fire.**

**Recognizing
fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because this matter
is thoroughly understood by**

**the *Tathāgata*,
so I say.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

**He does not think about
wind.**

**He does not think of
wind
in whatever ways
he thought of
wind.**

**He does not think
in terms of
'My'
with regard to wind.**

**He takes no delight in
wind.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
beings
as
beings.**

**Recognizing
beings
as
beings,**

**he knows about
beings.**

**He does not think about
beings.**

**He does not think of
beings
in whatever ways
he thought of
beings.**

**He does not think
in terms of
'My'
with regard to beings.**

**He takes no delight in
beings.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Radiant Beings
as
Radiant Beings.**

Recognizing

Radiant Beings

as

**Radiant Beings,
he knows about
Radiant Beings.**

**He does not think about
Radiant Beings.**

**He does not think of
Radiant Beings
in whatever ways
he thought of
Radiant Beings.**

**He does not think
in terms of
'My'
with regard to
Radiant Beings.**

**He takes no delight in
Radiant Beings.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Luminescent Beings
as
Luminescent Beings.**

**Recognizing
Luminescent Beings
as**

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings**

**in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of
'My'
with regard to
Luminescent Beings.**

**He takes no delight in
Luminescent Beings.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Bountiful Beings
as
Bountiful Beings.**

**Recognizing
Bountiful Beings
as
Bountiful Beings,
he knows about
Bountiful Beings.**

**He does not think about
Bountiful Beings.**

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

He takes no delight in

Bountiful Beings.

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of
'My'
with regard to
The Overseer.**

**He takes no delight in
The Overseer.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

He recognizes

The Sphere of Space

as

The Sphere of Space.

Recognizing

The Sphere of Space

as

The Sphere of Space,

he knows about

The Sphere of Space.

He does not think about

The Sphere of Space.

He does not think of

The Sphere of Space

in whatever ways

he thought of

The Sphere of Space.

He does not think

in terms of

'My'

with regard to

The Sphere of Space.

He takes no delight in

The Sphere of Space.

How come?

Because this matter

is thoroughly understood by

the *Tathāgata*,

so I say.

He recognizes

The Sphere of Consciousness

as

The Sphere of Consciousness.

Recognizing

The Sphere of Consciousness

as

The Sphere of Consciousness,

he knows about

The Sphere of Consciousness.

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.**

**Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.**

**He does not think about
The Sphere of No Things Are Had There.**

**He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.**

**He does not think
in terms of**

'My'
with regard to
The Sphere of No Things Are Had There.

He takes no delight
The Sphere of No Things Are Had There.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing
The Sphere of Neither-Perception-nor-Non-Perception
as
The Sphere of Neither-Perception-nor-Non-Perception,
he knows about
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of
The Sphere of Neither-Perception-nor-Non-Perception
in whatever ways
he thought of
The Sphere of Neither-Perception-nor-Non-Perception.

He does not think
in terms of
'My'
with regard to
The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because this matter
is thoroughly understood by

the *Tathāgata*,
so I say.

He recognizes
seeing
as
seeing.

Recognizing
seeing
as
seeing,
he knows about seeing.

He does not think about
seeing.

He does not think of
seeing
in whatever ways
he thought of
seeing.

He does not think
in terms of
'My'
with regard to seeing.

He takes no delight in
seeing.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say

He recognizes
hearing
as
hearing.

Recognizing
hearing
as

hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways
he thought of
hearing.

He does not think
in terms of
'My'
with regard to
hearing.

He takes no delight in
hearing.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
sensing
as
sensing.

Recognizing
sensing
as
sensing,
he knows about
sensing.

He does not think about
sensing.

He does not think of
sensing
in whatever ways
he thought of

sensing.

He does not think
in terms of
'My'
with regard to
sensing.

He takes no delight in
sensing.

How come?

Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.

He recognizes
intuiting
as
intuiting.

Recognizing
intuiting
as
intuiting,
he knows about
intuiting.

He does not think about
intuiting.

He does not think of
intuiting
in whatever ways
he thought of
intuiting.

He does not think
in terms of
'My'
with regard to
intuiting.

He takes no delight in
intuiting.

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
multiplicity
as
multiplicity.**

**Recognizing
multiplicity**

as

**multiplicity,
he knows about
multiplicity.**

**He does not think about
multiplicity.**

**He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.**

**He does not think
in terms of
'My'
with regard to
multiplicity.**

**He takes no delight in
multiplicity.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
all
as
all.**

**Recognizing
all
as
all,
he knows about all.**

**He does not think about
all.**

He does not think of

**all
in whatever ways
he thought of all.**

**He does not think
in terms of
'My'
with regard to
all.**

**He takes no delight in
all.**

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**He recognizes
Nibbāna
as
Nibbāna.**

**Recognizing
Nibbāna
as
Nibbāna,
he knows about
Nibbāna.**

**He does not think about
Nibbāna.**

**He does not think of
Nibbāna
in whatever ways
he thought of
Nibbāna.**

**He does not think
in terms of
'My'
with regard to
Nibbāna.**

He takes no delight in

Nibbāna.

How come?

**Because this matter
is thoroughly understood by
the *Tathāgata*,
so I say.**

**In the case of the eighth case, beggars,
we have the *Tathāgata* who is Arahant,
The Number One Wide Awakened One,
he recognizes earth as earth.**

**Recognizing
earth
as
earth,
he knows about
earth.**

**He does not think about
earth.**

**He does not think of
earth
in whatever ways he thought of
earth.**

**He does not think
in terms of
'My'
with regard to earth.**

**He takes no delight in
earth.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
water
as
water.**

**Recognizing
water
as
water,
he knows about
water.**

**He does not think about
water.**

**He does not think of
water
in whatever ways
he thought of
water.**

**He does not think
in terms of
'My'
with regard to
water.**

**He takes no delight in
water.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
fire
as
fire.**

Recognizing

**fire
as
fire,
he knows about
fire.**

**He does not think about
fire.**

**He does not think of
fire
in whatever ways he thought of
fire.**

**He does not think
in terms of
'My'
with regard to fire.**

**He takes no delight in
fire.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
wind
as
wind.**

**Recognizing
wind
as
wind,
he knows about
wind.**

**He does not think about
wind.**

**He does not think of
wind
in whatever ways
he thought of
wind.**

**He does not think
in terms of
'My'
with regard to wind.**

**He takes no delight in
wind.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
beings
as
beings.**

**Recognizing
beings
as
beings,
he knows about
beings.**

**He does not think about
beings.**

**He does not think of
beings
in whatever ways
he thought of
beings.**

He does not think

**in terms of
'My'
with regard to beings.**

**He takes no delight in
beings.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
deities
as
deities.**

**Recognizing
deities
as
deities,
he knows about
deities.**

**He does not think about
deities.**

**He does not think of
deities
in whatever ways
he thought of
deities.**

**He does not think
in terms of
'My'
with regard to
deities.**

**He takes no delight in
deities.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
The Creator
as
The Creator.**

**Recognizing
The Creator
as
The Creator,
he knows about
The Creator.**

**He does not think about
The Creator.**

**He does not think of
The Creator
in whatever ways he
thought of
The Creator.**

**He does not think
in terms of
'My'
with regard to
The Creator.**

**He takes no delight in
The Creator.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and**

**its end result is
aging and
death
for beings.**

**He recognizes
Brahmā
as
Brahmā.**

**Recognizing
Brahmā
as
Brahmā,
he knows about
Brahmā.**

**He does not think about
Brahmā.**

**He does not think of
Brahmā
in whatever ways
he thought of
Brahmā.**

**He does not think
in terms of
'My'
with regard to
Brahmā.**

**He takes no delight in
Brahmā.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

He recognizes

Radiant Beings

as

Radiant Beings.

Recognizing

Radiant Beings

as

Radiant Beings,

he knows about

Radiant Beings.

He does not think about

Radiant Beings.

He does not think of

Radiant Beings

in whatever ways

he thought of

Radiant Beings.

He does not think

in terms of

'My'

with regard to

Radiant Beings.

He takes no delight in

Radiant Beings.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

Luminescent Beings

as

Luminescent Beings.

Recognizing

Luminescent Beings

as

**Luminescent Beings,
he knows about
Luminescent Beings.**

**He does not think about
Luminescent Beings.**

**He does not think of
Luminescent Beings
in whatever ways
he thought of
Luminescent Beings.**

**He does not think
in terms of**

'My'

with regard to

Luminescent Beings.

**He takes no delight in
Luminescent Beings.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
Bountiful Beings**

as

Bountiful Beings.

**Recognizing
Bountiful Beings**

as

**Bountiful Beings,
he knows about
Bountiful Beings.**

He does not think about

Bountiful Beings.

**He does not think of
Bountiful Beings
in whatever ways
he thought of
Bountiful Beings.**

**He does not think
in terms of
'My'
with regard to
Bountiful Beings.**

**He takes no delight in
Bountiful Beings.**

How come?

**Because he has attained
freedom from
confusion by the withering away of
confusion,
so I say.**

**He recognizes
The Overseer
as
The Overseer.**

**Recognizing
The Overseer
as
The Overseer,
he knows about
The Overseer.**

**He does not think about
The Overseer.**

**He does not think of
The Overseer
in whatever ways
he thought of
The Overseer.**

**He does not think
in terms of**

'My'
with regard to
The Overseer.

He takes no delight in
The Overseer.

How come?

Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.

He recognizes
The Sphere of Space
as
The Sphere of Space.

Recognizing
The Sphere of Space
as
The Sphere of Space,
he knows about
The Sphere of Space.

He does not think about
The Sphere of Space.

He does not think of
The Sphere of Space
in whatever ways
he thought of
The Sphere of Space.

He does not think
in terms of
'My'

with regard to
The Sphere of Space.

He takes no delight in
The Sphere of Space.

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
The Sphere of Consciousness
as
The Sphere of Consciousness.**

**Recognizing
The Sphere of Consciousness
as
The Sphere of Consciousness,
he knows about
The Sphere of Consciousness.**

**He does not think about
The Sphere of Consciousness.**

**He does not think of
The Sphere of Consciousness
in whatever ways
he thought of
The Sphere of Consciousness.**

**He does not think
in terms of
'My'
with regard to
The Sphere of Consciousness.**

**He takes no delight in
The Sphere of Consciousness.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and**

its end result is
aging and
death
for beings.

He recognizes
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There.

Recognizing
The Sphere of No Things Are Had There
as
The Sphere of No Things Are Had There,
he knows about
The Sphere of No Things Are Had There.

He does not think about
The Sphere of No Things Are Had There.

He does not think of
The Sphere of No Things Are Had There
in whatever ways
he thought of
The Sphere of No Things Are Had There.

He does not think
in terms of
'My'
with regard to
The Sphere of No Things Are Had There.

He takes no delight
The Sphere of No Things Are Had There.

How come?

Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.

He recognizes

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception.

Recognizing

The Sphere of Neither-Perception-nor-Non-Perception

as

The Sphere of Neither-Perception-nor-Non-Perception,

he knows about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think about

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think of

The Sphere of Neither-Perception-nor-Non-Perception

in whatever ways

he thought of

The Sphere of Neither-Perception-nor-Non-Perception.

He does not think

in terms of

'My'

with regard to

The Sphere of Neither-Perception-nor-Non-Perception.

He takes no delight in The Sphere of Neither-Perception-nor-Non-Perception.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

seeing

as

seeing.

Recognizing

seeing

as
seeing,
he knows about seeing.
He does not think about
seeing.

He does not think of
seeing
in whatever ways
he thought of
seeing.

He does not think
in terms of
'My'
with regard to seeing.

He takes no delight in
seeing.

How come?

Because he has attained
freedom from
confusion
by the withering away of
confusion,
so I say

He recognizes
hearing
as
hearing.

Recognizing
hearing
as

hearing,
he knows about
hearing.

He does not think about
hearing.

He does not think of
hearing
in whatever ways

**he thought of
hearing.**

**He does not think
in terms of
'My'
with regard to
hearing.**

**He takes no delight in
hearing.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
sensing
as
sensing.**

**Recognizing
sensing
as
sensing,
he knows about
sensing.**

**He does not think about
sensing.**

**He does not think of
sensing
in whatever ways
he thought of
sensing.**

**He does not think
in terms of
'My'**

**with regard to
sensing.**

**He takes no delight in
sensing.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
intuiting
as
intuiting.**

**Recognizing
intuiting
as
intuiting,
he knows about
intuiting.**

**He does not think about
intuiting.**

**He does not think of
intuiting
in whatever ways
he thought of
intuiting.**

**He does not think
in terms of
'My'
with regard to
intuiting.**

**He takes no delight in
intuiting.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.**

**He recognizes
oneness
as
oneness.**

**Recognizing
oneness
as
oneness,
he knows about
oneness.**

**He does not think about
oneness.**

**He does not think of
oneness
in whatever ways
he thought of
oneness.**

**He does not think
in terms of
'My'
with regard to
oneness.**

**He takes no delight in
oneness.**

How come?

**Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is**

aging and
death
for beings.

He recognizes
multiplicity
as
multiplicity.

Recognizing
multiplicity
as
multiplicity,
he knows about
multiplicity.

He does not think about
multiplicity.

He does not think of
multiplicity
in whatever ways
he thought of
multiplicity.

He does not think
in terms of
'My'
with regard to
multiplicity.

He takes no delight in
multiplicity.

How come?

Because he knows
delight is the root of pain;
its outgrowth is
birth and
its end result is
aging and
death
for beings.

He recognizes
all

as
all.

Recognizing

all

as

all,

he knows about all.

He does not think about

all.

He does not think of

all

in whatever ways

he thought of all.

He does not think

in terms of

'My'

with regard to

all.

He takes no delight in

all.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

He recognizes

Nibbāna

as

Nibbāna.

Recognizing

Nibbāna

as

Nibbāna,

he knows about

Nibbāna.

He does not think about

Nibbāna.

He does not think of

Nibbāna

in whatever ways

he thought of

Nibbāna.

He does not think

in terms of

'My'

with regard to

Nibbāna.

He takes no delight in

Nibbāna.

How come?

Because he knows

delight is the root of pain;

its outgrowth is

birth and

its end result is

aging and

death

for beings.

It needs no thought,

therefore, beggars,

to say

'The *Tathāgata*,

having completely uprooted

thirst

by withering away,

dispassion,

ending

and letting go,

has attained awakening

to the unsurpassed

#1 Wide Awakening,

so say I."

**This was what the Teacher said,
but on that occasion
the beggars gathered round
did not understand
a word.**

MN 1

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

**There then Old Man Mahā Cunda
at even-tide
rising up from
his own line of pursuits
drew near to The Consummately Self-Awakened.**

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

**Seated to one side then,
Old Man Mahā Cunda said this
to The Consummately Self-Awakened:**

**"Whatever are, *bhante*,
those variously-composed views
appearing in the world
reflecting a self
yoked to experience of
self or
reflecting a self
yoked to experience of
the world —
is it possible to
let go such views,
is it possible to
reject such views,
at the very start
of a beggars making of mind?"**

**"Whatever are, Cunda,
those variously-composed views**

appearing in the world
reflecting a self
yoked to experience of
self or
reflecting a self
yoked to experience of
the world —
wherever these views appear, and
wherever they follow in consequence, and
wherever they are in use,
thinking:

"This is not mine,"
"This is not me,"
"This is not my self,"
seeing whatever it is
as it is
with consummate wisdom,
it is possible to
let go such views,
it is possible to
reject such views.

Then further, Cunda,
there is this situation to be seen:
that some beggar here,
isolating himself from
sense pleasures,
isolating himself from
unskillful things,
with thinking,
with pondering isolation-born pleasurable-enthusiasm
enters into
and abides in
the first knowing
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called

'hoeing the row'.

**This,
in the discipline of the Aristocrat,
is called:**

"living pleasantly in this seen thing."

**Then further, Cunda,
there is this situation to be seen:
that some beggar here
dissolving
thought and pondering,
internally self-pacified,
become whole-heartedly single minded,
without thinking,
without pondering,
enters into and
abides in
the serenity-born pleasurable enthusiasm,
of the second knowing
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.**

**This,
in the discipline of the Aristocrat,
is called:
"living pleasantly in this seen thing."**

**Then further, Cunda,
there is this situation to be seen:
that some beggar here, with
the vanishing of enthusiasm, and
living detached,
minding,
self-aware, and
pleased,
experiencing in his own body
that of which the Aristocrats speak**

when they say:
"Detached, minding, he lives pleasantly"
enters into and
abides in
the third knowing
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.

This,
in the discipline of the Aristocrat,
is called:
"living pleasantly in this seen thing."

Then further, Cunda,
there is this situation to be seen:
that some beggar here
letting go of pleasures,
letting go of pains,
settling down the preceding
mental ease and
mental pain,
without pain,
but without pleasure,
detached,
recollected,
surpassingly pure
enters into and
abides in
the fourth knowing
whereupon he thinks:
"I live hoeing the row".

But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.

**This,
in the discipline of the Aristocrat,
is called:
"living pleasantly in this seen thing."**

**Then further, Cunda,
there is this situation to be seen:
that some beggar here
passing beyond all
perception of form,
settling down
perception of difference,
thinking:
'Endless Space'
enters into
and abides in
The Sphere of Space
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.**

**This,
in the discipline of the Aristocrat,
is called:
"living in peace."**

**Then further, Cunda,
there is this situation to be seen:
that some beggar here
settling down the whole of
The Sphere of Space,
thinking:
'Endless consciousness'
enters into and
abides in
The Sphere of Consciousness
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.**

**This,
in the discipline of the Aristocrat,
is called:
"living in peace."**

**Then further, Cunda,
there is this situation to be seen:
that some beggar here
settling down the whole of
The Sphere of Consciousness,
thinking:
'There is nothing'
enters into and
abides in
The Sphere of Nothing's Had There
whereupon he thinks:
"I live hoeing the row".**

**But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.**

**This,
in the discipline of the Aristocrat,
is called:
"living in peace."**

**Then further, Cunda,
there is this situation to be seen:
that some beggar here
settling down the whole of
The Sphere of Nothing's Had There,
enters into and
abides in
The Sphere of Neither-Perception-nor-Non-Perception
whereupon he thinks:**

"I live hoeing the row".

**But this further situation, Cunda,
is not,
in the discipline of the Aristocrat,
called
'hoeing the row'.**

**This,
in the discipline of the Aristocrat,
is called:**

"Living in peace."

**Now further, Cunda,
here is how to
'hoe the row':**

Thinking:

**'Others may be
violent,
we however will be
non-violent.'**

is how to hoe the row.

Thinking:

**'Others may be
life-takers,
we however will
abstain from
life-taking.'**

is how to hoe the row.

Thinking:

**'Others may
take what is not given,
we however will
abstain from
taking what is not given.'**

is how to hoe the row.

Thinking:

**'Others may live
in godless ways,
we however will live**

in godly ways.'

is how to hoe the row.

Thinking:

**'Others may say
what is not true,
we however will
abstain from saying
what is not true.'**

is how to hoe the row.

Thinking:

**'Others may be of
evil speech,
we however will
abstain from
evil speech.'**

is how to hoe the row.

Thinking:

**'Others may be of
cutting speech,
we however will
abstain from
cutting speech.'**

is how to hoe the row.

Thinking:

**'Others may be
lip-flappers,
we however will
abstain from
lip-flapping.'**

is how to hoe the row.

Thinking:

**'Others may be
covetous,
we however will be
non-covetous.'**

is how to hoe the row.

Thinking:

**'Others may be
devious-hearted,
we however will be
non-devious-hearted.'**

is how to hoe the row.

Thinking:

**'Others may be of
misguided views,
we however will be of
consummate view.'**

is how to hoe the row.

Thinking:

**'Others may be of
misguided principles,
we however will be of
consummate principles.'**

is how to hoe the row.

Thinking:

**'Others may be of
misguided speech,
we however will be of
consummate speech.'**

is how to hoe the row.

Thinking:

**'Others may be of
misguided works,
we however will be of
consummate works.'**

is how to hoe the row.

Thinking:

**'Others may be of
misguided lifestyle,
we however will be of
consummate lifestyle.'**

is how to hoe the row.

Thinking:

'Others may be of
misguided effort at
self-control,
we however will be of
consummate effort
at self-control.'

is how to hoe the row.

Thinking:

'Others may be of
misguided mind,
we however will be of
consummate mind.'

is how to hoe the row.

Thinking:

'Others may be of
misguided serenity,
we however will be of
consummate serenity.'

is how to hoe the row.

Thinking:

'Others may be of
misguided knowledge,
we however will be of
consummate knowledge.'

is how to hoe the row.

Thinking:

'Others may be of
misguided freedom,
we however will be of
consummate freedom.'

is how to hoe the row.

Thinking:

'Others may be
overcome by
sloth and

**inertia,
we however will
overcome
sloth and
inertia.'**

is how to hoe the row.

Thinking:

**'Others may get
carried away,
we however will
maintain poise.'**

is how to hoe the row.

Thinking:

**'Others may
suffer doubt and
perplexity,
we however will be
through with
doubt and
perplexity.'**

is how to hoe the row.

Thinking:

**'Others may
become infuriated,
we however will
maintain friendliness.'**

is how to hoe the row.

Thinking:

**'Others may be
grudge-bearing,
we however will
not be
grudge-bearing.'**

is how to hoe the row.

Thinking:

'Others may be

**hypocrits,
we however will be
straight-forward.'
is how to hoe the row.**

Thinking:

**'Others may be
unmerciful,
we however will be
merciful.'**

is how to hoe the row.

Thinking:

**'Others may be
jealous,
we however will be
without envy.'**

is how to hoe the row.

Thinking:

**'Others may be
selfish,
we however will be
unselfish.'**

is how to hoe the row.

Thinking:

**'Others may be
tricky,
we however will be
without fraudulence.'**

is how to hoe the row.

Thinking:

**'Others may be
deceitful,
we however will be
without deceit.'**

is how to hoe the row.

Thinking:

'Others may be

**rigid,
we however will not be
stubborn.'**

is how to hoe the row.

Thinking:

**'Others may have
a high opinion of themselves,
we however will not be
arrogant.'**

is how to hoe the row.

Thinking:

**'Others may be
hurtful,
we however will be
sweet-spoken.'**

is how to hoe the row.

Thinking:

**'Others may be
bad friends,
we however will be
a good friend.'**

is how to hoe the row.

Thinking:

**'Others may be
careless,
we however will
not be careless.'**

is how to hoe the row.

Thinking:

**'Others may be
faithless,
we however will have
faith.'**

is how to hoe the row.

Thinking:

'Others may be

shameless,
we however will have
a sense of shame.'
is how to hoe the row.

Thinking:

'Others may not
fear blame,
we however will have
a fear of blame.'
is how to hoe the row.

Thinking:

'Others may be of
little learning,
we however will be of
great learning.'
is how to hoe the row.

Thinking:

'Others may be
indolent,
we however will be of
stirred up energy.'
is how to hoe the row.

Thinking:

'Others may be
absent-minded,
we however will be
established in mind.'
is how to hoe the row.

Thinking:

'Others may be
stupid,
we however will be possessed of
wisdom.'
is how to hoe the row.

Thinking:

'Others may

lay hold of,
obstinately adhering to
their own views,
giving them up
with difficulty,
we however will not
lay hold of,
obstinately adhering to
our own views,
but will let go of them
readily.'

is how to hoe the row.

Skillful things, Cunda,
are a big help in
uplifting the heart,
say I.

Just what more
can be said then,
of acting
in accordance therewith
in body and
speech?

Therefore here Cunda
Thinking:

'Others may be
violent,
we however will be
non-violent.'

lift up the heart.

Thinking:

'Others may be
life-takers,
we however will
abstain from
life-taking.'

lift up the heart.

Thinking:

**'Others may
take what is not given,
we however will
abstain from
taking what is not given.'**

lift up the heart.

Thinking:

**'Others may live
in godless ways,
we however will live
in godly ways.'**

lift up the heart.

Thinking:

**'Others may say
what is not true,
we however will
abstain from saying
what is not true.'**

lift up the heart.

Thinking:

**'Others may be of
evil speech,
we however will
abstain from
evil speech.'**

lift up the heart.

Thinking:

**'Others may be of
cutting speech,
we however will
abstain from
cutting speech.'**

lift up the heart.

Thinking:

**'Others may be
lip-flappers,**

**we however will
abstain from
lip-flapping.'**

lift up the heart.

Thinking:

**'Others may be
covetous,
we however will be
non-covetous.'**

lift up the heart.

Thinking:

**'Others may be
devious-hearted,
we however will be
non-devious-hearted.'**

lift up the heart.

Thinking:

**'Others may be of
misguided views,
we however will be of
consummate view.'**

lift up the heart.

Thinking:

**'Others may be of
misguided principles,
we however will be of
consummate principles.'**

lift up the heart.

Thinking:

**'Others may be of
misguided speech,
we however will be of
consummate speech.'**

lift up the heart.

Thinking:

'Others may be of

**misguided works,
we however will be of
consummate works.'**

lift up the heart.

Thinking:

**'Others may be of
misguided lifestyle,
we however will be of
consummate lifestyle.'**

lift up the heart.

Thinking:

**'Others may be of
misguided effort at
self-control,
we however will be of
consummate effort
at self-control.'**

lift up the heart.

Thinking:

**'Others may be of
misguided mind,
we however will be of
consummate mind.'**

lift up the heart.

Thinking:

**'Others may be of
misguided serenity,
we however will be of
consummate serenity.'**

lift up the heart.

Thinking:

**'Others may be of
misguided knowledge,
we however will be of
consummate knowledge.'**

lift up the heart.

Thinking:

**'Others may be of
misguided freedom,
we however will be of
consummate freedom.'**

lift up the heart.

Thinking:

**'Others may be
overcome by
sloth and
inertia,
we however will
overcome
sloth and
inertia.'**

lift up the heart.

Thinking:

**'Others may get
carried away,
we however will
maintain poise.'**

lift up the heart.

Thinking:

**'Others may
suffer doubt and
perplexity,
we however will be
through with
doubt and
perplexity.'**

lift up the heart.

Thinking:

**'Others may
become infuriated,
we however will
maintain friendliness.'**

lift up the heart.

Thinking:

**'Others may be
grudge-bearing,
we however will
not be
grudge-bearing.'**

lift up the heart.

Thinking:

**'Others may be
hypocrits,
we however will be
straight-forward.'**

lift up the heart.

Thinking:

**'Others may be
unmerciful,
we however will be
merciful.'**

lift up the heart.

Thinking:

**'Others may be
jealous,
we however will be
without envy.'**

lift up the heart.

Thinking:

**'Others may be
selfish,
we however will be
unselfish.'**

lift up the heart.

Thinking:

**'Others may be
tricky,
we however will be
without fraudulence.'**

lift up the heart.

Thinking:

**'Others may be
deceitful,
we however will be
without deceit.'**

lift up the heart.

Thinking:

**'Others may be
rigid,
we however will not be
stubborn.'**

lift up the heart.

Thinking:

**'Others may have
a high opinion of themselves,
we however will not be
arrogant.'**

lift up the heart.

Thinking:

**'Others may be
hurtful,
we however will be
sweet-spoken.'**

lift up the heart.

Thinking:

**'Others may be
bad friends,
we however will be
a good friend.'**

lift up the heart.

Thinking:

**'Others may be
careless,
we however will
not be careless.'**

lift up the heart.

Thinking:

**'Others may be
faithless,
we however will have
faith.'**

lift up the heart.

Thinking:

**'Others may be
shameless,
we however will have
a sense of shame.'**

lift up the heart.

Thinking:

**'Others may not
fear blame,
we however will have
a fear of blame.'**

lift up the heart.

Thinking:

**'Others may be of
little learning,
we however will be of
great learning.'**

lift up the heart.

Thinking:

**'Others may be
indolent,
we however will be of
stirred up energy.'**

lift up the heart.

Thinking:

**'Others may be
absent-minded,
we however will be
established in mind.'**

lift up the heart.

Thinking:

**'Others may be
stupid,
we however will be possessed of
wisdom.'**

lift up the heart.

Thinking:

**'Others may
lay hold of,
obstinately adhering to
their own views,
giving them up
with difficulty,
we however will not
lay hold of,
obstinately adhering to
our own views,
but will let go of them
readily.'**

lift up the heart.

**Just suppose, Cunda,
there were
an uneven highway,
where there was another
even highway
for walking about;
or further, Cunda,
just suppose there were
an uneven ford,
where there was another
even ford
for crossing over.**

In the same way, Cunda:

**For the human being who is
violent,
there is walking the walk
of the**

non-violent.

**For the human being who is a
life-taker,
there is walking the walk
of one who abstains from
life-taking.**

**For the human being who
takes what is not given,
there is walking the walk
of one who abstains from
taking what is not given.**

**For the human being who
lives in godless ways,
there is walking the walk
of one who
lives in godly ways.**

**For the human being who
says what is not true,
there is walking the walk
of one who abstains from
saying what is not true.**

**For the human being who is of
evil speech,
there is walking the walk
of one who abstains from
evil speech.**

**For the human being who is of
cutting speech,
there is walking the walk
of one who abstains from
cutting speech.**

**For the human being who is a
lip-flapper,
there is walking the walk
of one who abstains from
lip-flapping.**

**For the human being who is
covetous,**

**there is walking the walk
of the
non-covetous.**

**For the human being who is
devious-hearted,
there is walking the walk
of the
non-devious-hearted.**

**For the human being who is of
misguided views,
there is walking the walk
of one of
consummate view.**

**For the human being who is of
misguided principles,
there is walking the walk
of one of
consummate principles.**

**For the human being who is of
misguided speech,
there is walking the walk
of one of
consummate speech.**

**For the human being who is of
misguided works,
there is walking the walk
of one of
consummate works.**

**For the human being who is of
misguided lifestyle,
there is walking the walk
of one of
consummate lifestyle.**

**For the human being who is of
misguided effort at
self-control,
there is walking the walk
of one of**

**consummate effort at
self-control.**

**For the human being who is of
misguided mind,
there is walking the walk
of one of
consummate mind.**

**For the human being who is of
misguided serenity,
there is walking the walk
of one of
consummate serenity.**

**For the human being who is of
misguided knowledge,
there is walking the walk
of one of
consummate knowledge.**

**For the human being who is of
misguided freedom,
there is walking the walk
of one of
consummate freedom.**

**For the human being who is
overcome by
sloth and inertia,
there is walking the walk
of one who
overcomes
sloth and inertia.**

**For the human being who
gets carried away,
there is walking the walk
of one who
maintains poise.**

**For the human being who
suffers doubt and
perplexity,
there is walking the walk**

**of one
through with doubt and
perplexity.**

**For the human being who
becomes infuriated,
there is walking the walk
of one who
maintains friendliness.**

**For the human being who is
grudge-bearing,
there is walking the walk
of one who is
not grudge-bearing.**

**For the human being who is
a hypocrite,
there is walking the walk
of one who is
straight-forward.**

**For the human being who is
unmerciful,
there is walking the walk
of one who is
merciful.**

**For the human being who is
jealous,
there is walking the walk
of one
without envy.**

**For the human being who is
selfish,
there is walking the walk
of one who is
unselfish.**

**For the human being who is
tricky,
there is walking the walk
of one without
fraudulence.**

**For the human being who is
deceitful,
there is walking the walk
of one
without deceit.**

**For the human being who is
rigid,
there is walking the walk
of one who is
not stubborn.**

**For the human being who has
a high opinion of himself,
there is walking the walk
of one who is
not arrogant.**

**For the human being who is
hurtful,
there is walking the walk
of one who is
sweet-spoken.**

**For the human being who is
a bad friend,
there is walking the walk
of one who is
a good friend.**

**For the human being who is
careless,
there is walking the walk
of one who is
not careless.**

**For the human being who is
faithless,
there is walking the walk
of one who is has
faith.**

**For the human being who is
shameless,
there is walking the walk**

**of one who is has
a sense of shame.**

**For the human being
who does not fear blame,
there is walking the walk
of one who
has a fear of blame.**

**For the human being who is
of little learning,
there is walking the walk
of one who is
of great learning.**

**For the human being who is
indolent,
there is walking the walk
of one who is
of stirred up energy.**

**For the human being who is
absent-minded,
there is walking the walk
of one who is
established in mind.**

**For the human being who is
stupid,
there is walking the walk
of one who is
possessed of wisdom.**

**For the human being
who lays hold of,
obstinately adhering to
his own views,
giving them up
with difficulty,
there is walking the walk
of one who does not lay hold of,
obstinately adhering to
his own views,
but who will let go of them
readily.**

**Just as you would suppose, Cunda,
whatsoever unskillful things there are,
all that leads to
misguided states;
where
whatsoever skilled things there are,
all that leads to to
higher development.**

Even so, Cunda:

**For the human being who is
violent,
there is
non-violence
for higher development.**

**For the human being who is
a life-taker,
there is abstaining from
life-taking
for higher development.**

**For the human being who
takes what is not given,
there is abstaining from
taking what is not given
for higher development.**

**For the human being who
lives in godless ways,
there is
living in godly ways
for higher development.**

**For the human being who
says what is not true,
there is abstaining from
saying what is not true
for higher development.**

**For the human being who is of
evil speech,
there is abstaining from
evil speech**

for higher development.

**For the human being who is of
cutting speech,
there is abstaining from
cutting speech
for higher development.**

**For the human being who is
a lip-flapper,
there is abstaining from
lip-flapping
for higher development.**

**For the human being who is
covetous,
there is non-covetousness
for higher development.**

**For the human being who is
devious-hearted,
there is non-deviousness
for higher development.**

**For the human being who is
of misguided views,
there is consummate view
for higher development.**

**For the human being who is
of misguided principles,
there are consummate principles
for higher development.**

**For the human being who is
of misguided speech,
there is consummate speech
for higher development.**

**For the human being who is
of misguided works,
there are consummate works
for higher development.**

**For the human being who is
of misguided lifestyle,
there is consummate lifestyle**

for higher development.

**For the human being who is
of misguided effort at self-control,
there is consummate effort at self-control
for higher development.**

**For the human being who is
of misguided mind,
there is consummate mind
for higher development.**

**For the human being who is
of misguided serenity,
there is consummate serenity
for higher development.**

**For the human being who is
of misguided knowledge,
there is consummate knowledge
for higher development.**

**For the human being who is
of misguided freedom,
there is consummate freedom
for higher development.**

**For the human being who is
overcome by sloth and inertia,
there is overcoming sloth and inertia
for higher development.**

**For the human being who
gets carried away,
there is maintaining poise
for higher development.**

**For the human being who
suffers doubt and perplexity,
there is being done with
doubt and perplexity for
higher development.**

**For the human being who
becomes infuriated,
there is maintaining friendliness
for higher development.**

**For the human being who is
grudge-bearing,
there is not bearing grudges
for higher development.**

**For the human being who is
a hypocrite,
there is being straight-forward
for higher development.**

**For the human being who is
unmerciful,
there is being merciful
for higher development.**

**For the human being who is
jealous,
there is being without envy
for higher development.**

**For the human being who is
selfish,
there is being unselfish
for higher development.**

**For the human being who is
tricky,
there is being without fraudulence
for higher development.**

**For the human being who is
deceitful,
there is being without deceit
for higher development.**

**For the human being who is
rigid,
there is not being stubborn
for higher development.**

**For the human being who has
a high opinion of himself,
there is non-arrogance
for higher development.**

**For the human being who is
hurtful,**

**there is being sweet-spoken
for higher development.**

**For the human being who is
a bad friend,
there is being a good friend
for higher development.**

**For the human being who is
careless,
there is not being careless
for higher development.**

**For the human being who is
faithless,
there is having faith
for higher development.**

**For the human being who is
shameless,
there is having a sense of shame
for higher development.**

**For the human being who
does not fear blame,
there is having fear of blame
for higher development.**

**For the human being who is
of little learning,
there is existence
one of great learning
for higher development.**

**For the human being who is
indolent,
there is being
of stirred up energy
for higher development.**

**For the human being who is
absent-minded,
there is being established in mind
for higher development.**

**For the human being who is
stupid,**

**there is existence
possessed of wisdom
for higher development.**

**For the human being who
lays hold of,
obstinately adhering to
his own views,
giving them up with difficulty,
there is
not laying hold of,
obstinately adhering to
one's own views,
but being one who will
let go of them readily
for higher development.**

**Indeed, Cunda,
to think:**

**'One who is himself
stuck in the mud
can extract another who is
stuck in the mud,' —
such does not bear examination.**

**Indeed, Cunda,
to think:**

**'One who himself
not stuck in the mud
can extract another who is
stuck in the mud,'
such does bear examination.**

**Indeed, Cunda,
to think:**

**'One who is himself
untamed,
untrained,
uneducated,
who is not himself
thoroughly awakened,
can tame,**

**train,
educate and
thoroughly awaken another' —
such does not bear examination.**

**Indeed, Cunda,
to think:**

**'One who is himself
tamed,
trained,
educated,
who is himself thoroughly awakened,
can tame,
train,
educate and
thoroughly awaken another' —
such does bear examination.**

Even so, Cunda:

**For the human being who is
violent,
there is
non-violence
for thorough awakening.**

**For the human being who is
a life-taker,
there is abstaining from
life-taking
for thorough awakening.**

**For the human being who
takes what is not given,
there is abstaining from
taking what is not given
for thorough awakening.**

**For the human being who
lives in godless ways,
there is
living in godly ways
for thorough awakening.**

For the human being who

**says what is not true,
there is abstaining from
saying what is not true
for thorough awakening.**

**For the human being who is of
evil speech,
there is abstaining from
evil speech
for thorough awakening.**

**For the human being who is of
cutting speech,
there is abstaining from
cutting speech
for thorough awakening.**

**For the human being who is
a lip-flapper,
there is abstaining from
lip-flapping
for thorough awakening.**

**For the human being who is
covetous,
there is non-covetousness
for thorough awakening.**

**For the human being who is
devious-hearted,
there is non-deviousness
for thorough awakening.**

**For the human being who is
of misguided views,
there is consummate view
for thorough awakening.**

**For the human being who is
of misguided principles,
there are consummate principles
for thorough awakening.**

**For the human being who is
of misguided speech,
there is consummate speech**

for thorough awakening.

**For the human being who is
of misguided works,
there are consummate works
for thorough awakening.**

**For the human being who is
of misguided lifestyle,
there is consummate lifestyle
for thorough awakening.**

**For the human being who is
of misguided effort at self-control,
there is consummate effort at self-control
for thorough awakening.**

**For the human being who is
of misguided mind,
there is consummate mind
for thorough awakening.**

**For the human being who is
of misguided serenity,
there is consummate serenity
for thorough awakening.**

**For the human being who is
of misguided knowledge,
there is consummate knowledge
for thorough awakening.**

**For the human being who is
of misguided freedom,
there is consummate freedom
for thorough awakening.**

**For the human being who is
overcome by sloth and inertia,
there is overcoming sloth and inertia
for thorough awakening.**

**For the human being who
gets carried away,
there is maintaining poise
for thorough awakening.**

For the human being who

suffers doubt and perplexity,
there is being done with
doubt and perplexity for
thorough awakening.

For the human being who
becomes infuriated,
there is maintaining friendliness
for thorough awakening.

For the human being who is
grudge-bearing,
there is not bearing grudges
for thorough awakening.

For the human being who is
a hypocrite,
there is being straight-forward
for thorough awakening.

For the human being who is
unmerciful,
there is being merciful
for thorough awakening.

For the human being who is
jealous,
there is being without envy
for thorough awakening.

For the human being who is
selfish,
there is being unselfish
for thorough awakening.

For the human being who is
tricky,
there is being without fraudulence
for thorough awakening.

For the human being who is
deceitful,
there is being without deceit
for thorough awakening.

For the human being who is
rigid,

**there is not being stubborn
for thorough awakening.**

**For the human being who has
a high opinion of himself,
there is non-arrogance
for thorough awakening.**

**For the human being who is
hurtful,
there is being sweet-spoken
for thorough awakening.**

**For the human being who is
a bad friend,
there is being a good friend
for thorough awakening.**

**For the human being who is
careless,
there is not being careless
for thorough awakening.**

**For the human being who is
faithless,
there is having faith
for thorough awakening.**

**For the human being who is
shameless,
there is having a sense of shame
for thorough awakening.**

**For the human being who
does not fear blame,
there is having fear of blame
for thorough awakening.**

**For the human being who is
of little learning,
there is existence
one of great learning
for thorough awakening.**

**For the human being who is
indolent,
there is being**

**of stirred up energy
for thorough awakening.**

**For the human being who is
absent-minded,
there is being established in mind
for thorough awakening.**

**For the human being who is
stupid,
there is existence
possessed of wisdom
for thorough awakening.**

**For the human being who
lays hold of,
obstinately adhering to
his own views,
giving them up with difficulty,
there is
not laying hold of,
obstinately adhering to
one's own views,
but being one who will
let go of them readily
for thorough awakening.**

**These then Cunda,
are the dissertations I have made:**

**'The Curriculum for Hoeing-the-Row';
the dissertation:**

**'The Curriculum for Uplifting the Heart';
the dissertation:**

**'The Curriculum for Walk'n-the-Walk';
the dissertation:**

**'The Curriculum for Reaching Higher Development';
and the dissertation:**

'The Curriculum for Thorough Awakening'.

**That which ought to be done, Cunda,
by a Master for his students,
out of compassion,**

seeking their good,
in friendliness,
out of kindness,
based on kindness,
that I have done for you.

Here are the roots of trees,
empty places.

Meditate, Cunda, do not be careless.

Be not one who falls back later.

This is our admonition to you."

Thus spoke The Consummately Self-Awakened.

"Delightful"

said Old Man Cunda the Great
uplifted in mind

by what The Consummately Self-Awakened said.

MN 8

Once upon a time The Consummately Self-Awakened
Kurūsu-land
came-a revisiting
their market town,
Kammāssadhamma.

It was while there
that The Consummately Self-Awakened
addressed the beggars:

"Beggars!"

he says.

And the beggars responding

'The Consummately Self-Awakened!'

The Consummately Self-Awakened said this
to them:

"One sure thing, this, beggars,
a way
for the purification of beings,
for rising above
grief and lamentation
for the subsidence of

**pain and misery,
for mastering
the method,
experiencing
Nibbāna —
that is to say,
the four ways
mind is to be set-up.**

What four?

Here, beggars, a beggar



**lives observing
body,
ardent,
self aware,
minding,
having risen above
personal misery;**



**— lives observing
sense-experience,
ardent,
self aware,
minding,
having risen above
personal misery;**



**— lives observing
heart,
ardent,
self aware,
minding,
having risen above
personal misery;**



**— lives observing
Dhamma,
ardent,
self aware,**

**mind
ing,**
having risen above
personal misery.



And how, beggars, does a beggar
live observing
body,
ardent,
self aware,
**mind
ing,**
having risen above
personal misery?

Here beggars, a beggar,
having gotten himself off
to the forest, or
to the root of some tree, or
to some empty hut, and
having taken up his seat there
sitting down,
body upright,
legs bent-across-lapwise,
sets up
**mind
ing around the mouth.**

Just so
he minds the in-breath,
just so
minds the out breath.

If he breaths in deeply,
he knows:
'I am breathing in deeply.'

If he breaths out deeply,
he knows:
'I am breathing out deeply.'

If he breaths in shallowly,
he knows:
'I am breathing in shallowly.'

If he breaths out shallowly,
he knows:

'I am breathing out shallowly.'

**'Reflecting on
all bodily experience,
I will breath in,'
this is the way he trains.**

**'Reflecting on
all bodily experience,
I will breath out,'
this is the way he trains.**

**'Pacifying
bodily own-making,
I will breath in,'
this is the way he trains.**

**'Pacifying
bodily own-making,
I will breath out,'
this is the way he trains.**

**In the same way
as the spinner, beggars, or
his apprentice,
in pulling long,
knows:**

**'I am pulling long,'
in pulling short,
knows:**

**'I am pulling short,'
even so, beggars, a beggar
if he breaths in deeply,
knows:**

**'I am breathing in deeply,'
if he breaths out deeply,
knows:**

'I am breathing out deeply.'

**If he breaths in shallowly,
he knows:**

'I am breathing in shallowly.'

**If he breaths out shallowly,
he knows:**

'I am breathing out shallowly.'

**'Reflecting on
all bodily experience,
I will breath in,'
this is the way he trains.**

**'Reflecting on
all bodily experience,
I will breath out,'
this is the way he trains.**

**'Pacifying
body-own-making,
I will breath in,'
this is the way he trains.**

**'Pacifying
body-own-making,
I will breath out,'
this is the way he trains.**

**Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.**

**Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.**

**Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,**

a measure of recollectedness.

**Thus he lives
observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives
observing body.**

**Again, beggars,
deeper than that, a beggar,
having got going,
knows:**

**'I have gotten going,'
standing,**

knows:

**'I am standing,'
sitting,**

knows:

**'I am sitting,'
lying down,**

knows:

'I am lying down.'

**Thus
in suchwise as he
manages the body
thus
is such as he
knows it to be.**

**Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.**

**Or he lives observing body,
through the origins of things, or
he lives observing body,**

through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:

'This is body'

he sets up minding

just enough

to get

a measure of knowledge,

a measure of recollectedness.

Thus he lives

observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives

observing body.

Again, beggars,

deeper than that, a beggar,

departing or

returning

does it with self-awareness;

looking at or

looking the other way,

he does it with self-awareness;

stretching or

flexing,

he does it with self-awareness;

carrying cloak,

bowl and

upper-robe

he does it with self-awareness;

eating,

drinking,

biting, or

tasting

he does it with self-awareness;

passing matter or

passing water
he does it with self-awareness;
on the go,
standing,
sitting,
asleep or
awake,
speaking or
existence silent
he does it with self-awareness.

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar
reflects on this body
encased by skin
as filled,
from the top of the tips of
the hairs of the head above
to the bottom of the
soles of the feet below,
with diverse sorts of
putrid filth,
thinking:

'There is in this body
hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
innards,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
wax,

spit,
snot,
synovial fluid,
urine
and brain.'

In the same way, beggars,
as with a double-mouthed sample-bag
filled with various sorts of grain,
such as:

fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice, and
a man there
with eyes in his head
that can see,
could see,
when he dumped out
that bag:

'Here is
fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice.'

— Even so, beggars, a beggar
reflects on this body
encased by skin
as filled
from the top of the tips of
the hairs of the head above
to the bottom of
the soles of the feet below
with diverse sorts of
putrid filth,
thinking:

**'There is in this body
hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
innards,
intestines,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
wax,
spit,
snot,
synovial fluid,
urine
and brain.'**

**Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and**

externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:

'There is, in this body
the earth element,
the water element,
the fire element
and the wind element.'

In the same way, beggars,
as the cattle-butcher
or the cattle-butcher's apprentice
having butchered a cow,
arranges the parts

at the crossroads as he sits;
even so, beggars,
a beggar reviews this same body,
however it stands,
whatever it is doing,
in terms of the elementary data:

'There is, in this body
the earth element,
the water element,
the fire element
and the wind element.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives

observing body.



Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
dead for 1, 2, 3 days
become bloated,

black and blue,
rotting.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'

he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
being eaten by crows,
being eaten by hawks,
being eaten by vultures,
being eaten by dogs,
being eaten by jackals,
being eaten by various sorts of
living creatures.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,

with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones, and
bloody flesh
strung together by sinew.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing

just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body

tossed into the charnel ground,
a trail of bones,
stripped of flesh
smeared with blood
strung together by sinew.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives

observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones,
stripped of flesh and
blood,
strung together by sinew.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,

through the origins and
aging of things.

Or thinking:

'This is body'

he sets up minding

just enough

to get

a measure of knowledge,

a measure of recollectedness.

Thus he lives

observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives

observing body.

Again, beggars,

deeper than that, a beggar,

in the same way

as if he had seen a body

tossed into the charnel ground,

just bones,

disconnected and scattered

here,

there and

in-between,

in one place

the hand bone,

in another place

the foot bone,

in another place

the leg bone,

in another place

the chest bone,

in another place

the hipbone,

in another place

the backbone,

and in another place

the skull.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
white,
something like
the pearl-white of shells.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:

**'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.**

**Thus he lives
observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives
observing body.**

**Again, beggars,
deeper than that, a beggar,
in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
a heap of bones,
dried-up,
rotted
year-old bones.**

**Relating this
to his own body,
he thinks:**

**'This body of mine too
is a thing
just like that,
will become
just like that,
will come to
just such an end
as that.'**

**Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or**

he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.

Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
putrid,
chewed up bones.

Relating this
to his own body,
he thinks:

'This body of mine too
is a thing
just like that,

will become
just like that,
will come to
just such an end
as that.'

Thus he lives
observing body,
with regard to the self, or
he lives observing body,
with regard to externals, or
he lives observing body,
with regard to himself and
externals.

Or he lives observing body,
through the origins of things, or
he lives observing body,
through the aging of things, or
he lives observing body,
through the origins and
aging of things.

Or thinking:
'This is body'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives
observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing body.



And how, beggars, does a beggar
live observing
sense experience,

ardent,
self aware,
minding,
having risen above
personal misery?

Here beggars, a beggar
experiencing
a pleasant sense experience,
knows:

'I am experiencing
a pleasant sense experience.'

Experiencing
a painful sense experience,
knows:

'I am experiencing
a painful sense experience.'

Experiencing
a sense experience
which is
not-painful-but-not-pleasant,
knows:

'I am experiencing
a sense experience
which is
not-painful-but-not-pleasant.'

Experiencing
a carnal
pleasant sense experience,
he knows:

'I am experiencing
a carnal
pleasant sense experience.'

Experiencing
a carnal-free
pleasant sense experience,
he knows:

'I am experiencing
a carnal-free

pleasant sense experience.'

Experiencing

a carnal

painful sense experience,

he knows:

'I am experiencing

a carnal

painful sense experience.'

Experiencing

a carnal-free

painful sense experience,

he knows:

'I am experiencing

a carnal-free

painful sense experience.'

Experiencing

a carnal

sense experience

that is

not-painful-but-not-pleasant,

he knows:

'I am experiencing

a carnal

sense experience

that is

not-painful-but-not-pleasant.'

Experiencing

a carnal-free

sense experience

that is

not-painful-but-not-pleasant,

he knows:

'I am experiencing

a carnal-free

sense experience

that is

not-painful-but-not-pleasant.'

Thus he lives

observing sense experience
with regard to the self, or
he lives observing sense experience
with regard to externals, or
he lives observing sense experience
with regard to himself and
externals.

Or he lives
observing sense experience
through the origins of things, or
he lives observing sense experience
through the aging of things, or
he lives observing sense experience
through the origins and
aging of things.

Or thinking:

'This is sense experience'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing sense experience.



And how, beggars, does a beggar
live observing
the heart,
ardent,
self aware,
minding,
having risen above
personal misery?

Here beggars,

**a beggar knows,
of a heart with lust:
'This is a heart with lust.'**

**Of a heart without lust,
he knows:
'This is a heart without lust.'**

**Of a heart with anger,
he knows:
'This is a heart with anger.'**

**Of a heart without anger,
he knows:
'This is a heart without anger.'**

**Of a deluded heart,
he knows:
'This is a deluded heart.'**

**Of a heart without delusion,
he knows:
'This is a heart without delusion.'**

**Of a narrow heart,
he knows:
'This is a narrow heart.'**

**Of a broad heart,
he knows:
'This is a broad heart.'**

**Of a closed heart,
he knows:
'This is a closed heart.'**

**Of an open heart,
he knows:
'This is an open heart.'**

**Of a heart that is
less than superior,
he knows:
'This heart is
less than superior.'**

**Of a heart that is
nothing less than superior,**

he knows:

**'This heart is
nothing less than superior.'**

Of an unbalanced heart,

he knows:

'This is an unbalanced heart.'

Of a balanced heart,

he knows:

'This is a balanced heart.'

Of a heart that is not free,

he knows:

'This is a heart that is not free.'

Of a heart that is free,

he knows:

'This is a heart that is free.'

Thus he lives

observing the heart

with regard to the self or

he lives observing the heart

with regard to externals or

he lives observing the heart

with regard to himself and

externals.

Or he lives

observing the heart

through the origins of things, or

he lives observing the heart

through the aging of things, or

he lives observing the heart

through the origins and

aging of things.

Or thinking:

'This is the heart'

he sets up minding

just enough

to get

a measure of knowledge,

a measure of recollectedness.

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives
observing the heart.**



**And how, beggars, does a beggar
live observing**

Dhamma,

ardent,

self aware,

minding,

having risen above

personal misery?

**Here beggars, a beggar lives
observing the *Dhamma*:**

'Five Involvements'.

And how, beggars,

does a beggar, live

observing the *Dhamma*:

'Five Involvements'?

Here, beggars, a beggar,

when there is

wishing for pleasure

within,

knows:

'There is

within

wishing for pleasure.'

When there is

no wishing for pleasure

within,

knows:

'There is

within

no wishing for pleasure.'

He knows it,
should there come to be
the arising of
un arisen
wishing for pleasure,
he knows it,
should there come to be
letting go of
that arisen
wishing for pleasure, and
he knows it
when there comes to be
no future arising
of that let go
wishing for pleasure.

When there is
anger
within,
he knows:
'There is
anger
within.'

When there is
no anger
within,
he knows:
'There is
no anger
within.'

He knows it,
should there come to be
the arising of
un arisen
anger,
he knows it,
should there come to be
letting go of
that arisen
anger,

**and he knows it
when there comes to be
no future arising of
that let go
anger.**

**When there is
laziness and inertia
within,
he knows:**

**'There is
laziness and inertia
within.'**

**When there is
no laziness and inertia
within,
he knows:**

**'There is
no laziness and inertia
within.'**

**He knows it,
should there come to be
the arising of
un arisen
laziness and inertia,
he knows it,
should there come to be
letting go of
that arisen
laziness and inertia,
and he knows it
when there comes to be
no future arising of
that let go
laziness and inertia.**

**When there is
fear and trembling within,
he knows:**

'There is

**fear and trembling
within.'**

**When there is
no fear and trembling within,
he knows:**

**'There is
no fear and trembling
within.'**

**He knows it,
should there come to be
the arising of
unarisen
fear and trembling,
he knows it,
should there come to be
letting go of
that arisen
fear and trembling,
and he knows it
when there comes to be
no future arising of
that let go
fear and trembling.**

**When there is
vacillation
within,
he knows:**

**'There is
vacillation
within.'**

**When there is
no vacillation
within,
he knows:**

**'There is
no vacillation
within.'**

He knows it,

should there come to be
the arising
of unarisen
vacillation,
he knows it,
should there come to be
letting go of
that arisen
vacillation,
and he knows it
when there comes to be
no future arising
of that let go
vacillation.

Thus he lives
observing *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.

Or he lives
observing *Dhamma*
through the origins of things, or
he lives observing *Dhamma*
through the aging of things, or
he lives observing *Dhamma*
through the origins and
aging of things.

Or thinking:

'This is *Dhamma*'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after

things of the world.

**Even so, beggars,
a beggar lives
observing *Dhamma*.**

**Again, beggars,
deeper than that,
a beggar lives
observing the *Dhamma*:**

'Five Boundup Stockpiles'.

**And how, beggars,
does a beggar live
observing the *Dhamma*:**

'Five Boundup Stockpiles'?

**Here beggars
a beggar thinks:**

**'This is
form,
this is
the origin of
form,
this is
the settling of
form.**

**This is
sense experience,
this is
the origin of
sense experience,
this is
the settling of
sense experience.**

**This is
perception,
this is
the origin of
perception,
this is
the settling of**

perception.

**This is
own-making,
this is
the origin of
own-making,
this is
the settling of
own-making.**

**This is
consciousness,
this is
the origin of
consciousness,
this is
the settling of
consciousness.'**

**Thus he lives
observing *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.**

**Or he lives
observing *Dhamma*
through the origins of things, or
he lives observing *Dhamma*
through the aging of things, or
he lives observing *Dhamma*
through the origins and
aging of things.**

Or thinking:

**'This is *Dhamma*'
he sets up minding
just enough
to get
a measure of knowledge,**

a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives
observing *Dhamma*.

Again, beggars,
deeper than that,
a beggar lives
observing the *Dhamma*:

'Six Internal/External Realms'.

And how, beggars,
does a beggar live
observing the *Dhamma*:

'Six Internal/External Realms'?

Here beggars a beggar
knows
the eye and
knows shape,
he knows
any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Here, beggars,
a beggar knows
the ear and

knows sounds,
he knows
any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Here, beggars,
a beggar knows
the nose and
knows scents,
he knows
any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Here, beggars,
a beggar knows
the tongue and
knows tastes,

he knows
any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Here, beggars,
a beggar knows
the body and knows touch,
he knows
any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Here, beggars,
a beggar knows
the mind and
knows *Dhamma*,
he knows
any yoke that arises

rebounding off the two.

He knows it,
should there come to be
the arising of
an unarisen yoke,
he knows it,
should there come to be
letting go of
that arisen yoke, and
he knows it
when there comes to be
no future arising of
that let go yoke.

Thus he lives
observing *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.

Or he lives
observing *Dhamma*
through the origins of things, or
he lives observing *Dhamma*
through the aging of things, or
he lives observing *Dhamma*
through the origins and
aging of things.

Or thinking:

'This is *Dhamma*'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

**Even so, beggars,
a beggar lives
observing *Dhamma*.**

**Again, beggars,
deeper than that,
a beggar lives
observing the *Dhamma*:**

'Seven Dimensions of Awakening.'

**And how, beggars,
does a beggar live
observing the *Dhamma*:**

'Seven Dimensions of Awakening'?

**Here, beggars, a beggar,
when there is
the mind dimension of
self-awakening
within,
knows:**

**'There is
the mind dimension of
self-awakening
within.'**

**When there is
no mind dimension of
self-awakening
within,
knows:**

**'There is
within
no mind dimension of
self-awakening.'**

**He knows it,
should there come to be
the arising of
an unarisen
mind dimension of
self-awakening, and
he knows it,**

should there come to be
all-round thorough development of
that arisen
mind dimension of
self-awakening.

Here, beggars,
a beggar,
when there is the
Dhamma-investigation dimension of
self-awakening
within,
knows:

'There is the
Dhamma-investigation dimension of
self-awakening
within.'

When there is
no *Dhamma*-investigation dimension of
self-awakening within,
knows:

'There is
within
no *Dhamma*-investigation dimension of
self-awakening.'

He knows it,
should there come to be
the arising of
an unarisen
Dhamma-investigation dimension of
self-awakening, and
he knows it,
should there come to be
all-round thorough development of
that arisen
Dhamma-investigation dimension of
self-awakening.

Here, beggars,
a beggar,
when there is

**the energy dimension of
self-awakening
within,
knows:**

**'There is
the energy dimension of
self-awakening
within.'**

**When there is
no energy dimension of
self-awakening
within,
knows:**

**'There is
within
no energy dimension of
self-awakening.'**

**He knows it,
should there come to be
the arising of
an unarisen
energy dimension of self-awakening, and
he knows it,
should there come to be
all-round thorough development of
that arisen
energy dimension of
self-awakening.**

**Here, beggars,
a beggar,
when there is
the enthusiasm
dimension of self-awakening
within,
knows:**

**'There is
the enthusiasm dimension of
self-awakening
within.'**

**When there is
no enthusiasm dimension of
self-awakening
within,
knows:**

**'There is
within
no enthusiasm dimension of
self-awakening.'**

**He knows it,
should there come to be
the arising of
an unarisen
enthusiasm dimension of
self-awakening, and
he knows it,
should there come to be
all-round thorough development of
that arisen
enthusiasm dimension of
self-awakening.**

**Here, beggars,
a beggar,
when there is
the impassivity dimension of
self-awakening
within,
knows:**

**'There is
the impassivity dimension of
self-awakening
within.'**

**When there is
no impassivity dimension of
self-awakening
within,
knows:**

'There is

**within
no impassivity dimension of
self-awakening.'**

**He knows it,
should there come to be
the arising of
an unarisen
impassivity dimension of
self-awakening,
and he knows it,
should there come to be
all-round thorough development of
that arisen
impassivity dimension of
self-awakening.**

**Here, beggars,
a beggar,
when there is
the serenity dimension of
self-awakening
within,
knows:**

**'There is
the serenity dimension of
self-awakening
within.'**

**When there is
no serenity dimension of
self-awakening
within,
knows:**

**'There is
within
no serenity dimension of
self-awakening.'**

**He knows it,
should there come to be
the arising of
an unarisen**

serenity dimension of
self-awakening,
and he knows it,
should there come to be
all-round thorough development of
that arisen
serenity dimension of
self-awakening.

Here, beggars,
a beggar,
when there is
the detachment dimension of
self-awakening
within,
knows:

'There is
the detachment dimension of
self-awakening
within.'

When there is
no detachment dimension of
self-awakening
within,
knows:

'There is
within
no detachment dimension of
self-awakening.'

He knows it,
should there come to be
the arising of
an unarisen
detachment dimension of
self-awakening, and
he knows it,
should there come to be
all-round thorough development of
that arisen
detachment dimension of

self-awakening.

**Thus he lives
observing *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.**

**Or he lives
observing *Dhamma*
through the origins of things, or
he lives observing *Dhamma*
through the aging of things, or
he lives observing *Dhamma*
through the origins and
aging of things.**

**Or thinking:
'This is *Dhamma*'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives
observing *Dhamma*.**

**Again, beggars,
deeper than that,
a beggar lives
observing the *Dhamma*:**

'Four Aristocrats of Truths'.

**And how, beggars,
does a beggar live
observing the *Dhamma*:**

'Four Aristocrats of Truths'?

**Here, beggars,
a beggar thinks:**

'This is pain'

**and he knows it
according to
its nature.**

He thinks:

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

**and he knows it
according to
its nature.**

He thinks:

**'This is
the ending
of pain'**

**and he knows it
according to
its nature.**

He thinks:

**'This is
the way
to bring about
the end of
that pain'**

**and he knows it
according to
its nature.**

**Thus he lives
observing *Dhamma*
with regard to the self, or
he lives observing *Dhamma*
with regard to externals, or
he lives observing *Dhamma*
with regard to himself and
externals.**

**Or he lives
observing *Dhamma*
through the origins of things, or
he lives observing *Dhamma*
through the aging of things, or
he lives observing *Dhamma*
through the origins and
aging of things.**

Or thinking:

**'This is *Dhamma*'
he sets up minding
just enough
to get
a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives
observing *Dhamma*.**

**For him, beggars,
who so develops
these four setting's-up of the mind
for seven rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
seven rains,
for him, beggars,
who so develops
these four setting's-up of the mind
for six rains,
one fruit or another
of these two fruits**

**will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
six rains,,
for him, beggars,
who so develops
these four setting's-up of the mind
for five rains,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
five rains,
for him, beggars,
who so develops
these four setting's-up of the mind
for four rains,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
four rains,
for him, beggars,
who so develops
these four setting's-up of the mind
for three rains,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,**

non-returning.

Let stand, beggars,

three rains,

for him, beggars, who so develops these four setting's-up of the mind for

two rains,

one fruit or another

of these two fruits

will result:

omniscience in this visible state, or

having involvements,

non-returning.

Let stand, beggars,

two rains,

for him, beggars,

who so develops

these four setting's-up of the mind

for one rains,

one fruit or another

of these two fruits

will result:

omniscience in this visible state, or

having involvements,

non-returning.

Let stand, beggars,

one rain,

for him, beggars,

who so develops

these four setting's-up of the mind

for seven moons,

one fruit or another

of these two fruits

will result:

omniscience in this visible state, or

having involvements,

non-returning.

Let stand, beggars,

seven moons,

for him, beggars,

who so develops

**these four setting's-up of the mind
for six moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
six moons,
for him, beggars,
who so develops
these four setting's-up of the mind
for five moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
five moons,
for him, beggars,
who so develops
these four setting's-up of the mind
for four moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
four moons,
for him, beggars, who so develops these four setting's-up of the mind for
three moons,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
three moons,
for him, beggars,
who so develops
these four setting's-up of the mind
for two moons,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
two moons,
for him, beggars,
who so develops
these four setting's-up of the mind
for one moon,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars,
one moon,
for him, beggars, who so develops these fo,
for him, beggars,
who so develops
these four setting's-up of the mind
for a half moon,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements,**

non-returning.

**Let stand, beggars,
a half moon,
for him, beggars,
who so develops
these four setting's-up of the mind
for seven days,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**'One sure thing, this, beggars,
a way
for the purification of beings,
for rising above
grief and lamentation
for the subsidence of
pain and misery,
for mastering
the method,
experiencing
Nibbāna —
that is to say,
the four ways
mind is to be set-up.'**

**It was because of this
that that which has been said
was said thus."**

This is what The Consummately Self-Awakened said.

**"Wonderful!"
said those beggars,
uplifted by what The Consummately Self-Awakened said.**

MN 10

**Once upon a time The Consummately Self-Awakened,
Sāvattḥī-town revisiting,
Jeta Grove,**

Anāthapiṇḍika's Park.

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

"Beggars!"

And the beggars responding

"*bhante!*"

**The Consummately Self-Awakened said this
to them:**

**"Prior, beggars,
to my self-awakening,
not yet
self-awakened,
just an awakening being,
this occurred to me:**

**'What about
if now
I lived
splitting
the sorts of thought into
two sorts?'**

**So then, beggars,
of whatever there were of
thoughts of sense-pleasures, and
deviant thoughts, and
violent thoughts,
I made of these
one sort; and
whatever there were of
thoughts of abandoning, and
non-deviant thoughts, and
non-violent thoughts,
I made of these
a second sort.**

**As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose thought of**

**sense-pleasures and
thus I knew
that there had then
arisen in me
this thought of
sense pleasure.**

**And then also that
'This just conduces to
self-harm,
this just conduces to
the harm of others,
this just conduces to
the harm of both,
erodes wisdom,
leads to blows,
does not conduce to
Nibbāna.'**

**Just reflecting to myself:
'This conduces to
self-harm',
this thought
came to be
settled down.**

**Just reflecting to myself:
'This conduces to
the harm of others',
this thought
came to be
settled down.**

**Just reflecting to myself:
'This conduces to
the harm of both',
this thought
came to be
settled down.**

**Just reflecting to myself:
'This erodes wisdom,**

leads to blows,
does not conduce to *Nibbāna*,
this thought
came to be
settled down.

So then I, beggars,
squelched
upon arising
thought of
sense-pleasure,
thus expelled,
thus rejected,
thus terminated
this sort.

As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose
deviant thought, and
thus I knew
that there had then
arisen in me
this deviant thought.

And then also that
'This just conduces to
self-harm,
this just conduces to
the harm of others,
this just conduces to
the harm of both,
erodes wisdom,
leads to blows,
does not conduce to
Nibbāna.'

Just reflecting to myself:
'This conduces to
self-harm',

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This conduces to
the harm of others',**

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This conduces to
the harm of both',**

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This erodes wisdom,
leads to blows,
does not conduce to *Nibbāna*',**

**this thought
came to be
settled down.**

**As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose
violent thought, and
thus I knew
that there had then
arisen in me
this violent thought.**

**And then also that
'This just conduces to
self-harm,
this just conduces to
the harm of others,**

**this just conduces to
the harm of both,
erodes wisdom,
leads to blows,
does not conduce to
Nibbāna.'**

Just reflecting to myself:

**'This conduces to
self-harm',**

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This conduces to
the harm of others',**

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This conduces to
the harm of both',**

**this thought
came to be
settled down.**

Just reflecting to myself:

**'This erodes wisdom,
leads to blows,
does not conduce to *Nibbāna*,**

**this thought
came to be
settled down.**

**So then I beggars,
squelched upon arising
violent thought —
thus expelled,
thus rejected,
thus terminated this sort.**

**Whatsoever is
such as such as
a beggar makes a big thing of, beggars,
elaborates thinking of,
elaborates pondering of,
thus and so
becomes the bent of
his heart.**

**If beggars, a beggar
give thought of
sense-pleasure
much
elaborated thought,
elaborated pondering,
thought of renunciation
is struck down,
thought of sense-pleasure
is made much of.**

**This being so
it is to
thought of
sense-pleasure
the heart is bent.**

**If beggars, a beggar
give deviant thought
much
elaborated thought,
elaborated pondering,
thought of non-deviance
is struck down,
thought of deviance
is made much of.**

**This being so
it is to thought of
deviance
the heart is bent.**

**If beggars, a beggar
give violent thought
much**

elaborated thought,
elaborated pondering,
thought of non-violence
is struck down,
thought of violence
is made much of.

This being so
it is to thought of
violence
the heart is bent.

In the same way, beggars,
as in the last month of the rains,
towards autumn
when the corn is thick,
the cowherd
guarding the cows,
repeatedly beats those cows
this way and that
with a stick —
halting,
obstructing.

How come?

Because, beggars,
that cow-herd
sees the connection
to imprisonment and
execution and
fines and
blame.

Even so, beggars,
I saw
unskillful things
as dangerous,
degrading,
contaminated;
skillful things
as praiseworthy,
on the side of
purity,

renunciation.

**As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose
thought of renunciation, and
thus I knew
that there had then
arisen in me
this thought of
renunciation.**

**And then also that
'This neither conduces to
self-harm,
nor does it conduce to
the harm of others,
nor does it conduce to
the harm of both,
it sows wisdom,
does not lead to blows,
conduces to
Nibbāna.'**

**Even if
throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**Even if
throughout the day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**Even if
throughout the night and day, beggars,
thinking on,
pondering on,**

no fear did I see
in connection with that.

But just that
with my excessive periods of
thinking on,
pondering on,
my body became
agitated.

The agitated body
soils the heart.

The soiled heart
is far from
the serene heart.

So I then, beggars,
stilled,
quieted,
composed and
thus made serene
this heart within.

How come?

'Let not soiled
be my heart',
thought I.

As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose
straight thought, and
thus I knew
that there had then
arisen in me
this straight thought.

And then also that
'This neither conduces to
self-harm,
nor does it conduce to
the harm of others,

**nor does it conduce to
the harm of both,
it sows wisdom,
does not lead to blows,
conduces to**

Nibbāna.'

**Even if
throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**Even if
throughout the day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**Even if
throughout the night and day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**But just that
with my excessive periods of
thinking on,
pondering on,
my body became
agitated.**

**The agitated body
soils the heart.**

**The soiled heart
is far from
the serene heart.**

**So I then, beggars,
stilled,
quieted,**

composed and
thus made serene
this heart within.

How come?

'Let not soiled
be my heart',
thought I.

As I lived thus, beggars,
careful,
ardent,
self-resolute,
there arose
non-violent thought, and
thus I knew
that there had then
arisen in me
this non-violent thought.

And then also that
'This neither conduces to
self-harm,
nor does it conduce to
the harm of others,
nor does it conduce to
the harm of both,
it sows wisdom,
does not lead to blows,
conduces to
Nibbāna.'

Even if
throughout the night, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.

Even if
throughout the day, beggars,
thinking on,
pondering on,
no fear did I see

in connection with that.

**Even if
throughout the night and day, beggars,
thinking on,
pondering on,
no fear did I see
in connection with that.**

**But just that
with my excessive periods of
thinking on,
pondering on,
my body became
agitated.**

**The agitated body
soils the heart.**

**The soiled heart
is far from
the serene heart.**

**So I then, beggars,
stilled,
quieted,
composed and
thus made serene
this heart within.**

How come?

**'Let not soiled
be my heart',
thought I.**

**Whatsoever is
such as such as
a beggar makes a big thing of, beggars,
elaborates thinking of,
elaborates pondering of,
thus and so
becomes the bent of
his heart.**

**If beggars, a beggar
give thought of renunciation**

**much
elaborated thought,
elaborated pondering,
thought of sense-pleasure
is struck down,
thought of renunciation
is made much of.**

**This being so
it is to
thought of renunciation
the heart is bent.**

**If beggars, a beggar
give straight thought
much
elaborated thought,
elaborated pondering,
thought of deviance
is struck down,
straight thought
is made much of.**

**This being so
it is to
straight thought
the heart is bent.**

**If beggars, a beggar
give non-violent thought
much
elaborated thought,
elaborated pondering,
thought of violence
is struck down,
thought of non-violence
is made much of.**

**This being so
it is to
thought of non-violence
the heart is bent.**

**In the same way, beggars,
as in the last month of**

the summer
when all the corn
has been harvested and
stored
the cowherd
guarding the cows,
getting himself
to such as
a root of a tree, or
the open air, and
remembering what is needful,
thus has the thought:
'there are the cows',
even so, beggars,
remembering what is needful
thus think:
'these are *Dhammas*'.

And then, indeed, beggars,
with energy unsluggish,
memory established
unconfused,
body impassive
undisturbed,
I was at one with
an even-going heart.

Then,
separating myself from
sense pleasures,
separating myself from
unskillful things,
with thinking,
with pondering,
there came
the pleasurable enthusiasm
born of solitude
inhabiting the first knowing.

Then,
thinking and
pondering

calmed,
inwardly impassive,
become at one with
an inwardly impassive heart,
without thinking,
without pondering,
there came
the pleasurable enthusiasm
born of serenity
inhabiting the second knowing.

Then,
enthusiasm fading,
living detached,
recollected and
self-aware,
there came
the experiencing of
the bodily pleasure
inhabiting the third knowing of
which the Aristocrats declare:
'Detached, recollected, he lives happily.'

Then,
letting go of
pleasure,
letting go of
pain,
their precursors
in mental ease and
discomfort
having found their own way home,
without pain or
pleasure,
there came
the utter purity of
the detached mind
inhabiting the fourth knowing.

And then
thus settled in heart,
pure,

utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
I bore down on,
bent down my heart to
previous-inhabitations-knowledge.

I called 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 its makeup
in detail,
I recollected
not just one arrangement of
previous inhabitations.**

**This then beggars,
was the first
vision
gained by me
in the first watch of the night,
blindness struck down,
vision arose,
darkness struck down,
light arose,
as I lived,
careful,
ardent,
self-resolute.**

**And then,
thus settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,**

standing still,
I bore down on,
bent down my heart to
beings-shifting-round-n-round-knowledge.

I saw beings with
purified godlike sight
surpassing that of
mankind.

I knew 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,
held high views,
were
committed to
behavior
in accordance with
high views,
for upon the break up of the body
after death
they have arisen in
worlds of heavenly pleasures.

Thus I saw beings with purified godlike sight
surpassing that of mankind.

And I knew 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.

This then beggars,

was the second
vision
gained by me
in the middle watch of the night,
blindness struck down,
vision arose,
darkness struck down,
light arose,
as I lived,
careful,
ardent,
self-resolute.

And then
thus settled in heart,
pure,
utterly clear,
sterile,
without impurities,
being malleable,
workable,
standing still,
I bore down on,
bent down my heart to
corrupting-influences-destruction-knowledge.

I, thinking:

'This is pain,'

knew this as it really is.

I, thinking:

'This is the origin of pain,'

knew this as it really is.

I, thinking:

'This is the eradication of pain,'

knew this as it really is.

I, thinking:

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

knew this as it really is.

I, thinking:

**'These are the corrupting influences,'
knew this as it really is.**

I, thinking:

**'This is the origin of
the corrupting influences,'
knew this as it really is.**

I, thinking:

**'This is the eradication of
the corrupting influences,'
knew this as it really is.**

I, thinking:

**'This is the way to go
to eradicate the corrupting influences,'
knew this as it really is.**

**Knowing this
this way
my heart was released from
the corrupting influence of
sense pleasure.**

**Knowing this
this way
my heart was released from
the corrupting influence of
living.**

**Knowing this
this way
my heart was released from
the corrupting influence of
blindness.**

**In freedom
was knowledge of
being free.**

And I knew:

*'Left behind: birth,
lived: the best of lives,*

*duty's doings done,
no further and
no hither
it'n-n-at'n for me!*

**This then beggars,
was the third
vision
gained by me
in the last watch of the night,
blindness struck down,
vision arose,
darkness struck down,
light arose,
as I lived,
careful,
ardent,
self-resolute.**

**In the same way, beggars,
as if in
a remote mountain range
there were
a vast low-lying marsh, and
a great herd of deer
living in reliance thereon.**

**And there comes along
some person
not desiring their gain,
not desiring their benefit,
not devoted to their welfare —
whatsoever way leads to
their well-being
that way
he closes off and
he opens up
a dubious way,
staged as
a domesticated male,
set up with
a domesticated female.**

**And consequently, beggars,
after a time
that great herd of deer
comes to loss,
thinning,
diminishment.**

**Then, later, beggars,
there comes to
this great herd of deer
some person
desiring their gain,
desiring their benefit,
devoted to their welfare —
he closes down
the dubious way,
opens up
the way leading to
well-being
discharging
the domesticated male,
expelling
the domesticated female.**

**And consequently, beggars,
after a time,
that great herd deer
comes to gain,
expansion,
increase.**

**I have created
this likeness
for you, beggars,
for your instruction.**

**And this is how
it is to be got here:**

'Vast low-lying marsh',
**this then beggars
is a word for
sense-pleasures.**

'Great herd of deer',

**this then beggars
is a word for
beings.**

*'Some person
not desiring their gain,
not desiring their benefit,
not devoted to their welfare'*

**this then beggars
is a word for Māra,
the Evil One.**

'The Dubious way',
**this then beggars,
is a word for
the misguided way,
that is:**

**Misguided views,
misguided principles,
misguided speech,
misguided works,
misguided lifestyle,
misguided self-control,
misguided mind,
misguided serenity.**

'Domesticated male',
**this then beggars,
is a word for
delighting in lust.**

'Domesticated female',
**this then beggars,
is a word for
blindness.**

*'Some person
desiring their gain,
desiring their benefit,
devoted to their welfare',*
**this then beggars,
is a word for
the Tathāgata,
Aristocrat,**

the consummately self-awakened one.

'The way

leading to well-being',

this then beggars,

is a word for

the Aristocratic Multi-dimensional Way,

that is:

High view,

High principles,

High speech,

High works,

High lifestyle,

High self-control,

High Mind,

High Serenity.

So it is then, beggars,

that I have opened up

the Way

leading to well-being

discharged

the domesticated male,

expelled

the domesticated female.

Whatever, beggars,

a teacher should do,

out of compassion,

supported by compassion,

desiring gain for his students,

desiring their benefit,

that has been done for you.

Here, beggars,

are the roots of trees,

here are empty places.

Meditate beggars,

be not careless,

let not there be cause for

regret

hereafter.

This is my instruction to you."

This is what The Consummately Self-Awakened said.

"Wonderful!"

said those beggars,

uplifted by what The Consummately Self-Awakened said.

MN 19

At that time,

in this beggar named Aritṭha,

formerly a falcon-trainer,

there was born the manifestation

of an inclination

towards the nefarious view:

"Of this,

The Consummately Self-Awakened's *Dhamma*,

as expounded,

this is to be known:

whatsoever The Consummately Self-Awakened said

is a thing that is an obstacle,

these pursuits

are hollow obstacles."

Then,

a large group of beggars

heard:

"In this beggar named Aritṭha,

formerly a falcon-trainer,

is born the manifestation

of an inclination

towards the nefarious view:

'Of this,

The Consummately Self-Awakened's *Dhamma*,

as expounded,

this is to be known:

whatsoever The Consummately Self-Awakened said

is a thing that is an obstacle,

these pursuits

are hollow obstacles.'"

There then those beggars

approached Aritṭha,
formerly a falcon-trainer,
and drew near.

Having drawn near
those beggars said this to
Aritṭha,
formerly a falcon-trainer:

"Is it really true then,
that in friend Aritṭha,
is born the manifestation
of an inclination
towards the nefarious view:

'Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these pursuits
are hollow obstacles'?"

"It is indeed so!

Of this, friends,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these pursuits
are hollow obstacles."

There then these beggars
made to detach Aritṭha,
formerly a falcon-trainer,
from his approval
of this inclination
towards this nefarious view,
working with him closely,
asking him for his reasoning:

"But do not speak thus,

friend Aritṭha,
but do not speak thus,
friend Aritṭha.

Do not speak ill of
The Consummately Self-Awakened,
it is not well
to speak badly of
The Consummately Self-Awakened,
nor would The Consummately Self-Awakened
speak thus.

In more than one discourse,
friend Aritṭha,
has The Consummately Self-Awakened spoken of
things that are obstacles, and
moreover,
that pursuit thereof
is certainly an obstacle.

Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a torch of straw

are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like the chopping block
and knife of the butcher
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,

full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened."

Just so did these beggars
make to detach Ariṭṭha,
formerly a falcon-trainer,
working with him closely,
asking him for his reasoning,
from his steadfast,
grasping adherence
to declaration of his inclination
towards the nefarious view:

Of this,
The Consummately Self-Awakened's *Dhamma*, as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these pursuits
are hollow obstacles.

Then,
since those beggars
could see for themselves
that they could not make
the beggar Ariṭṭha,
formerly a falcon-trainer

detach himself from
his inclination
towards that nefarious view,
these beggars approached The Consummately Self-Awakened
and drew near.

Having drawn near
and exchanged greetings
they took seats to one side.

Seated to one side then,
these beggars said this
to The Consummately Self-Awakened:

"In this beggar
named Aritṭha,
formerly a falcon-trainer, *bhante*,
there was born the manifestation
of an inclination
towards the nefarious view:

'Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these pursuits
are hollow obstacles.'

Then,
a large group of beggars
heard:

'In this beggar
named Aritṭha,
formerly a falcon-trainer,
is born the manifestation
of an inclination
towards the nefarious view:

'Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:

**whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these persuits
are hollow obstacles.'**

**There then we approached
Ariṭṭha,
formerly a falcon-trainer,
and drew near.**

**Having drawn near
we said this to Ariṭṭha,
formerly a falcon-trainer:**

**'Is it really true then,
that in friend Ariṭṭha,
is born the manifestation
of an inclination
towards the nefarious view:**

**"Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these persuits
are hollow obstacles?'"**

**'It is indeed so;
of this, friends,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these persuits
are hollow obstacles.'**

**There then
we made to detach
Ariṭṭha,
formerly a falcon-trainer
from his approval
of this inclination**

towards this nefarious view
working with him closely,
asking him for his reasoning:

'But do not speak thus,
friend Aritṭha,
but do not speak thus,
friend Aritṭha.

Do not speak ill of
The Consummately Self-Awakened,
it is not well to
speak badly of
The Consummately Self-Awakened,
nor would The Consummately Self-Awakened
speak thus.

In more than one discourse,
friend Aritṭha,
has The Consummately Self-Awakened spoken of
things that are obstacles,
and moreover,
that pursuit thereof
is certainly an obstacle.

Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,

full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like the chopping block

and knife of the butcher
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.

Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come;
so says The Consummately Self-Awakened.'

Just so did we make to
detach Aritṭha,
formerly a falcon-trainer,
working with him closely,
asking him for his reasoning,
from his steadfast,
grasping adherence
to declaration
of his inclination
towards the nefarious view:

'Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these pursuits
are hollow obstacles.'

**Then,
since we could see for ourselves
that we could not make
the beggar Aritṭha,
formerly a falcon-trainer
detach himself
from his inclination
towards that nefarious view,
we approached The Consummately Self-Awakened."**

**Then at this point
The Consummately Self-Awakened addressed
another beggar:**

**"Come you, beggar,
in my name
invite the beggar
Aritṭha,
formerly a falcon-trainer
saying:**

**'The master invites you
friend Aritṭha.'**"

**"Even so, *bhante*,"
replied that beggar to
the Lucky man, and
approaching the beggar Aritṭha,
he drew near.**

**Having drawn near
Aritṭha,
formerly a falcon-trainer
he said this:**

**"The master invites you
friend Aritṭha."**

**Then, replying
"Even so, friend"
Aritṭha,**

**formerly a falcon-trainer,
approached The Consummately Self-Awakened
and drew near.**

Having drawn near The Consummately Self-Awakened

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

Seated to one side then,
The Consummately Self-Awakened said this to
Ariṭṭha,
formerly a falcon-trainer:

"Is it really true then,
that in you, Ariṭṭha,
is born the manifestation
of an inclination
towards the nefarious view:

'Of this,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these persuits
are hollow obstacles'?"

"It is indeed so;
of this, *bhante*,
The Consummately Self-Awakened's *Dhamma*,
as expounded,
this is to be known:
whatsoever The Consummately Self-Awakened said
is a thing that is an obstacle,
these persuits
are hollow obstacles."

"Who then do you name,
confused man,
whom I have taught *Dhamma*
to be known
in this way?

Have I not,
confused man,
in more than one way
discoursed on things
that are obstacles, and
moreover,

that pursuit thereof
is certainly an obstacle,
saying:

Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the chopping block
and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**And further
you confused man,
you not only produce
a hard road and
much bad kamma
for yourself,
but at the same time
you slander me.**

**This,
confused man,
will bring you
many a long night
of unwelcome pain."**

Then The Consummately Self-Awakened addressed the *Bhikkhus*:

"What do you think, beggars?

**Has this beggar,
Ariṭṭha,
formerly a falcon-trainer,
even warmed to
this *Dhamma-Vinaya*?"**

"How could that be?

No way *bhante*."

**That said,
Ariṭṭha,
formerly a falcon-trainer,
having lost face,
was silent,
confused —
with shoulders drooping,
he sat there
burning with shame,
unable to respond.**

**Then The Consummately Self-Awakened,
seeing Ariṭṭha,
formerly a falcon-trainer,
silent,
confused —
having lost face,
with shoulders drooping,
burning with shame,
unable to respond,
said this to him:**

**"You,
you confused man,
will achieve renown
through latching onto**

this faulty view of yours.

As for me

**I will put this question
before the *Bhikkhus*."**

**Then The Consummately Self-Awakened
addressed the *Bhikkhus*:**

**"Do you, too, beggars,
understand this *Dhamma*
I have expounded
in the same way as does
Ariṭṭha,
formerly a falcon-trainer,
through latching onto
this faulty view of his
producing a hard road and
much bad *kamma*
for himself, and
at the same time
slandering me?"**

**"No way, *bhante*!
for,
in more than one discourse,
has The Consummately Self-Awakened spoken of
things that are obstacles, and
moreover,
that pursuit thereof
is certainly an obstacle,
saying:**

**'Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,**

with more to come.

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

Like the chopping block

and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come."

"Well done, beggars!

It is well
that the *Dhamma*
I have taught
is understood by you thus.

For in not simply one formulation
have I elaborated on *Dhamma*
stating of things
that are obstacles
that they are in fact
obstacles and
moreover
that pursuit thereof
is certainly an obstacle,
saying:

'Of little gratification
are sense-pleasures
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

**Like a flesh-stripped bone
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a piece of meat
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a torch of straw
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a pit of charcoal
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like a dream
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like borrowed goods
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.**

**Like the fruit of a tree
are sense-pleasures,
of plentiful pain,**

of plentiful aggravation,
full of wretchedness now,
with more to come.

Like the chopping block
and knife of the butcher are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like being impaled on a sword
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.

Like a snake's head
are sense-pleasures,
of plentiful pain,
of plentiful aggravation,
full of wretchedness now,
with more to come.'

But this bhikkhu,
Ariṭṭha,
formerly a falcon-trainer
that confused man,
not only produces
a hard road and
much bad *kamma*
for himself,
but at the same time
he slanders me.

This will bring
this confused man
many a long night
of unwelcome pain.

That, beggars,
one could indulge in
the sensual,
without sensuality,

**without perceiving the sensual,
without thinking about the sensual,
surely does not stand examination.**

**Here, beggars,
some confused persons
learn *Dhamma*.**

**These in learning *Dhamma*,
do not reach wisdom
in this *Dhamma*
through digging into its meaning.**

**These,
not reaching wisdom
in this *Dhamma*,
through digging into its meaning,
have no proper appreciation of it.**

**These learn Dhamma
just for the floccinaucinihilipilification of others, and
for out-maneuvering others'
put-downs.**

**And because of that
they do not attain
Dhamma mastery or
the benefit thereof.**

**This poorly grasped *Dhamma*
will bring them
many a long night
of unwelcome pain.**

How come?

**Because of that poor grasp, beggars,
of *Dhamma*.**

**It is, beggars,
just like some man,
who,
in want of a snake,
looking for a snake,
walking around in search of a snake,
seeing a great snake,
takes hold of it by**

tail or
coil,
whereupon
it rounds back on him,
biting
his hand or,
his arm or
a certain other limb,
large or small —
as a result of which
he comes to death or
pain amounting to death.

How come?

Because of that poor grasp, beggars,
of the snake.

Even so, beggars,
here some confused persons
learn *Dhamma*.

These in learning *Dhamma*,
do not reach wisdom
in this *Dhamma*
through digging into its meaning.

These,
not reaching wisdom
in this *Dhamma*,
through digging into its meaning,
have no proper appreciation of it.

These learn *Dhamma*
just for disparaging others, and
for out-maneuvering others'
put-downs.

And because of that
they do not attain
Dhamma mastery or
the benefit thereof.

This poorly grasped *Dhamma*
will bring them many a long night
of unwelcome pain.

How come?

**Because of that poor grasp, beggars,
of *Dhamma*.**

**Again, beggars,
here some sons of good families
learn *Dhamma*.**

**These,
in learning *Dhamma*,
reach wisdom
in this *Dhamma*
through digging into its meaning.**

**These,
reaching wisdom in this *Dhamma*,
through digging into its meaning,
have a proper appreciation of it.**

**These learn *Dhamma*,
not for disparaging others,
nor for out-maneuvering
other's put-downs, and
for that reason
attain *Dhamma* mastery and
the benefits thereof.**

**Well taken hold of,
this *Dhamma*
will bring them
many a long night
of welcome pleasure.**

How come?

**Because of their good grasp
of *Dhamma*.**

**It is, beggars,
just like some man,
who,
in want of a snake,
looking for a snake,
walking around in search of a snake,
seeing a great snake,
securely pins it down**

with a forked stick,
having securely pinned it down
with a forked stick,
he seizes it at the neck —
however much, beggars,
that snake may round back on him,
coil around hand or
arm, or
some other limb,
large or small,
he will not
for that reason
come to death or
pain amounting to death.

How come?

Because of his good grasp
of that snake.

Even so, beggars,
here some sons of good families
learn *Dhamma*.

These,
in learning *Dhamma*,
reach wisdom
in this *Dhamma*
through digging into its meaning.

These,
reaching wisdom in this *Dhamma*,
through digging into its meaning,
have a proper appreciation of it.

These learn *Dhamma*,
not for disparaging others,
nor for out-maneuvering
other's put-downs, and
for that reason
attain *Dhamma* mastery and
the benefits thereof.

Well taken hold of,
this *Dhamma*

will bring them
many a long night
of welcome pleasure.

How come?

Because of their good grasp
of *Dhamma*.

Wherefore, beggars,
that which I have said
which you have understood,
bear that in mind; and
as for that which I have said
that you do not understand
you should question me further,
or some learned *bhikkhu*.

§

I will give you, beggars,
a *Dhamma* talk;
a simile of a raft,
for getting across,
not for retaining.

Listen up!

Pay close attention!

I will speak!"

"Very well, *bhante!*"

those beggars responded to
The Consummately Self-Awakened.

The Consummately Self-Awakened said this
to them:

It is just like a man
going along a highway,
who sees
a great stream of water —
this side treacherous
befraught with the fearful
that side trustworthy,

without the fearful — and
there is no boat, or
bridge
for conveyance over,
for going from
the not-beyond to
the beyond.

This might occur to him:

'Here we have
a great stream of water —
this side treacherous,
befraught with the fearful,
that side trustworthy,
without the fearful —
but there is no boat, or
bridge
for conveyance over,
for going from
the not-beyond to
the beyond.

How about if I,
collecting grass,
sticks,
limbs, and
foliage,
bind together a raft
straddling which,
striving with hands and feet,
I conduct myself safely over
to the beyond?'

There then, beggars,
this man,
collecting grass,
sticks,
limbs, and
foliage,
binds together a raft
straddling which,
striving with hands and feet,

he conducts himself safely over
to the beyond.

Having got across to
the other side,
this occurs to him:

'Of great service to me
was this raft!

Straddling this raft,
striving with hands and feet,
I conducted myself safely over
to the beyond.

How about if I
hoist this raft
onto my head or
place it
on my shoulder and
go about
wherever I wish?'

What do you think, beggars?

Is that man,
doing with that raft
what ought to be done?"

"No way, *bhante*."

"What, then, beggars,
should that man do
with that raft
so as to do
what ought to be done
with it?"

Here, beggars,
to this man,
having got across to
the other side,
this occurs:

'Of great service to me
was this raft!

Straddling this raft,

**striving with hands and feet,
I conducted myself safely over
to the beyond.**

**How about if I
toss it onto dry land or
submerge it in the water and
go about
wherever I wish?'**

**Doing this, beggars,
that man
is doing with that raft
what ought to be done.**

**Such, beggars,
is this *Dhamma* talk;
a simile of a raft,
for getting across,
not for retaining.**

**This simile of the raft, beggars, understood by you,
you will let go even of
The Dhamma,
let alone
what is not *Dhamma*.**

§

**There are, beggars,
these six
theoretical positions.**

What six?

**Here, beggars,
an uneducated commoner,
disregarding the Aristocrat,
ignorant of the ways of
the Aristocrats,
untrained in the doctrine of
the Aristocrats,
disregarding
the good man,**

**ignorant of the ways of
the good man,
untrained in the doctrine of
the good man:**

**Of forms
thinking:**

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

**Of sense experience
thinking:**

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

**Of sense-perception
thinking:**

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

**Of own-making
thinking:**

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

**Of the seen,
the heard,
the sensed,
the intuitively known
secured,
sought after,
thought over,
intended,
of that too**

he thinks:

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

Of the theoretical position:

**'That which is the world,
that is the self
this,
after passing
will become
stable,
true,
endless,
a reliable thing,
that will last
forever and ever',
of that too
he thinks:**

**'This is mine,
I am this,
this is my self.'**

such is the way he sees.

**But beggars,
the well-educated student of
the Aristocrat,
taking note of
the Aristocrat,
knowing the ways of
the Aristocrats,
well trained in the *Dhamma*, of
the Aristocrats,
taking note of
good men,
knowing the ways of
good men,
trained in the habits of
good men:**

**Of forms,
thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

**Of sense experience,
thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

**Of sense-perception,
thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

**Of own-making,
thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

**Of the seen,
the heard,
the sensed,
the intuitively known
secured,
sought after,
thought over,
intended,
of that too
he thinks:**

**'This is not mine,
I am not this,
this is not my self.'**

and such is the way he sees.

Of the theoretical position:

'That which is the world,
that is the self
this,
after passing
will become
stable,
true,
endless,
a reliable thing,
that will last
forever and ever',
of that too
he thinks:

'This is not mine,
I am not this,
this is not my self.'

and such is the way he sees.

He thus seeing
non-existence
will not be overly concerned."

This said,
a certain beggar said this to
The Consummately Self-Awakened:

"Now then, *bhante*,
can there be
over-concern
with the
impersonally non-existent?"

"There can, beggar",
said The Consummately Self-Awakened.

"Here some beggar
has this thought:

'Alas!
What became mine
is,
alack,

mine no longer
alas,
what might have become mine
that,
alack,
I have not gained.'

He wearies himself
with
grief,
weeping and
lamentation,
beats his breast, and
acts confused.

This, bhikkhu,
is how
there can be
over-concern
with the
impersonally non-existent."

"Now then, *bhante*,
can there be being
not overly concerned
with the
impersonally non-existent?"

"There can, beggar",
said The Consummately Self-Awakened.

"Here some beggar
does not have
this thought:

'Alas!
What became mine
is,
alack,
mine no longer
alas,
what might have become mine
that,
alack,
I have not gained.'

He does not
weary himself with
grief,
weeping and
lamentation,
nor does he
beat his breast, and
act confused.

This, bhikkhu,
is how
there can be
not being over-concerned
with the
impersonally non-existent."

"Now then, *bhante*,
can there be
over-concern
with the
personally non-existent?"

"There can, beggar",
said The Consummately Self-Awakened.

"Here some beggar
holds the
theoretical position:

That which is the world,
that is the self
this,
after passing
will become
stable,
true,
endless,
a reliable thing,
that will last
forever and ever.

He hears
the *Tathāgata* or
a student of the *Tathāgata*,

condemning all
theoretical positions,
resolutions,
pre-conceived notions,
adherences, and
tendencies;
discoursing on a *Dhamma*
for the calming-down of
all own-making,
all uprisen attachments;
for the eradication of
thirst;
for dispassion,
ending,
Nibbana.

He has the realization:

'Phooey!

Cut off am I
for sure!

Phooey!

Destroyed am I
for sure!

Phooey!

There is no existence for me
for sure!'

He wearies himself
with
grief,
weeping and
lamentation,
beats his breast, and
acts confused.

This, bhikkhu,
is how there can be
over-concern
with the
personally non-existent."

"Now then, *bhante*,

can there be being
not overly concerned
with the
personally non-existent?"

"There can, beggar",
said The Consummately Self-Awakened.

"Here some beggar
does not hold the
theoretical position:

That which is the world,
that is the self
this,
after passing
will become
stable,
true,
endless,
a reliable thing,
that will last
forever and ever.

He hears
the *Tathāgata*
or a student of
the *Tathāgata*
condemning all
theoretical positions,
resolutions,
pre-conceived notions,
adherences, and
tendencies;
discoursing on a *Dhamma*
for the calming-down of
all own-making,
all uprisen attachments;
for the eradication of
thirst;
for dispassion,
ending,
Nibbana.

He has no such realization as:

'Phooey!

Cut off am I

for sure!

Phooey!

Destroyed am I

for sure!

Phooey!

There is no existence for me

for sure!'

He does not

wear himself

with

grief,

weeping and

lamentation,

beat his breast, and

act confused.

This, bhikkhu,

is how there can be

no over-concern

with the

personally non-existent.

You might wish, beggars,

to possess

that possession

which possession

was reliable,

true,

endless,

an unchanging thing

that stood fast

forever and ever,

but do you see, beggars,

that possession

which possession

was reliable,

true,

endless,

**an unchanging thing
that would stand fast
forever and ever?"**

"No way, *bhante!*"

"It is well, beggars.

**Neither do I
see that possession
which possession
was reliable,
true,
endless,
an unchanging thing
that would stand fast
forever and ever.**

**You might wish, beggars,
to grasp that
grasping after self
which grasped
did not result in
grief and lamentation,
pain and misery
and despair,
but do you see, beggars,
that grasping after self
which grasped
did not result in
grief and lamentation,
pain and misery
and despair?"**

"No way, *bhante!*"

"It is well, beggars.

**Neither do I see that
grasping after self
which grasped
did not result in
grief and lamentation,
pain and misery
and despair.**

**You might wish, beggars,
for that view-establishment
through which
view-establishment
this established
view-establishment
did not result in
grief and lamentation,
pain and misery
and despair,
but do you see, beggars, that
view-establishment
through which
view-establishment
this established
view-establishment
did not result in
grief and lamentation,
pain and misery
and despair?"**

"No way, *bhante!*"

"It is well, beggars.

**Neither do I see that
view-establishment
through which
view-establishment
this established
view-establishment
did not result in
grief and lamentation,
pain and misery
and despair.**

**Were there, beggars,
a self,
could one say of it:**

'It belongs to me'?"

"Even so *bhante.*"

"Or were there, beggars,

that which belonged to self,
could one refer to that as:

'My self'?"

"Even so *bhante*."

And about this self
that belongs to the self, beggars,
it not being taken
as real and
true,
is not the
theoretical position:

That which is the world,
that is the self
this,
after passing
will become
stable,
true,
endless,
a reliable thing,
that will last
forever and ever,
a complete
and utterly
foolish thing?"

"How indeed, *bhante*,
could it not be
a complete
and utterly
foolish thing?"

What do you think, *Bhikkhus*?

Form:

is it
stable or
unstable?"

"Unstable, *bhante*."

"That which is
unstable:

is that
painful or
is that
pleasurable?"

"Painful, *bhante*."

"That which is an
unstable,
painful,
reversible
thing;
is it well
that it should be seen as:

'This is mine,
I am this
this is my self'?"

"No way, *bhante*."

"What do you think, *Bhikkhus*?"

Sense-experience:
is it
stable or
unstable?"

"Unstable, *bhante*."

"That which is
unstable:
is that
painful or
is that
pleasurable?"

"Painful, *bhante*."

"That which is an
unstable,
painful,
reversible
thing;
is it well
that it should be seen as:

'This is mine,

**I am this
this is my self'?"**

"No way, *bhante*."

"What do you think, *Bhikkhus*?"

Perception:

**is it
stable or
unstable?"**

"Unstable, *bhante*."

**"That which is
unstable:
is that
painful or
is that
pleasurable?"**

"Painful, *bhante*."

**"That which is an
unstable,
painful,
reversible
thing;
is it well
that it should be seen as:**

**'This is mine,
I am this
this is my self'?"**

"No way, *bhante*."

"What do you think, *Bhikkhus*?"

Own-making:

**is it
stable or
unstable?"**

"Unstable, *bhante*."

**"That which is
unstable:
is that
painful or**

is that
pleasurable?"

"Painful, *bhante*."

"That which is an
unstable,
painful,
reversible
thing;

is it well
that it should be seen as:

'This is mine,
I am this
this is my self'?"

"No way, *bhante*."

"What do you think, *Bhikkhus*?"

Sense-consciousness:

is it
stable or
unstable?"

"Unstable, *bhante*."

"That which is
unstable:
is that
painful or
is that
pleasurable?"

"Painful, *bhante*."

"That which is an
unstable,
painful,
reversible thing;

is it well
that it should be seen as:

'This is mine,
I am this
this is my self'?"

"No way, *bhante*."

**"Wherefore, beggars,
form —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all form,
as it really is,
should be seen
with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**

**Wherefore, beggars,
sense-experience —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all sense-experience,
as it really is,
should be seen
with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**

**Wherefore, beggars,
perception —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all perception,
as it really is,
should be seen
with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**

**Wherefore, beggars,
own-making —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all own-making,
as it really is,
should be seen
with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**

**Wherefore, beggars,
sense-consciousness —
past, future or present,
external or personal,
gross or subtle,
low or exalted,
far or near —
all sense-consciousness,
as it really is,
should be seen
with consummate wisdom as:**

**'This is not mine,
I am not this
this is not my self'.**

**Thus seeing, beggars,
the well-educated student of
the Aristocrats,
grows weary of
form
grows weary of
sense-experience,
grows weary of**

perception,
grows weary of
own-making,
grows weary of
sense-consciousness;

weary

he is

dispassionate,

dispassionate

he is

freed

in freedom,

finding freedom,

he has this knowledge:

'Left behind is rebirth,
lived is the best of lives,
done is duty's doing,
no further it'n-n-at'n me.'

This beggar, beggars,
is one of whom it is said that
he has thrown aside the bar,
filled in the moat,
pulled out the spiller,
drawn out the bolt,
a bannerless,
burdenless,
unyoked
Aristocrat.

And how, beggars,
has a beggar
thrown aside the bar?

Here, beggars, a beggar
has let go of
blindness,
has cut it off at the root,
has made it like a palm-tree
cut down to the ground,
a thing
no longer able

to rise up again.

This is how, beggars,
a beggar has
thrown aside the bar.

And how, beggars,
has a beggar
filled in the moat?

Here, beggars,
a beggar has let go of
again-existence
in the round-and-round of
births,
has cut it off at the root,
has made it like a palm-tree
cut down to the ground,
a thing
no longer able
to rise up again.

This is how, beggars,
a beggar has
filled in the moat.

And how, beggars,
has a beggar
pulled out the spiller?

Here, beggars,
a beggar has let go of
thirst,
has cut it off at the root,
has made it like a palm-tree
cut down to the ground,
a thing
no longer able
to rise up again.

This is how, beggars,
a beggar has
pulled out the spiller.

And how, beggars,
has a beggar

drawn out the bolt?

**Here, beggars,
a beggar
has let go of
the five yokes
to the lower worlds,
has cut them off at the root,
has made them like a palm-tree
cut down to the ground,
a thing
no longer able
to rise up again.**

**This is how, beggars,
a beggar has
drawn out the bolt.**

**And how, beggars,
is a beggar
a bannerless,
burdenless,
unyoked
Aristocrat?**

**Here, beggars,
a beggar
has let go of
'I-am' pride,
has cut it off at the root,
has made it like a palm-tree
cut down to the ground,
a thing
no longer able
to rise up again.**

**This is how, beggars,
a beggar is
a bannerless,
burdenless,
unyoked
Aristocrat.**

**With his heart
freed like this, beggars,**

**the gods,
with Indra,
with Brahmā,
with Pajāpati
seeking,
can not see:**

**'This *Tathagata's* sense-consciousness
is seated here.'**

How come?

**Even here
in this visible thing, beggars,
the *Tathagata*
is not to be found,
say I.**

**But even so saying, beggars,
even so proclaiming,
some shamen or Brahmins
no good,
hollow;
falsely,
deceitfully,
slander me,
saying:**

**'A nihilist
is the shaman Gotama,
he declares
the cutting off
the ruination,
the extinction of
living beings.'**

**But this, beggars,
I am not,
nor is this
what I say,
but there are shamen and Brahmins who
wrongly
baselessly
deceitfully
falsely**

slander me

saying:

'A nihilist

is the shaman Gotama,

he declares

the cutting off

the ruination,

the extinction of

living beings.'

I, beggars,

previously and

currently

just declare

pain, and

the ending of

pain.

As to this, beggars,

if others revile,

disrespect,

harass

the *Tathāgata*,

the *Tathāgata*, beggars,

has

no agita,

no resentment,

no disturbance of heart

as to that.

As to that, beggars,

if others

honor,

esteem,

respect,

venerate

the *Tathāgata*,

the *Tathāgata*, beggars,

has

no mental joyous elation,

no exultation of heart

as to it.

**As to that, beggars,
if others
honor,
esteem,
respect,
venerate
the *Tathāgata*,
the *Tathāgata*, beggars,
just thinks:**

**'Whatever is now
such as
what ought to be done for me,
is done
because of
the thorough comprehension
that was wrought earlier.'**

**As to this, beggars,
if others
revile,
disrespect,
harass
you,
you should, beggars,
have
no agita,
no resentment,
no disturbance of heart
as to that.**

**As to that, beggars,
if others
honor,
esteem,
respect,
venerate you,
you, beggars,
should have
no mental joyous elation,
no exultation of heart
as to that.**

As to that, beggars,
if others
honor,
esteem,
respect,
venerate you,
you, beggars,
should just think:

'Whatever is now
such as
what ought to be done for me,
is done
because of an earlier
thorough understanding.'

Wherefore beggars,
that which is not yours,
put that away,
putting that away
will be for your benefit and
happiness
for many a long night.

And what, beggars,
is not yours?

Form, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Sense experience, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Sense-perception, beggars,

is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Own-making, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Sense-consciousness, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

What do you think, beggars?

If some person
were to fetch,
consume by burning, or
do whatever he wants
with the grass,
sticks,
limbs, and
foliage of this Jeta Grove,
would it then occur to you:

'Some person
is arresting us,
burning us,
doing whatever he wants with us'?"

"No way, *bhante!*

How come?

Because such things

are neither our self
nor our possessions."

"Wherefore beggars,
that which is not yours,
put that away,
putting that away
will be for your benefit and
happiness
for many a long night.

And what, beggars, is not yours?

Form, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Sense experience, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Sense-perception, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

Own-making, beggars,
is not yours,
put that away.

Put away,
that will be for your benefit and
happiness
for many a long night.

**Sense-consciousness, beggars,
is not yours,
put that away.**

**Put away,
that will be for your benefit and
happiness
for many a long night.**

**Thus well-taught by me, beggars,
is *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of
swaddling cloths.**

**Being well-taught by me, beggars, *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of
swaddling cloths —
of those
corruptions-destroyed Arahants,
who have lived the life,
done their duty,
put down the burden,
attained the highest goal,
thoroughly destroyed
the yokes to existence,
by consummate-knowledge freed —
there is no discovering
the comings and goings.**

**Thus well-taught by me, beggars,
is *Dhamma*,
laid out,
open,
made comprehensible,
stripped of swaddling cloths.**

**Being well-taught by me, beggars, *Dhamma*,
laid out,**

opened up,
made comprehensible,
stripped of swaddling cloths —
of those *Bhikkhus* who have let go
the five yokes
to the lower worlds —
all of these
arise spontaneously,
in such a way
as to there attain
final *Nibbāna*
a thing
not returning
from that world.

Thus well-taught by me, beggars,
is *Dhamma*,
laid out,
open,
made comprehensible,
stripped of swaddling cloths.

Being well-taught by me, beggars, *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of swaddling cloths —
of those *Bhikkhus* who have let go
the three yokes,
diminished
lust,
anger and
stupidity —
all of these
are Once-returners;
returning to this world
but once more,
they will make an end of
pain.

Thus well-taught by me, beggars,
is *Dhamma*,

**laid out,
open,
made comprehensible,
stripped of swaddling cloths.**

**Being well-taught by me, beggars, *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of swaddling cloths—
of those *Bhikkhus*
who have let go
the three yokes,
all of these are
Stream-enterers;
not liable to
states of punishment
certain of
ending up
self-awakened.**

**Thus well-taught by me, beggars,
is *Dhamma*,
laid out,
open,
made comprehensible,
stripped of swaddling cloths.**

**Being well-taught by me, beggars, *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of swaddling cloths —
of those *Bhikkhus*
who live
in accordance with *Dhamma*,
in accordance with faith,
all of these
are certain of
ending up
self-awakened.**

Thus well-taught by me, beggars,

is *Dhamma*,
laid out,
open,
made comprehensible,
stripped of swaddling cloths.

Being well-taught by me, beggars, *Dhamma*,
laid out,
opened up,
made comprehensible,
stripped of swaddling cloths —
of those *Bhikkhus*
who place in me
a measure of faith,
a measure of affection
all these
are bound for the heavens.

Thus well-taught by me, beggars,
is *Dhamma*,
laid out,
open,
made comprehensible,
stripped of swaddling cloths."

That is what The Consummately Self-Awakened said.

Pleased in mind,
the beggars said:

"Wonderful"

to The Consummately Self-Awakened.

MN 22

At this time, then,
the Ancient Kumāra Kassapa
resided in Dark Woods.

Then towards the passing of night
a certain deity of
surpassing color
drew near to Kumāra Kassapa and
illuminating the while
that Dark Woods,

having drawn near,
stood to one side.

Standing to one side
that deity said this
to Kumāra Kassapa:

"Beggar! Beggar!

This anthill
smokes by night,
by day blazes up.

The Brahmin says this:

'Use the sword, Goodly-wise,
dig it up.'

Using the sword,
Goodly-wise, digging,
saw an obstruction
and said:

'An obstruction, venerable.'

The Brahmin says this:

'Get rid of the obstruction,
use the sword, Goodly-wise,
dig it out.'

Using the sword,
Goodly-wise, digging,
saw a puffed up croaker
and said:

'A puffed up croaker, venerable.'

The Brahmin says this:

'Get rid of the puffed up croaker,
use the sword, Goodly-wise,
dig it out.'

Using the sword,
Goodly-wise, digging,
saw a diverging path
and said:

'A diverging path, venerable.'

The Brahmin says this:

**'Get rid of the diverging path,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a screen.
and said:**

'A screen, venerable.'

The Brahmin says this:

**'Get rid of the screen,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a turtle.
and said:**

'A turtle, venerable.'

The Brahmin says this:

**'Get rid of the turtle,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a slaughter-house,
and said:**

'A slaughter-house, venerable.'

The Brahmin says this:

**'Get rid of the slaughter-house,
use the sword, Goodly-wise,
dig it out.'**

**Using the sword,
Goodly-wise, digging,
saw a piece of flesh,
and said:**

'A piece of flesh, venerable.'

The Brahmin says this:

'Get rid of the piece of flesh,
use the sword, Goodly-wise,
dig it out.'

Using the sword,
Goodly-wise, digging,
saw a serpent,
and said:

'A serpent, venerable.'

The Brahmin says this:

'Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent.'

Now then, *bhikkhu*,
approach the The Consummately Self-Awakened
questioning him about this,
in such way
as the The Consummately Self-Awakened explains,
so you should retain it.

Beggar!

I see in this world
with its deities,
with its Māras,
Brahmas; —
this generation
together with shamans and brhamins,
with its deities and men,
no one
who if questioned about this,
could explain it
to the satisfaction of mind
other than a *Tathāgata* or
a *Tathāgata's* apprentice, or
one who had heard it
from such a one."

Thus spoke that deity
and having spoken,
he vanished on the spot.

**Then,
towards the end of the night
the Ancient, Kumāra Kassapa,
drew near to the The Consummately Self-Awakened,
having drawn near
he sat to one side.**

**Sitting to one side
the Ancient, Kumāra Kassapa,
said this
to the The Consummately Self-Awakened:**

**"Towards the passing of night, *bhante*,
a certain deity of surpassing color
drew near
and illuminating Dark Woods the while,
having drawn near,
stood to one side.**

**Standing to one side
that deity said this to me:**

'Beggar! Beggar!

**This anthill smokes by night,
by day blazes up.**

The Brahmin says this:

**"Use the sword, Goodly-wise,
dig it up."**

**Using the sword,
Goodly-wise, digging,
saw an obstruction
and said:**

"An obstruction, venerable."

The Brahmin says this:

**"Get rid of the obstruction,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a puffed up croaker
and said:**

"A puffed up croaker, venerable."

The Brahmin says this:

**"Get rid of the puffed up croaker,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a diverging path
and said:**

"A diverging path, venerable."

The Brahmin says this:

**"Get rid of the diverging path,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a screen,
and said:**

"A screen, venerable."

The Brahmin says this:

**"Get rid of the screen,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a turtle,
and said:**

"A turtle, venerable."

The Brahmin says this:

**"Get rid of the turtle,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a slaughter-house,
and said:**

"A slaughter-house, venerable."

The Brahmin says this:

**"Get rid of the slaughter-house,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a piece of flesh,
and said:**

"A piece of flesh, venerable."

The Brahmin says this:

**"Get rid of the piece of flesh,
use the sword, Goodly-wise,
dig it out."**

**Using the sword,
Goodly-wise, digging,
saw a serpent,
and said:**

"A serpent, venerable."

The Brahmin says this:

"Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent."

Now then, *bhikkhu*,

approach the The Consummately Self-Awakened

questioning him about this,

in such way

as the The Consummately Self-Awakened explains,

so you should retain it.

Beggar!

I see in this world

with its deities,

with its Māras,

Brahmas; —

this generation

together with shamans and brhamins,

with its deities and men,
no one who if questioned about this,
could explain it to the satisfaction of mind
other than a *Tathāgata*
or a *Tathāgata's* apprentice,
or one who had heard it
from such a one.'

Thus spoke that deity
and having spoken,
he vanished on the spot.

What now, *bhante*, is 'the anthill'?
What is 'smoking by night'?
What is 'blazing up by day'?
Who is 'the Brahmin'?
Who is 'Goodly-wise'?
What is 'the sword'?
What 'digging out'?
What 'the obstruction'?
What 'the puffed up croaker'?
What 'the divergent path'?
What 'the screen'?
What 'the turtle'?
What 'the slaughter-house'?
What 'the piece of flesh'?
What 'the serpent'?"

""Anthill,' *bhikkhu*,
such is an expression for
this four-great-elements-made body,
brought into being
by mother and father,
dependant on gruel and yogurt,
given to instability,
erosion, and
dissolution;
given to breaking-up and
breaking-down.

In the night, beggar,
what one re-thinks and
re-evaluates

of the day's works,
that is an expression for
"smoking at night".

In the day, beggar,
whatever followed
from that thinking and
whatever followed
from that pondering
in the works of body,
speech
or mind,
that is an expression for
"blazing up by day".

'Brahman,' *bhikkhu*,
such is an expression
for The *Tathāgata*,
Aristocrat,
Consummately Awakened.

'Goodly-wise,' *bhikkhu*,
such is an expression for
the beggar who is a seeker.

'The Sword,' beggar,
such is an expression for
wisdom that is aristocratic.

'Digging out,' beggar,
such is an expression for
energetic resolve.

'Obstruction,' beggar,
such is an expression for
blindness.

'Get rid of the obstruction,
let go of blindness,
use the sword, Goodly-wise,
dig it out,'
this is the point.

'The puffed-up croaker,' beggar,
such is an expression for
angry mudslinging

**'Get rid of the puffed-up croaker,
let go of angry mudslinging,
use the sword, Goodly-wise,
dig it out,'
this is the point.**

**'The divergent path,' beggar,
such is an expression for
doubt.**

**'Get rid of the divergent path,
let go of doubt,
use the sword, Goodly-wise,
dig it out,'
this is the point.**

**'The screen,' beggar,
such is an expression for
the five diversions:**

**the diversion of
wanting pleasure,
the diversion of
angry ways,
the diversion of
lazy ways and inertia,
the diversion of
fear and trembling,
the diversion of
doubt.**

**'Get rid of the screen,
let go of the five diversions,
use the sword, Goodly-wise,
dig it out,'
this is the point.**

**'The turtle,' beggar,
such is an expression for
the five bound up stockpiles,
that is to say:**

**the pile bound up in
forms,
the pile bound up in**

sense experience,
the pile bound up in
perception,
the pile bound up in
own-making,
the pile bound up in
consciousness.

'Get rid of the turtle
let go of the five bound up stockpiles,
use the sword, Goodly-wise,
dig it out,'
this is the point.

'The slaughter-house,' beggar,
such is an expression for
the five cords of
sense-pleasure:

forms
known by way of
the eye;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting,

sounds
known by way of
the ear;
wished for,
enjoyable,
pleasing,
attractive,
useful in attaining pleasure,
exciting,

scents
known by way of the
nose;
wished for,
enjoyable,

pleasing,
attractive,
useful in attaining pleasure,
exciting,

tastes

known by way of
the tongue;;

wished for,
enjoyable,

pleasing,
attractive,

useful in attaining pleasure,
exciting,

touches

known by way of the
body;

wished for,
enjoyable,

pleasing,
attractive,

useful in attaining pleasure,
exciting.

'Get rid of the slaughter-house,
let go of the five cords of sense-pleasure,
use the sword, Goodly-wise,
dig it out,'
this is the point.

'The piece of flesh,' beggar,
such is an expression
for delighting in lust.

'Get rid of the piece of flesh,
let go of delighting in lust,
use the sword, Goodly-wise,
dig it out,'
this is the point.

'Serpent,' beggar,
such is an expression
for the beggar
who has abandoned

the corrupting influences.

'Let stand the serpent.

Do not upset the serpent.

Give homage to the serpent.'

This is the point."

This is what The Consummately Self-Awakened said.

"Wonderfull!"

said the Ancient Kumāra Kassapa,

uplifted by what The Consummately Self-Awakened said.

MN 23

There then he said to the beggars gathered round:

"Beggars,

a bggar who does not know,

trying to figure out

the scope

of some individual,

should examine the individual and

his remembrance of

what he has heard about

the *Tathāgata* and

by comparison

determine whether

that individual is

a fully self-awakened one

or not.

Two things

should be examined:

things that can be understood

by what is seen of

what is done, and

things that can be understood

by what is heard of

what is said.

He should ask himself:

'Do I remember

seeing or

hearing

**any clearly wrong thing
in the *Tathāgata*?'**

**He will come to
the conclusion:**

**'I do not remember
seeing or
hearing
any impure thing
in the *Tathāgata*.'**

**And he
makes comparison.**

**If the comparison
is favorable,
then he should ask himself:**

**'Do I remember
seeing or
hearing
any questionable thing
in the *Tathāgata*?'**

**He will come to
the conclusion:**

**'I do not remember
seeing or
hearing
any questionable thing
in the *Tathāgata*.'**

**And he
makes comparison.**

**If the comparison
is favorable,
then he should ask himself:**

**'Do I remember
seeing and
hearing
any absolutely pure things
in the *Tathāgata*.'**

He will come to

the conclusion:

**'I do remember
seeing and
hearing
absolutely pure things
in the *Tathāgata*.'**

**And he
makes comparison.**

**If the comparison
is favorable,
he should ask himself:**

**'Has this Venerable One
been possessed of
these skills
for a long time or
is this
a recent development?'**

**If this individual
has been possessed of
these skills
for a long time and
this is not
a recent development,
he should ask himself:**

**'Do the sorts of
problems
that exist only for
individuals who have
attained to fame
exist for this individual
or not?'**

How come?

**Because it is
only after
an individual has
attained fame
that certain problems
become apparent.**

If he determines:

**'This Venerable One
has been possessed of
these skills
for a long time and
those problems
that exist for an individual
only after he has attained fame
do not exist for him,'
he should ask himself:**

**'Does this individual
behave himself
out of fear or
is he fearless?'**

If he determines:

**'This individual
is fearless and
abstains from indulgence in
the pleasures of the senses
not from fear
but because he has
ended attachment for
the pleasures of the senses.'**

**If some other Beggar
comes along and
says:**

'How do you know this?

**I mean,
how do you know of
some other individual
that he is fearless and
abstains from indulgence in
the pleasures of the senses
not from fear
but because he has
ended attachment for
the pleasures of the senses?'**
then he should be

able to answer:

**'It is because I have
seen and
heard
for myself
that this individual,
whether he is in a retreat or
in company,
whether his companions
are making progress or
not making progress,
whether they are
leaders of men or
whether they are engaged
in worldly pursuits or
whether they are not,
this individual
treats them all alike
according to
the same standard,
he does not despise
anyone.'**

**If the comparison is
favorable
to this point,
that individual
should be questioned directly:**

**'Do wrong states
that can be understood
by what is seen of
what is done, or
that can be understood
by what is heard of
what is said
exist in the Venerable One
or not?'**

**If he is
an enlightened being,
he should be able to say:**

**'Those wrong states
that can be understood
by what is seen of
what is done, or
that can be understood
by what is heard of
what is said
do not exist in me.'**

**If the individual
is able to answer
in this way,
he should be questioned further:**

**'Do questionable states
that can be understood
by what is seen
of what is done, or
that can be understood
by what is heard of
what is said
exist in the Venerable One
or not?'**

**If he is
an enlightened being,
he should be able to say:**

**'Those questionable states
that can be understood
by what is seen
of what is done, or
that can be understood
by what is heard
of what is said
do not exist in me.'**

**If the individual
is able to answer
in this way,
he should be questioned further:**

**'Do absolutely pure states
that can be understood
by what is seen**

**of what is done, or
that can be understood
by what is heard
of what is said
exist in the Venerable One
or not?'**

**If he is
an enlightened being,
he should be able to say:**

**'Those absolutely pure states
that can be understood
by what is seen
of what is done, or
that can be understood
by what is heard
of what is said
exist in me.**

**And this is
my manner of living,
this is
my chosen path.'**

**Beggars, a beggar
should visit
such an individual
so as to hear *Dhamma*.**

**Such a teacher
will reveal the dark and
its results
and the light and
its results.**

**Such a teacher
will lead
one who listens
gradually higher and higher,
from the excellent to
the more excellent,
point after point.**

And he will lead one to

fulfillment

in this *Dhamma*.

**And leading him to
attaining fulfillment**

in this *Dhamma*

he will lead him to

know of the *Tathāgata*:

**"The Buddha was
the #1 Highest Self Awakened One.**

**Well taught by the *Tathāgata*
is *Dhamma*.**

**Those who follow,
follow the Highest Way."**

MN 47: Adapted from: Middle Length Sayings I, #47 Discourse on Inquiring, PTS ed, Horner trans, pp 372ff;
Wisdom, ed, Nanamoli/Bodhi trans, pp415ff.

MN 47

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

**"Have you, beggars,
not carried in mind
what I have taught about
the five own-yokings
connected to the lower?"**

**This said,
Old Man Māluṅkya-putta
said this
to The Consummately Self-Awakened:**

**"I have, *bhante*,
carried in mind
what The Consummately Self-Awakened taught about
the five own-yokings
connected to the lower."**

**"Following just what,
Māluṅkya-putta,
do you carry in mind
what I have taught about**

**the five own-yokings
connected to the lower?"**

**"One-true-own-body-view
I, *bhante*, carry in mind
as what The Consummately Self-Awakened taught
of the five own-yokings
connected to the lower.**

**Doubt and
vacillation
I, *bhante*, carry in mind
as what The Consummately Self-Awakened taught
of the five own-yokings
connected to the lower.**

**Attachment to good works,
ethics, and
rituals
I, *bhante*, carry in mind
as what The Consummately Self-Awakened taught
of the five own-yokings
connected to the lower.**

**Wishing for sense pleasures
I, *bhante*, carry in mind
as what The Consummately Self-Awakened taught
of the five own-yokings
connected to the lower.**

**Deviance,
hate,
malevolence
I, *bhante*, carry in mind
as what The Consummately Self-Awakened taught
of the five own-yokings
connected to the lower.**

**Even these have I, *bhante*,
carried in mind
as what The Consummately Self-Awakened taught about
the five own-yokings
connected to the lower."**

"Tell me then,

**Māluṅkya-putta,
in whose imagination
this is thus to be
carried in mind
as taught about
the five own-yokings
connected to the lower?**

**Even,
Māluṅkya-putta,
the wanderers of other-sects
will confute you
with this reproach of
the tender-little one:**

**Indeed, Māluṅkya-putta,
if there were not
'one-true-own-body'
carried in mind,
by the immature little devil
lying stretched out on his back
whither thereafter
would be produced
one-true-own-body-view?**

**There is latent there
'one-true-own-body-view'.**

**Indeed, Māluṅkya-putta,
if there were not
Dhammas
carried in mind,
by the immature little devil
lying stretched out on his back
whither thereafter
would be produced
doubt and
vacillation
concerning *Dhammas*?**

**There is latent there
'doubt and
vacillation'.**

Indeed, Māluṅkya-putta,

if there were not
'ethical standards'
carried in mind,
by the immature little devil
lying stretched out on his back
whither thereafter
would be produced
'attachment to good works,
ethics, and
rituals'
concerning ethical standards?

There is latent there
'attachment to good works,
ethics, and
rituals'.

Indeed, Māluṅkya-putta,
if there were not
'sense pleasures'
carried in mind,
by the immature little devil
lying stretched out on his back
whither thereafter
would be produced
'wishing for sense pleasures'
concerning sense pleasures?

There is latent there
'lust for sense pleasures'.

Indeed, Māluṅkya-putta,
if there were not
'beings'
carried in mind,
by the immature little devil
lying stretched out on his back
whither thereafter would be produced in beings
'deviance,
hate,
malevolence'?

There is latent there
'deviance,

**hate,
malevolence".**

**Even, Māluṅkya-putta,
the wanderers of other-sects
will confute you
with this reproach of
the tender-little one."**

**This said,
Old Man Ānanda said this to
The Consummately Self-Awakened:**

**"Now is the time,
Venerable!**

**Now is the time,
Well-Gone,
for Venerable to teach
the five own-yokes
to the lower!**

**Hearing Venerable,
the beggars will carry it in mind."**

"Then give ear!

**Give your mind over to
studious attention!**

I will speak!"

Then, the beggars saying

"Even so, *bhante!*"

in response,

The Consummately Self-Awakened said this to them:

"Here Ānanda,

the unhearing commoner,

not seeing

the aristocrats,

not wise to the *Dhamma* of

the aristocrats,

not guided by the *Dhamma* of

the aristocrats,

not seeing

the good man,

not wise to the *Dhamma* of

**the good man,
not guided by the *Dhamma* of
the good man,
possessed by
one-true-own-body-view,
lives with mind
confined by
one-true-own-body-view, and
the real escape from
the arising of
one-true-own-body-view
he does not know.**

**So his
one-true-own-body-view,
firmly established,
not removed,
yokes him to
the lower.**

**Possessed by
doubt and
vacillation,
he lives with mind
confined by
doubt and
vacillation, and
the real escape from
the arising of
doubt and
vacillation
he does not know.**

**So his
doubt and
vacillation,
firmly established,
not removed,
yokes him to
the lower.**

**Possessed by
attachment to**

good works,
ethics, and
rituals,
he lives with mind
confined by
attachment to
good works,
ethics, and
rituals, and
the real escape from
the arising of
attachment to
good works,
ethics, and
rituals
he does not know.

So his
attachment to
good works,
ethics, and
rituals,
firmly established,
not removed,
yokes him to
the lower.

Possessed by
lust for
sense pleasures,
he lives with mind
confined by
lust for
sense pleasures, and
the real escape from
the arising of
lust for
sense pleasures
he does not know.

So his
lust for

**sense pleasures,
firmly established,
not removed,
yokes him to
the lower.**

**Possessed by
deviance,
hate,
malevolence,
he lives with mind
confined by
deviance,
hate,
malevolence, and
the real escape from
the arising of
deviance,
hate,
malevolence
he does not know.**

**So his
deviance,
hate,
malevolence,
firmly established,
not removed,
yokes him to
the lower.**

**"Here Ānanda,
the listening student of
the aristocrats,
seeing
the aristocrats,
wise to the *Dhamma* of
the aristocrats,
guided by the *Dhamma* of
the aristocrats,
seeing
the good man,**

**wise to the *Dhamma* of
the good man,
guided by the *Dhamma* of
the good man,
is not possessed by
one-true-own-body-view,
does not live with mind
confined by
one-true-own-body-view, and
the real escape from
the arising of
one-true-own-body-view
he knows.**

**So he
lets go
latent
one-true-own-body-view.**

**Not possessed by
doubt and
vacillation,
not living with mind
confined by
doubt and
vacillation, and
the real escape from
the arising of
doubt and
vacillation
he knows.**

**So he lets go
latent
doubt and
vacillation.**

**Not possessed by
attachment to
good works,
ethics, and
rituals,
not living with mind**

confined by
attachment to
good works,
ethics, and
rituals, and
the real escape from
the arising of
attachment to
good works,
ethics, and
rituals
he knows.

So he lets go
latent
attachment to
good works,
ethics, and
rituals.

Not possessed by
lust for
sense pleasures,
not living with mind
confined by
lust for
sense pleasures, and
the real escape from
the arising of
lust for
sense pleasures
he knows.

So he lets go
latent
lust for
sense pleasures.

Not possessed by
deviance,
hate,
malevolence,
not living with mind confined by

deviance,
hate,
malevolence, and
the real escape from
the arising of
deviance,
hate,
malevolence
he knows.

So he lets go
latent
deviance,
hate,
malevolence.

Indeed that Way, Ānanda,
indeed that walk-to-walk
for letting go
the five
self-yokes to the lower —
that without knowing or
training in
that Way,
that walk-to-walk,
he would let go
the five
self-yokes to the lower —
this does not stand examination.

In the same way, Ānanda,
as a great tree,
known to possess heartwood —
that without cutting away
the bark
without cutting away
the pulpwood —
one would come to
a cutting away of
the heartwood,
this does not stand examination.

Even so, Ānanda,

indeed that Way,
indeed that walk-to-walk
for letting go
the five
self-yokes to the lower —
that without knowing or
training in
that Way,
that walk-to-walk,
he would let go
the five
self-yokes to the lower —
this does not stand examination.

Indeed that High Way, Ānanda,
indeed that walk-to-walk
for letting go
the five
self-yokes to the lower —
that with knowing or
training in
that Way,
that walk-to-walk,
he would let go
the five
self-yokes to the lower —
this stands up to examination.

In the same way, Ānanda,
as a great tree,
known to possess
heartwood —
that with cutting away
the bark
with cutting away
the pulpwood —
one would come to
a cutting away of
the heartwood,
this stands up to examination.

Even so, Ānanda,

indeed that Way,
indeed that walk-to-walk
for letting go
the five
self-yokes to the lower —
that with knowing or
training in
that Way,
that walk-to-walk,
he would let go
the five
self-yokes to the lower —
this stands up to examination.

In the same way, Ānanda,
as when the river Gaṅgā
is overflowing with water,
full to the brim,
drinkable by crows,
there some weak fool of a man
comes along thinking:

'I will cut across
this river Gaṅgā
using my arms
safely getting to
the further.

He could not possibly
cut across this river Gaṅgā
using his arms
safely get to
the further.

Even so, Ānanda,
if anyone
is being taught *Dhamma*
for ending self-yokes to
the lower,
his heart not uplifted,
not pacified,
not firmed up,
not freed —

**in the same way
this foolish person
is thus to be seen.**

**In the same way, Ānanda,
as when the river Gaṅgā
is overflowing with water,
full to the brim,
drinkable by crows, and
there some strong man
comes along thinking:**

**'I will cut across
this river Gaṅgā
using my arms
safely getting to
the further.**

**He could possibly cut across this river Gaṅgā
using his arms
safely get to
the further.**

**Even so, Ānanda,
if anyone
is being taught *Dhamma*
for ending
self-yokes
to the lower,
his heart uplifted,
made peaceful,
made firm,
freed —
in the same way
this strong man
is thus to be seen.**

**And what, Ānanda,
is that Way
to walk the walk
to let go of
the five
self-yokes to the lower?**

Here, Ānanda, a beggar

separated from
unskillful things,
letting go of
all bodily wickedness,
thoroughly impassive,
thus separated from
sense-pleasures,
separated from
unskillful things,
with thinking,
with pondering
separation-born
excitement and
pleasure,
takes up living in
the first knowing.

He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,
got consciousness,
sees these things as
changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,)
not self.

He turns away
in heart
from these
three things.

**He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:**

**'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'**

**He,
based on that,
attains the destruction of
the corrupting influences.**

**If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes to the lower
destroyed,
he is of spontaneous uprising,
there attaining
thorough *Nibbāna*,
not a thing to come again
to this world.**

**Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five
self-yokes to the lower.**

**Again, Ānanda,
deeper than that,
a beggar,
by the disappearance of
thinking and
pondering,
internally impassive,
whole-heartedly single-minded,
without thinking,
without pondering
serenity-born excitement and
pleasure,
takes up living in
the second knowing.**

**He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,
got consciousness,
sees these things as
changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,
not self.**

**He turns away
in heart
from these
three things.**

**He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:**

**'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'**

**He,
based on that,
attains the destruction of
the corrupting influences.**

**If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes to
the lower
destroyed,**

**he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again
to this world.**

**Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five self-yokes to the lower.**

**Again, Ānanda,
deeper than that, a beggar,
with the vanishing of enthusiasm, and
living detached,
minding,
self-aware, and
pleased,
experiencing in his own body
that of which the Aristocrats speak
when they say:**

*'Detached, minding,
he lives pleasantly'*

**takes up living in
the third knowing.**

**He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,
got consciousness,
sees these things as
changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,**

**extraneous,
breaking up,
empty,)
not self.**

**He turns away
in heart
from these
three things.**

**He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:**

**'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'**

**He,
based on that,
attains the destruction of
the corrupting influences.**

**If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,**

the five
self-yokes to
the lower
destroyed,
he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again
to this world.

Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five self-yokes to the lower.

Again, Ānanda,
deeper than that, a beggar,
letting go of pleasures,
letting go of pains,
settling down
the antecedent
mental ease and
mental pain,
without pain,
but without pleasure,
detached,
recollected,
surpassingly pure
takes up living in
the fourth knowing.

He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,
got consciousness,
sees these things as
changeable,
painful,

**(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,
not self.**

**He turns away
in heart
from these
three things.**

**He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:**

**'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'**

**He,
based on that,
attains the destruction of
the corrupting influences.
If he does not attain**

the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes
to the lower
destroyed,
he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again
to this world.

Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five self-yokes to the lower.

Again, Ānanda,
deeper than that,
a beggar,
passing beyond
all perception of
form,
settling down
perception of
repugnance,
paying no attention to
perception of
differences,
thinking:
'Endless is space'
he takes up living in
The Sphere of Space.

He,
whatever is there
that has
got form,
got sense experience,

got perception,
got own-making,
got consciousness,
sees these things as
changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,)
not self.

He turns away
in heart
from these
three things.

He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:

'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,

Nibbāna.'

**He,
based on that,
attains the destruction of
the corrupting influences.**

**If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes to
the lower
destroyed,
he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again to
this world.**

**Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five self-yokes to the lower.**

**Again, Ānanda,
deeper than that, a beggar,
entirely passing beyond
The Sphere of Space,
thinking:
'Endless is consciousness'
he takes up living in
The Sphere of Consciousness.**

**He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,**

got consciousness,
sees these things as
changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,)
not self.

He turns away
in heart
from these
three things.

He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:

'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'

He,

based on that,
attains the destruction of
the corrupting influences.

If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes to
the lower
destroyed,
he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again to
this world.

Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five self-yokes to the lower.

Again, Ānanda,
deeper than that, a beggar,
entirely passing beyond
The Sphere of Consciousness,
thinking:
'There is nothing'
takes up living in
The Sphere of Nothing's Had There.

He,
whatever is there
that has
got form,
got sense experience,
got perception,
got own-making,
got consciousness,
sees these things as

**changeable,
painful,
(diseased,
an abscess,
an arrow,
an abyss,
a malady,
extraneous,
breaking up,
empty,
not self.**

**He turns away
in heart
from these
three things.**

**He,
turned away
in heart
from these
three things,
focuses his heart on
the characteristics of
deathless,
thinking:**

**'This is the tranquil,
this is the ultimate,
that is to say
the settling down of
all own-making,
the rejection of
all bindups,
the slaking of
thirst,
dispassion,
ending,
Nibbāna.'**

**He,
based on that,
attains the destruction of**

the corrupting influences.

If he does not attain
the destruction of
the corrupting influences,
then,
through his passion for *Dhamma*,
delight in *Dhamma*,
the five
self-yokes to
the lower
destroyed,
he is of spontaneous uprising,
there attaining thorough *Nibbāna*,
not a thing to come again to
this world.

Just this, then, Ānanda,
is the Way,
the walk-to-walk,
to let go of
the five
self-yokes to the lower."

"If this, *bhante*,
is the Way,
is the walk-to-walk,
to let go
the five
self-yokes to the lower,
how is it then,
that there is one sort of beggar
that is heart-freed, and
that there is another sort of beggar
that is wisdom freed?"

"I say, Ānanda,
that this is
a difference of forces."

This is what The Consummately Self-Awakened said."

Delighted in mind,
Old Man Ānanda said "Wonderful!" to The Consummately Self-
Awakened.

Once upon a time, The Consummately Self-Awakened,
Rajagaha revisiting,
Vulture Mount,
Sow's Digs.

There then Longnail
the naked ascetic
approached The Consummately Self-Awakened.

Having approached The Consummately Self-Awakened,
he exchanged friendly greetings.

Having exchanged friendly greetings
he stood to one side.

Standing to one side then,
Longnail the naked ascetic said this
to The Consummately Self-Awakened:

"I, Good Gotama,
speak thus,
see it thus:

'All pleases me not'."

"Well, Fire-clad,
as to this way you see it:

'All pleases me not,'
does this view
not please you?"

"If, Good Gotama, this view
were pleasing to me,
that would indeed be
a bit of this and
a bit of that,
that would indeed be a
bit of this and
a bit of that!"

"Now, Fire-clad,
many are the many
of the world
who speak thus:

**'That would indeed be
a bit of this and
a bit of that,
that would indeed be
a bit of this and
a bit of that,'
and by not abandoning
views,
they take up
another view.**

**Now, Fire-clad,
few are the few of
this world
who speak thus:**

**'That would indeed be
a bit of this and
a bit of that,
that would indeed be
a bit of this and
a bit of that,'
and by abandoning
the way they see it
they do not take up
another way of seeing it.**

**There is, Fire-clad,
one sort of shaman and brahman
that speaks thus,
holds this view:**

'All pleases me.'

**There is, Fire-clad,
one sort of shaman and brahman
that speaks thus,
holds this view:**

'All pleases me not.'

**There is, Fire-clad,
one sort of shaman and brahman
that speaks thus,
holds this view:**

**'Some things please me,
some things do not please me.'**

**Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:**

**'All pleases me,'
that view of theirs
is on the side of
lust,
is on the side of
self-yoking,
is on the side of
taking delight,
is on the side of
adherence,
is on the side of
being bound up.**

**Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:**

**'All pleases me not,'
that way of seeing it of theirs
is on the side of
non-lust,
is on the side of
non-self-yoking,
is on the side of
not-taking delight,
is on the side of
adherence,
is on the side of
not being bound up.'**

**When this was said,
Longnail, the naked ascetic
said this to The Consummately Self-Awakened:**

"The accomplished Gotama

is in agreement with
the way I see it;
the accomplished Gotama
is complimentary to
the way I see it!"

"Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'Some things please me,
some things please me not,'

whatever part of
the way they see it
that agrees with that
is on the side of
lust,

is on the side of
self-yoking,

is on the side of
taking delight,

is on the side of
adherence,

is on the side of
being bound up;

whatever part of
the way they see it
that does not agree

is on the side of
non-lust,

is on the side of
non-self-yoking,

is on the side of
non-taking delight,

is on the side of
adherence,

is on the side of not
being bound up.

Now then Fire-clad,
as to those shamans and brahmans

that speak thus,
hold this view:

'All pleases me,'

those of these
as are intelligent good men
reflect thus to themselves:

'If, of my view:

'All pleases me,'

fixing on that,
tenaciously holding to it,
I were to state:

'This is the truth
anything else is foolishness.'

there would result
conflict with two —
those shamans and brahmans
who speak thus,
hold this view:

'All is not pleasing to me,'

and those shamans and brahmans
who speak thus,
Hold this view:

'Some things please me,
some things please me not,'

there are these two
with whom I would come into conflict.

This disputation
is quarreling
quarreling
is vexation,
vexation is
injury.'

Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,

**injury for himself,
he lets that view go, and
takes up no other view.**

**This is his
having let go
of this view.**

**This is his
having rejected
this view.**

**Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:**

**'All pleases me not,'
those of these
as are intelligent good men
reflect thus to themselves:**

'If, of my view:

**'All pleases me not,'
fixing on that,
tenaciously holding to it,
I were to state:**

**'This is the truth
anything else is foolishness.'**

**there would result
conflict with two —
those shamans and brahmans
who speak thus,
hold this view:**

**'All is pleasing to me,'
and those shamans and brahmans
who speak thus,
hold this view:**

**'Some things please me,
some things please me not,'
there are these two
with whom I would**

come into conflict.

This disputation is
quarreling
quarreling is
vexation,
vexation is
injury.'

Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.

This is his
having let go of
this view.

This is his
having rejected
this view.

Now then Fire-clad,
as to those shamans and brahmans
that speak thus,
hold this view:

'Some things please me,
some things please me not,'
those of these as are
intelligent good men
reflect thus to themselves:

'If, of my view:

"Some things please me,
some things please me not,"
fixing on that,
tenaciously holding to it,
I were to state:

"This is the truth

anything else is foolishness."

**there would result
conflict with two —
those shamans and brahmans
who speak thus,
hold this view:**

**All is pleasing to me,
and those shamans and brahmans
who speak thus,
hold this view:**

**All pleases me not,
there are these two
with whom I would
come into conflict.**

**This disputation is
quarreling
quarreling
is vexation,
vexation is
injury.'**

**Thus seeing,
in his mind's eye,
disputation and
quarreling and,
vexation and,
injury for himself,
he lets that view go, and
takes up no other view.**

**This is his having
let go of this view.**

**This is his having
rejected this view.**

**Then further Fire-clad,
this body,
formed from
the four great components of life
born of father and mother
raised on rice porridge and junket**

**an unstable,
beaten-up,
worn-out,
broken down,
scattered-round thing,
should be regarded as
unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty,
not-self.**

**When this body is
regarded as
unstable,
painful,
a disease,
a boil,
a stab,
a failure,
an affliction,
an 'other',
a breaking asunder,
empty
not-self,
whatever there is
regarding body
that is
desire for body,
love of body,
conformity to body,
such is let go.**

**Then, Fire-clad,
there are three
sensations:**

**Pleasant sensation,
painful sensation,
not-painful-but-not-pleasant sensation.**

**At such a time, Fire-clad,
as a pleasant sensation
is experienced,
neither is there
at this time
painful sensation
experienced,
nor is their
not-painful-but-not-pleasant sensation
experienced,
there is at that time
only pleasant sensation
experienced.**

**At such a time, Fire-clad,
as a painful sensation is
experienced,
neither is there at this time
pleasant sensation
experienced,
nor is their not-painful-but-not-pleasant sensation
experienced,
there is at that time
only painful sensation
experienced.**

**At such a time, Fire-clad,
as not-painful-but-not-pleasant sensation is
experienced,
neither is there at this time pleasant sensation
experienced,
nor is their painful sensation
experienced,
there is at that time
only not-painful-but-not-pleasant sensation
experienced.**

**Then, Fire-clad,
the experience of**

pleasure is
unstable,
own-made,
conditionally self-arisen,
a destructible thing,
an aging thing,
a vanishing thing,
an ending thing.

Then, Fire-clad,
the experience of
pain is
unstable,
own-made,
conditionally self-arisen,
a destructible thing,
an aging thing,
a vanishing thing,
an ending thing.

Then, Fire-clad,
the experience of
what is not-pain-but-not-pleasure is
unstable,
own-made,
conditionally self-arisen,
a destructible thing,
an aging thing,
a vanishing thing,
an ending thing.

So seeing, Fire-clad,
the well-trained student of
the Aristocrat
wearies of
pleasant sensation,
wearies of
painful sensation,
wearies of
not-painful-but-not-pleasant sensation.

From weariness comes
dispassion,

from dispassion comes
freedom,
in freedom
he knows:

'I am freed!'

And he understands:

'Left behind is rebirth,
lived is the godly life,
done is duty's doing,
no further it'n-n-at'n me.'"

Then, Fire-clad, a beggar
thus freed-in-heart,
does not voice agreement
with anyone,
does not voice disagreement
with anyone,
but when speaking,
uses the expressions of the world
without investing in them."

At that time then,
The Consummately Self-Awakened was being fanned
by the Ancient Sāriputta
who was standing behind him.

There then
the Ancient Sāriputta
thought to himself:

"Indeed here
The Consummately Self-Awakened speaks
of letting go
of this and that
through higher knowledge!

Indeed here
the Welcome One speaks
of letting go
of this and that
through higher knowledge!"

And as The Ancient Sāriputta
thus reflected to himself

his heart found release
without further fueling
from
the corrupting influences.

And further,
in Longnail, the naked ascetic
there arose
the dispassionate,
stain-free
Dhamma eye:

'Whatsoever that is
a self-arisen thing
all that is an ending thing.'

There then,
Longnail, the naked ascetic,
having seen *Dhamma*,
having reached *Dhamma*,
having found *Dhamma*,
having penetrated *Dhamma*,
having overcome perplexity and wavering,
having eliminated doubt and uncertainty,
having secured certainty
about the teacher's instruction
without depending on another,
said this to The Consummately Self-Awakened:

"Wonderful, good Gotama!

Wonderful, good Gotama!

Just as though, good Gotama,
one were to set upright
the upside-down, or
uncover
the covered, or
to show the way
to one who was lost, or
were to bring a light into the darkness
so that creatures there might see:

'There are forms!'

In the same way,

**the good Gotama has
in many a figure
presented his *Dhamma*.**

**I take myself to
the Venerable Gotama
for refuge,
I take myself to
the *Dhamma*
for refuge;
I take myself to
the *Saṅgha*
for refuge.**

**May the Accomplished Gotama
remember me
as a lay disciple
who from this day and
for as long as life lasts
has taken refuge.**

MN 74

**Once upon a time, The Consummately Self-Awakened,
Kuruland, come a revisit'n.**

**Now a market town of the Kurus
was named The-Word-is-My-Work/Pleasure's-the-Word and there,
in the kiln shed of
a Brahman of the Bharadvaja clan,
The Consummately Self-Awakened had spread out
a grass matting.**

**Then The Consummately Self-Awakened,
rising up in the early pre-dawn,
attending to bowl and robes,
entered Kammassadhamma Town, and
after his beggar's rounds,
after the meal,
having gone deep into the forest,
he sat down at the root of a tree
to spend the afternoon.**

**At the same time,
the bum, Nonose,**

who was always pacing back and forth and
wandering around
came upon the kiln shed
of the Brahman of the Bharadvaja clan
where he saw that grass matting.

"For whom is this grass matting spread,
good Bharadvaja?

It is the bedding of some beggar, methinks",
says he to the Brahman of the Bharadvaja clan.

"There is this shaman Gotama,
Magandiya,
Son of the Sakkyans,
having broken off from the Sakkyan Clan
to become a homeless beggar.

They say this Gotama
is The Consummately Self-Awakened,
The Consummately Self-Awakened,
The Lightning Bearer,
an Arahant,
Master of Conduct,
Seer of the Worlds,
The Well-Gone,
None-Better as a *Dhamma*-Trainer,
Teacher of Gods and Man,
The Buddha,
The Consummately Self-Awakened.

This is that good Gotama's bedding."

"A low sight indeed,
is this we see,
good Bharadvaja;
this bedding
of that *bhunahuno* wet blanket,
the good Gotama."

"Watch out for your words, Magandiya!

Watch out for your words!

Many are the wise nobles,
wise Brahman,
wise householders,

wise shaman who have found
peace of mind
having been skillfully trained
by Gotama
in the methods of
this aristocratic *Dhamma*."

"I'd tell that broke-tooth Gotama
straight to his face,
good Bharadvaja,
if I were to see him:

'The Shaman Gotama
is a kill-joy.'

How come?

Because this is
what an investigation of our suttas
would say."

"If you have no objection,
good Magandiya,
I would repeat this to
the Shaman Gotama."

"Feel free,
honorable Bharadvaja,
to repeat what I said."

Then,
as the afternoon turned into evening,
The Consummately Self-Awakened,
rising up from his seat
at the root of that tree,
emerged from the forest,
returned to the kiln shed
of the Brahman of the Bharadvaja clan, and
sat down on the grass matting
he had spread out there, and
a short time later
the Brahman of the Bharadvaja clan
approached,
gave salutation, and
sat down on a low seat

to the side
at a respectful distance.

There,
after the exchange of greetings and
polite talk,
The Consummately Self-Awakened said:

"There was some conversation
between you and the wanderer Magandiya,
was there not, Bharadvaja,
concerning this spreading of grass?"

Well, Bharadvaja was flabbergasted!

"Why, that was the very thing
I had come to discuss with you, Good Gotama!"
says he.

"You must have read my mind!"

But before they could get into that,
this conversation was interrupted
by the arrival of the wanderer Magandiya
who, always pacing back and forth and
wandering around,
had returned once again
to the kiln shed
of the Brahman of the Bharadvaja clan.

There he too gave salutation and
exchanged greetings and
polite talk and
sat down on a low seat
to the side
at a respectful distance.

And this is the exchange that followed:

"The eye, Magandiya,
enjoys formed material,
loves formed material,
delights in formed material;
so the *Tathāgata* gets it by the teeth,
puts a guard over it,
watches over it and
teaches *Dhamma*

for its restraint.

Is this what you intended, Magandiya,
when you said:

'The Shaman Gotama is a *bhunahu*,
life-stiffler?''

"This is it! Good Gotama.

It was just because of this
that I said:

'The Shaman Gotama is a life-stiffler.'

How come?

Because this is
what an investigation of our suttas
would say."

"The Ear,
Nose,
Tongue,
Body and
Mind, Magandiya,
enjoy their respective
objects of sense,
love their respective
objects of sense,
delight in their respective
objects of sense,
so the *Tathāgata* gets them by the teeth,
puts a guard over them,
watches over them and
teaches *Dhamma*
for their restraint.

Is this what you intended, Magandiya,
when you said:

'The Shaman Gotama is a life-stiffler?''

"This is it! Good Gotama.

It was just because of this
that I said:

'The Shaman Gotama is a life-stiffler.'

How come?

**Because this is what
an investigation of our suttas
would say."**

"What do you think, Magandiya?

**Here someone
thoroughly indulges eye-consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure.**

**Then, after a time,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of and
escape from
forms,
he lets go of hunger for
forms,
consuming passion for
forms, and,
with thirst gone,
he lives subjectively
at peace in heart.**

**What do you think about
sucha one
as such as this, Magandiya?"**

"Not a thing, Good Gotama."

"What do you think, Magandiya?

**Here someone
thoroughly indulges ear,
nose,
tongue,
body and
mind consciousness,**

enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure.

Then, after a time,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of and
escape from sounds,
scents,
tastes,
touches and
mental objects, and,
with thirst gone,
he lives subjectively
at peace in heart.

What do you think about
sucha one
as such as this, Magandiya?"

"Not a thing, Good Gotama."

"Even so, Magandiya,
in a similar way,
I once lived in a house
provided with the five pleasure-strings;
hemmed in by,
thoroughly indulging in
eye-consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging
ear,
nose,

tongue, and
body consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure."

"I had three palaces, Magandiya;
one for the summer,
one for the winter and
one for the rains.

During the four months of the rains,
I lived in that palace
surrounded by female entertainers, and
not once during the four months
would I descend from that palace."

"Then, after a time,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of
and escape from
sense pleasures,
with thirst gone,
I lived subjectively
at peace in heart."

"Then,
seeing other beings
not free from lust
for pleasures,
hungry
for pleasures,
being eaten away
by pleasures,
being burnt up
by pleasures,
thoroughly indulging in

sense pleasures,
I neither partook
of those delights
nor experienced envy
of those who did."

"How come?"

"Because there is, Magandiya,
happiness
other than sensual pleasure,
other than unskillful ways,
the sweet,
godlike pleasure
to be had
from serenity.

Finding happiness
in this happiness
I have no thirst for, and
do not partake in
what has been left behind."

"In the same way, Magandiya,
as it might be
that a rich householder or
householder's son,
a man of wealth and possessions
provided with the five pleasure-strings
who,
thoroughly indulging in
eye-consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging
ear,
nose,
tongue, and
body consciousness,
enrapt in lust for

the wished,
pleasing,
liked,
that which carries pleasure;
but a man,
well behaved in body,
well behaved in speech,
well behaved in thought,
at the break-up of
the elements
at the death of the body
might find consciousness again
in a good birth,
a heavenly location,
the company of
the Gods of the Three and Thirty.

And there
in Nandana Grove,
accompanied by nymphs,
he might partake of and enjoy
the five
pleasure-strings
of the gods."

"Then,
he might see a householder or
householder's son
provided with and indulging in
the five
pleasure-strings
of humans."

"What do you think about this, Magandiya?

Would that young god
there in Nandana Grove
accompanied by nymphs,
partaking of and enjoying
the five
pleasure-strings
of the gods
envy that householder's or

householder's son's
enjoyment
of the five
pleasure-strings
of humans?

Would he return to
human enjoyments?"

"No, Good Gotama,
he would not.

How come?

Because god-like pleasures
are way beyond,
much higher than
human pleasures."

"In the same way, Magandiya,
I once lived in a house
provided with
the five
pleasure-strings;
hemmed in by,
thoroughly indulging in
eye-consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging
ear,
nose,
tongue,
and body consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure.

Then, after a time,
having discovered,

as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of and
escape from
sense pleasures,
with thirst gone,
I lived subjectively
at peace in heart."

Then, seeing other beings
not free from lust for pleasures,
hungry for pleasures,
being eaten away
by pleasures,
being burnt up
by pleasures,
thoroughly indulging in
sense pleasures,
I neither partook of
those delights
nor experienced envy of
those who did.

How come?

Because there is, Magandiya,
happiness
other than sensual pleasure,
other than unskillful ways,
the sweet,
godlike pleasure
to be had
from serenity.

Finding happiness in
this happiness
I have no thirst for and
do not partake in
what has been left behind.

In the same way, Magandiya,
as there might be

some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open
with his nails,
burning his body
over a charcoal pit.

Bye and bye
this man's friends and
acquaintances and
blood-relatives
set him up with a medicine man and
this medicine man
makes up an herbal potion and
by way of that potion
he is completely released from
his leprosy,
well, and
happy,
self-reliant,
able to come and go as he likes.

Then he might see
another leper,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open
with his nails,
burning his body
over a charcoal pit.

What do you think about this, Magandiya?

Would that man envy
that leper's use
of a charcoal pit
as his medicinal treatment?"

"No, Good Gotama.

How come?

**There being sickness,
a medicine is needed;
there not being sickness,
no medicine is needed."**

**"In the same way, Magandiya,
I once lived in a house
provided with
the five
pleasure-strings;
hemmed in by,
thoroughly indulging in
eye-consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure;
thoroughly indulging
ear,
nose,
tongue,
and body consciousness,
enrapt in lust for
the wished,
pleasing,
liked,
that which carries pleasure.**

**Then, after a time,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of and
escape from
sense pleasures,
with thirst gone,
I lived subjectively**

at peace in heart.

Then, seeing other beings
not free from lust
for pleasures,
hungry
for pleasures,
being eaten away
by pleasures,
being burnt up
by pleasures,
thoroughly indulging in
sense pleasures,
I neither partook of
those delights
nor experienced envy of
those who did.

How come?

Because there is, Magandiya,
happiness
other than sensual pleasure,
other than unskillful ways,
the sweet,
god-like pleasure
to be had from serenity;
finding happiness
in this happiness
I have no thirst for and
do not partake in
what has been left behind.

In the same way, Magandiya,
as there might be
some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open
with his nails,
burning his body

over a charcoal pit.

Bye and bye
this man's friends and
acquaintances and
blood-relatives
set him up with a medicine man and
this medicine man
makes up an herbal potion and
by way of that potion
he is completely released from
his leprosy,
well, and
happy,
self-reliant,
able to come and go as he likes.

Then come along
two strong men
who grab him by the limbs and
drag him towards
that pit of charcoal.

What do you think about this, Magandiya?

Would that man
not twist his body
This Way and that?"

"Yes, Good Gotama.

How come?

Contact with fire
is painful,
it burns and
is very injurious."

"What do you think about this, Magandiya?

In this case
is it only just now
that contact with fire
is painful,
burns and
is very injurious, or
was it the case before this

that contact with fire
was painful,
burned and
caused injury?"

"Both now and before, Good Gotama,
contact with fire
is painful,
burns and
is very injurious.

It is because this leper,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open
with his nails,
is out of control,
that he perceives
contact with the painful
as
contact with the pleasurable."

"In the same way, Magandiya,
in the long distant past
contact with sense pleasures
was painful,
burned and
caused injury;
in the distant future, too,
contact with sense pleasures
will be painful,
burn, and
cause injury; and
so too in the present
contact with sense pleasures
is painful,
burns, and
causes injury; and
those, Magandiya,
not free from

**hunger and thirst
for sense pleasures,
being eaten away,
being burned up
by sense pleasures,
are out of control and
perceive
contact with the painful as
contact with the pleasurable.**

**In the same way, Magandiya,
as there might be
some leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tearing at the face of his wounds,
scratching them open
with his nails,
burning his body
over a charcoal pit;
but the more, Magandiya,
this leper here,
his limbs covered in sores,
covered in rot,
worm-eaten,
tears at the face of his wounds,
scratching them open
with his nails, and
burns his body
over a charcoal pit,
the more infected,
foul-smelling and
rotten
his wounds become and
sorry is the satisfaction he gets
from scratching and
burning his body
in that pit of charcoal.**

**In the same way, Magandiya,
those beings**

not free from
hunger and thirst for
sense pleasures,
even while
being eaten away,
being burned up by
sense pleasures,
pursue sense pleasures, and
the more those beings,
not free from
hunger and thirst for
sense pleasures,
while being eaten away,
being burned up by
sense pleasures,
pursue
sense pleasures,
the more their
hunger and thirst for
sense pleasures grows and
the more they are
eaten away and
burned up
by sense pleasures, and
sorry is the satisfaction they get
from the five
pleasure-strings.

What do you think about this, Magandiya?

Have you ever heard of
or seen
a King or
the Chief Minister of a King
provided with the five
pleasure-strings;
hemmed in by,
thoroughly indulging in
the five pleasure-strings,
who,
not having let go of
hunger and thirst for

sense pleasures,
not having put out
the fire of
sense pleasures,
that lived or
lives
with thirst gone,
subjectively
at peace in heart?"

"No, Good Gotama."

"That is good, Magandiya,
that is good.

Neither have I heard of
or seen
a King or
the Chief Minister of a King
provided with the five
pleasure-strings;
hemmed in by,
thoroughly indulging in
the five
pleasure-strings,
who,
not having let go of
hunger and thirst for
sense pleasures,
not having put out the fire
of sense pleasures,
that lived or
lives
with thirst gone,
subjectively
at peace in heart.

But, Magandia,
those Shaman and Brahmans
who lived, or
who are living
having let go of
hunger and thirst for

sense pleasures,
having put out the fire of
sense pleasures,
having discovered,
as it really is,
the origins of,
subsidence of,
taste of,
wretchedness of and
escape from
sense pleasures,
with thirst gone,
live subjectively
at peace in heart.

'Non-disease the highest gain
The highest pleasure, *Nibbāna*
And of Ways, the Eight Dimensioned
A peaceful deathless journey is.'

"This is wonderful, Good Gotama,
this is marvelous!

This is really well spoken, Good Gotama!

'Non-disease the highest gain
The highest pleasure, *Nibbāna*.'

We too have this in our tradition
as a saying of the teachers of our teachers."

"But, Magandiya, this saying of
the teachers of
your teachers
that you have heard:

'Non-disease's the highest gain,
the highest pleasure, *Nibbāna*,'
what is your understanding of
this 'non-disease',
what is your understanding of
this '*Nibbāna*?'"

Well, at this Magandiya
strokes his limbs
and says:

**"This is that 'non-disease', Good Gotama,
this is that '*Nibbāna*,'
for I now enjoy the pleasure
of perfect health."**

**"In the same way, Magandiya,
as some man here,
born blind,
unable to distinguish
the light from the dark,
unable to see
deep dark blue forms or
golden forms, or
blood red forms or
bright orange forms,
unable to see
what was on the level or
what was not on the level,
unable to see
the stars or
the moon and sun,
hearing some sighted man say:**

**'Indeed a well made
clean white robe
is a pleasurable thing!'
goes around searching for
sucha white thing.**

**But then another person
might come along
with an
'holy oil and charcoal dust anointed'
piece of sturdy-cloth,
a deceiver who says:**

**'Here you are, my good man,
this is a well made
clean white robe!'**

**And he might accept it
and taking it and
dressing himself in it and
dressed and**

**proud of himself
he might,
unable to contain his pride in himself
burst out saying:**

**'Indeed a well made
clean white robe
is a pleasurable thing!''**

**"What do you think about that, Magandiya,
did that man,
born blind,
knowing and seeing
accept that oily and sooty
piece of rough-wear,
take it and
dressing himself in it and
dressed and
proud of himself,
unable to contain his pride in himself
burst out saying:**

**'Indeed a well made
clean white robe
is a pleasurable thing!''?**

**Or was this done
out of faith
in that sighted man?"**

**"It was not out of
knowing and seeing,
that that man,
blind from birth
accepted that oily and sooty
piece of rough wear and
dressing himself in it and
dressed and
proud of himself,
unable to contain his pride in himself,
burst out saying:**

**'Indeed a well made
clean white robe
is a pleasurable thing!'**

**It was out of faith
in that sighted man."**

**"In the same way, Magandiya,
wanderers of other views
are blind,
without sight,
without knowing non-disease,
without seeing *Nibbāna*,
they say:"**

**'Non-disease's the highest gain,
the highest pleasure, *Nibbāna*.'**

**But, Magandiya,
it was this
that was said
by the Arahants and Buddhas of Old:**

**'Non-disease the highest gain
The highest pleasure, *Nibbāna*
And of Ways, the Eight Dimensioned
A peaceful deathless journey is.'**

**"And here this is come down
to the ordinary common man,
and you, Magandiya.**

**And of this body,
which is a living disease,
a living boil,
a living sting,
a living Abyss of Hell,
a living sickness,
of this living disease,
living boil,
living sting,
living Abyss,
living sickness,
you say:**

**'This is that
"non-disease", Good Gotama,
this is that
*"Nibbāna,""***

**That Aristocratic Eye
does not exist in you, Magandiya,
by which you might see
with the eyes of an Aristocrat,
Non-Disease and
Nibbāna."**

**"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me *Dhamma*
that I might know
non-disease,
see
Nibbāna."**

**"In the same way, Magandiya,
as there might be some man here,
born blind,
unable to distinguish
the light from the dark,
unable to see
deep dark blue forms or
golden forms, or
blood red forms or
bright orange forms,
unable to see
what was on the level or
what was not on the level,
unable to see
the stars or
the moon and sun, and
bye and bye
this man's friends and
acquaintances and
blood-relatives
set him up with a medicine man and
this medicine man
makes up an herbal potion,
but is unable to
clear up his sight,
is unable to
make him see.**

What do you think about that, Magandiya,
would that medicine man,
because of this
experience fatigue and
annoyance?"

"Even so, Good Gotama."

"In the same way, Magandiya,
were I to teach you *Dhamma*,
saying:

'Thus is non-disease;
thus is *Nibbāna*,'

and you did not understand

'Thus is non-disease;
thus is *Nibbāna*,'

this would fatigue and annoy me."

"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me *Dhamma*
that I might know
non-disease,
see
Nibbāna."

"In the same way, Magandiya,
as some man here,
born blind,
unable to distinguish
the light from the dark,
unable to see
deep dark blue forms or
golden forms, or
blood red forms or
bright orange forms,
unable to see
what was on the level or
what was not on the level,
unable to see
the stars or
the moon and sun, and

hearing some sighted man say:

'Indeed a well made
clean white robe
is a pleasurable thing!'

goes around searching for
sucha white thing.

But then another person
might come along
with an
oily and sooty piece of rough-wear,
a deceiver who says:

'Here you are, my good man,
this is a well made
clean white robe!'

And he might accept it
and taking it
he might dress himself in it.

Then bye and bye
this man's friends and
acquaintances and
blood-relatives
set him up with a medicine man and
this medicine man
makes up an herbal potion,
administers emetics and
purgatives,
satisfy his eyes
by dropping medicinal oils into them,
administers drugs
through the nose
applies collyrium to the eyes,
and because of this
he might be able to
make him see,
clear up his sight.

With the clearing up
of his sight,
that man might let go

his longing and love for
that oily and sooty
piece of rough-wear,
but react with anger
to that man that deceived him
with the
oily and sooty
piece of rough cloth
saying:

'Here you are, my good man,
this is a well made
clean white robe!'

considering him
as no friend,
considering him
an enemy,
he might even
take his life."

"In the same way, Magandiya,
were I to teach you *Dhamma*,
saying:

'Thus is non-disease;
thus is *Nibbāna*,'

you might understand

'Thus is non-disease;
thus is *Nibbāna*.'

With the clearing up
of your sight
you might let go of
your longing and love for
the five
stockpiled piles of *Dukkha*,
but you might think:

'For a long time
I have been done in,
deceived,
cheated by my mind, for,
of a mind to get

forms,
I grasped,
of a mind to get
sense experience,
I grasped,
of a mind to get
perception,
I grasped,
of a mind to get
a personalized world,
I grasped,
of a mind to get
consciousness,
I grasped;
grasping rebounded in
living;
living rebounded in
birth;
birth rebounded in
old age and death,
grief and lamentation,
pain and misery
and despair.

Such was the origin
of this whole mess of pain."

"I am so inspired, Good Gotama
that I believe the Good Gotama
could so teach me *Dhamma*
that I could hope to rise above
such murk."

"In this case then, Magandiya,
make friends with good men;
from making friends with good men, Magandiya
comes hearing True *Dhamma*;
from hearing True *Dhamma*, Magandiya,
comes taking up the *Dhamma*
within the *Dhamma*;
from taking up the *Dhamma*
within the *Dhamma*

**will come knowing for yourself,
will come seeing for yourself
that these are a disease,
a boil,
a sting
but that here
this disease,
this boil,
this sting
can be uprooted absolutely.**

**From the eradication of
grasping,
the eradication of
living;
from the eradication of
living,
the eradication of
birth;
from the eradication of
birth,
the eradication of
aging and death,
grief and lamentation,
pain and misery
and despair.**

**Such is the eradication
of this whole mess of pain."**

"Most Excellent, Good Gotama!

Most Excellent!"

**"In the same way
as if someone had turned
the upside down upright; or
had opened the closed; or
explained The Way
to someone who was lost; or
brought an oil lamp
into the dark
so that those with eyes in their heads
that could see**

could see
material shapes;
in the same way
the Good Gotama has
set up,
opened up,
explained, and
illuminated *Dhamma*
in a multiplicity of ways."

"I take refuge
in the venerable Gotama,
in the *Dhamma*,
in the Order of beggars."

"May I gain
the going forth
under the good Gotama,
may I gain
ordination."

"He who, of other views
wishes for the going forth
in this *Dhamma/Vinaya*, Magandiya,
is given probation for four months.

At the end of four months
the *Bhikkhus*,
approving of him,
may allow the going forth,
may grant him ordination.

Nevertheless, here I see room
to allow for differences in individuals.

If, Good Gotama,
those of other views
who wish for the going forth
in this *Dhamma/Vinaya*
are given probation for four months, and
at the end of four months
the *Bhikkhus*,
approving of him,
may allow the going forth,
may grant him ordination,

**I will undergo probation
for four years, and
at the end of four years
the *Bhikkhus*,
approving of me,
may allow the going forth,
may grant me ordination."**

**But as I hear tell,
The Beggar Magandiya
received orders at that time
at the hands of the Buddha himself, and
living by himself,
above it all,
without carelessness,
energetically,
resolutely,
shortly
realized and
attained for himself
by his own higher powers
that goal which justifies
even young men of good families
giving up the household life for
homelessness, and
so living
he knew for himself:
'Left Behind is birth,
lived is the Best of Lives,
done is Duty's doing,
no more this side or that,
no more being any kind of an It
in any place of Atness for me!'
And that is how Magandiya became
one who was numbered among the Arahants.**



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