

# Yarnbasket

for a

# Buddhist

**Volume 1**

**Part 2**

**Selections from Suttas 101-152**

**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  
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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!**

[This sutta has been abridged at one point, as noted and one unexplained portion is given a sutta explanation, also noted.]

**I Hear Tell:**

**Once upon a time The Consummately Self-Awakened,  
Sakya-land,  
a market town of theirs name-a Devadaha,  
came a revisiting.**

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

**"Beggars!**

**There are some shaman and Brahman  
who say:**

**'All of one's sense experiences,  
whether pleasant or  
unpleasant or  
neither pleasant nor unpleasant,  
are a consequence of  
past action by the individual.**

**By burning up and  
destroying past deeds and  
by not doing new deeds,  
there is the prevention of  
*kammic* consequence  
in the future.**

**With no consequences able to occur  
in the future,  
*kamma* is destroyed.**

**With *kamma* destroyed,  
*dukkha* is destroyed.**

**With *dukkha* destroyed,  
sensation is destroyed.**

**It is with the destruction of  
sensation  
that *dukkha*  
is prevented from manifestation  
in the future.'**

**To those shaman and Brahman of**

such views

I say:

'But do you know  
for a fact  
that you existed  
in the past?

Do you know  
for a fact  
that you did  
such and such a bad deed  
in the past?

Do you know  
for a fact  
that you did not do  
such and such a bad deed  
in the past?

Do you know now that  
such and such amount of  
your bad *kamma*  
has been burnt off  
by your practices?

Or that  
such and such an amount of  
your bad *kamma*  
remains to be burnt off?

Or that when  
such and such an amount of  
bad *kamma*  
has been burnt off,  
all your bad *kamma*  
will have been burnt off?

Do you know,  
here and now,  
how to get rid of  
unskilled states of mind and  
acquire skilled states of mind?"

And to all these questions  
the reply is

**'No.'**

**So I say:**

**It is not proper,  
that answering 'No'  
to all these questions  
one should put forth  
the absolute statement:**

**'All of one's sense experiences,  
whether pleasant or  
unpleasant or  
neither pleasant nor unpleasant,  
are a consequence of  
past action by the individual.**

**By burning up and  
destroying past deeds and  
by not doing new deeds,  
there is the prevention of  
*kammic* consequence  
in the future.**

**With no consequences  
able to occur  
in the future,  
*kamma* is destroyed.**

**With *kamma* destroyed,  
*dukkha* is destroyed.**

**With *dukkha* destroyed,  
sensation is destroyed.**

**It is with the destruction of  
sensation  
that *dukkha*  
is prevented from manifestation  
in the future.**

**In the same way  
as a man who has been shot  
by a poisoned arrow,  
who has been able  
to find a doctor, and  
that doctor were to**

cause him pain  
by his surgery,  
removal of the arrow,  
treatment for the poison, and  
medication of the wound,  
would know,  
when he was well and  
able to think clearly:

'I experienced pain  
as a consequence of  
being shot by a poisoned arrow.

That pain I experienced  
in the healing process  
was that which resulted  
as a secondary condition  
of the skillful action  
needed to effect a cure;  
that secondary pain  
was not the cure.

In the same way  
if one were to have  
personal experience of the matter, or  
if one were to have  
one's self,  
the knowledge and skills  
to actually solve the problem of  
*kammic* consequences,  
it would be proper  
to make such a statement as this;  
but not having  
the personal experience,  
it is not proper  
to make such statements.'

Then the response I get is that

'Our teacher is  
all-knowing,  
all-seeing.

It is because he says this  
that we believe it.'



**To this I respond:**

**'These five things  
prove to be  
an unreliable basis for judgment  
concerning what one should  
hold to be the truth  
because they can be shown  
to have two wrong outcomes  
before you even start.**

**What five?**

**Faith,  
Approval,  
Oral Tradition,  
Arriving at by thinking about, and  
acceptance of a well known theory.**

**What two wrong outcomes?"**

---

**[Not elaborated in this sutta, but in other suttas making the argument:**

**Something in which one has faith,  
of which one approves,  
that is oral tradition,  
that is arrived at by thought,  
that is an accepted theory  
may be wrong;  
and something in which one has no faith,  
of which one does not approve,  
that is not oral tradition,  
that has not been thought about,  
that is not an accepted theory  
may be correct.**

---

**"So I ask,  
going no further than  
believing in a teacher:**

**'Having examined this teacher  
with the idea of determining  
his vulnerability to the likelihood  
that his perception has been distorted**

by lust,  
hate, and  
stupidity;  
having asked  
'Does this person possess such states  
of lust,  
hate and  
stupidity  
that although he did not  
"know and see"  
he would say  
"I know and see"?'  
Or would he,  
because of lust,  
hate or  
stupidity,  
teach the sort of doctrine  
that would lead one who followed  
to regret it?

Based on what faith  
that such and such is the Truth,  
based on what appeal,  
based on what oral tradition,  
based on what reasoning,  
based on what accepted theory,  
do you place such belief  
in this teacher of yours?"

But I hear  
no reasonable response.

So then I ask:

'Is it the case  
that when you make a strong effort  
you experience painful sensations,  
intensely painful sensations,  
acutely intense painful sensations;  
but that when you do not make a strong effort  
you do not experience painful sensations,  
intensely painful sensations,  
acutely intense painful sensations?'

**And the answer is that  
that is the case.**

**And I suggest that:**

**'If that were the case,  
then it would be proper to deduce that  
all of one's sense experiences,  
whether pleasant or  
unpleasant or  
neither pleasant nor unpleasant,  
are a consequence of past action  
by the individual.**

**By burning up and  
destroying past deeds and  
by not doing new deeds,  
there is the prevention of  
*kammic* consequence  
in the future.**

**But since it can be shown  
that painful sensations,  
intensely painful sensations,  
acutely intense painful sensations  
can occur both  
when one is making an effort and  
when one is making no effort,  
then it is not proper  
to make such a deduction.**

**You are simply  
deceiving yourselves.'**

**And again, I hear  
no reasonable rebuttal.**

**So then I say:**

**'Is it possible to say:**

**"By this severe penance,  
let that *kamma*  
which is due now  
be postponed to the future?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced  
as pleasant  
be experienced  
as unpleasant?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced  
as unpleasant  
be experienced  
as pleasant?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced  
conclusively  
be experienced  
only partially?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced  
only partially  
be experienced  
conclusively?"**

**Or,**

**'By this severe penance,  
let that *kamma*  
which was to be experienced  
intensely  
be experienced  
only lightly?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced**

**only lightly  
be experienced  
intensely?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was to be experienced,  
not be experienced?"**

**Or,**

**"By this severe penance,  
let that *kamma*  
which was not to be experienced,  
be one that is experienced?"**

**And to all these questions  
I receive the answer:**

**'No, it is not possible.'**

**So then I say:**

**'Then by your own admission here  
your severe penances are useless.'**

**"If that pleasure and pain  
which a person experiences  
is due to previous kamma,  
then these individuals  
were doers of deeds  
that were badly done.**

**If that pleasure and pain  
which a person experiences  
is due to a creator,  
then they were created  
by an evil creator.**

**If that pleasure and pain  
which a person experiences  
is just a consequence  
of that which that individual  
needs to experience  
then these individuals  
need to experience**

some hard lessons.

If that pleasure and pain  
which a person experiences  
is a consequence of their  
class,  
position,  
cast  
then they are of a low  
class,  
position,  
cast.

If that pleasure and pain  
which a person experiences  
is a consequence of  
their efforts  
in the here and now,  
then they are of evil effort  
in the here and now.

And, additionally,  
whether that pleasure and pain  
which a person experiences  
is or is not  
caused by any of these five cases,  
the painful sensations experienced  
by those practicing severe penances  
are reasonable grounds  
for considering their behavior irrational."

"By enduring the painful consequences of  
past badly done *kamma*  
without reaction,  
fighting only the urge  
to react by flight  
into sense pleasure  
one

'Masters the self through Pain.'

This effort  
is,  
itself,  
one step removed from

direct experience of  
the consequences of *kamma*.

Thus in two ways  
is their progress in a  
'benevolent cycle':  
in the effort to control reaction  
to the situation itself  
indifference results, and  
in the experience of  
the indifference  
comes liberation from  
painful experience  
through that indifference and  
as a consequence of that  
the indifference grows.

In the same way  
as if there were a man  
who was passionately in love,  
painfully in love,  
acutely painfully in love  
with the most beautiful lass in the land.

If he were to see her  
laughing,  
singing,  
dancing  
with some other man;  
what do you think?

Would he grieve and lament,  
feel pain and misery  
and despair?

But supposing he were to reflect:

"I am passionately in love with this woman,  
painfully in love,  
acutely painfully in love, and  
because of this  
when I see her  
laughing,  
singing, and  
dancing

with some other man  
I experience grief and lamentation,  
pain and misery  
and despair.

Suppose I were to let go  
of my desire and lust  
for this woman?

And that is what he does.

Then, at a later time  
he might see that woman  
laughing,  
singing, and  
dancing  
with some other man.

What do you think?

Would he grieve and lament and  
feel pain and misery  
and despair  
because of that?

Of course not!

How come?

Because he has let go  
of his desire and lust  
for this woman,  
that's how come.

Reflecting on this he thinks:

'Uncontrolled,  
unskillful conditions increase and  
skillful conditions decrease;  
making an effort  
to master the self through pain;  
in *this way*,  
skillful conditions increase and  
unskillful conditions decrease.'

And he makes effort  
in this way, and  
In This Way,



soon enough,  
*dukkha* is burned off, and,  
further,  
after a time  
there is no need  
to master the self through pain  
in this way.

How come?

Because the self  
has mastered the self  
through pain.

In the same way  
as the fletcher, or  
the fletcher's skillful apprentice,  
when he wishes  
to make his shaft straight and  
serviceable  
he heats that shaft  
by thrusting it  
back and forth  
in a blazing fire  
until it is straight and  
serviceable.

But when that shaft  
is straight and  
serviceable  
he no longer  
thrusts that shaft  
back and forth  
in that blazing fire.

How come?

Because the purpose  
of thrusting that shaft  
back and forth  
in the blazing fire  
has been accomplished,  
that's how come!"

*[Here this sutta describes a standard course to the final goal:  
A Buddha arises,*

one hears of sucha one,  
one approaches,  
sits down and listens,  
puts the system into practice,  
gets rid of the hindrances,  
attains the *jhānas*,  
attains knowledge of former habitations,  
knowledge of the outcome of deeds,  
and the destruction of the *āsavas*,  
sees freedom as freedom  
and knows he is free,  
and has attained arahantship.

---

**"If that pleasure and pain  
which a person experiences  
is due to previous *kamma*,  
then the *tathāgata*  
is a doer of deeds  
that were well done.**

**If that pleasure and pain  
which a person experiences  
is due to a creator,  
then the *tathāgata*  
was created by  
a benevolent creator.**

**If that pleasure and pain  
which a person experiences  
is just a consequence  
of that which that individual  
needs to experience,  
then the *tathāgata*  
needed to experience  
some pleasant lessons.**

**If that pleasure and pain  
which a person experiences  
is a consequence of their  
class,  
position,  
cast  
then the *tathāgata*  
is of a high  
class,**

position,  
cast.

If that pleasure and pain  
which a person experiences  
is a consequence of  
their efforts in the here and now,  
then the *tathāgata*  
is of skillful effort  
in the here and now.

And, additionally,  
whether that pleasure and pain  
which a person experiences  
is or is not  
caused by any of these five cases,  
the pleasant sensations  
experienced by the *tathāgata*  
are reasonable grounds for  
considering his behavior rational.

MN 101

There come one time The Consummately Self-Awakened's 'roun Sāvatti  
revisit'n,

Jeta Woods,

Anāthapiṇḍika's Pleasure Grove

where to call the beggars,

"Beggars!"

sais The Consummately Self-Awakened.

"Venerable!"

sais the beggars

to The Consummately Self-Awakened in response.

The Consummately Self-Awakened One then  
said this to them: —

"Learned, beggars, is Sāriputta.

Of great wisdom, beggars, is Sāriputta.

Of broad wisdom, beggars, is Sāriputta.

Of brilliant wisdom, beggars, is Sāriputta.

Of swift wisdom, beggars, is Sāriputta.

Of sharp wisdom, beggars, is Sāriputta.

Of penetrating wisdom, beggars, is Sāriputta.

**For a half-month, beggars,  
Sāriputta,  
tracking down things of insight,  
experienced insight.**

**This then beggars,  
was how Sāriputta's  
tracking down of things of insight  
was done:**

**Here beggars, Sāriputta,  
separating himself from  
sense pleasures,  
separating himself from  
unskillful things,  
with thinking,  
with pondering,  
alone,  
pleasurably enthusiastic,  
rose up into and revisited  
the first knowing.**

**And whatever there be  
that's a thing of the first knowing —  
knowing  
thinking and pondering and  
enthusiasm and  
pleasure and  
concentration,  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,  
study —  
those things  
were definitively tracked down,**

those things  
were observed  
on arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,  
deeper than that,  
Sāriputta,  
smoothing out thinking and pondering,  
inwardly tranquillized,  
become one-pointed in mind,  
without thinking,  
without pondering,  
with the pleasurable enthusiasm  
born of serenity

rose up into and revisited  
the second knowing.

And whatever there be  
that's a thing of the second knowing —  
inward tranquillity and  
enthusiasm and  
pleasure and  
concentration,  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,  
study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,

neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,  
deeper than that,  
Sāriputta,  
dispassionate and  
detached from enthusiasm,  
living recollected and  
self-aware, and  
experiencing bodily pleasure, —  
which is what the Aristocrats describe as:  
'Living pleasantly, recollected and detached.' —  
rose up into and revisited  
the third knowing.

And whatever there be  
that's a thing of the third knowing —  
pleasure and  
recollection and  
self-awareness and  
concentration  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,

study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,  
deeper than that,  
Sāriputta,  
letting go of pleasure  
letting go of pain,  
with the preceding  
mental ease and mental pain subsided,



without pain,  
without pleasure  
with detached  
purified  
recollection  
rose up into and revisited  
the fourth knowing.

And whatever there be  
that's a thing of the fourth knowing —  
detachment,  
not-painful-but-not-pleasant sensation,  
clarity of sensation,  
absence of thoughts in mind,  
purified recollection,  
concentration,  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,  
study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"

not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,  
deeper than that,  
Sāriputta,  
passing totally beyond  
perceptions of forms,  
with the subsidence of  
perceptions of resistance,  
without studious examination of  
perceptions of diversity,  
thinking:

'Without end is space.'

rose up into and revisited  
the sphere of space.

And whatever there be  
that's a thing of the sphere of space —  
perception of the sphere of space and  
concentration,  
contact,  
sensation,  
perception,  
intent,

emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,  
study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,

deeper than that,  
Sāriputta,  
passing totally beyond  
perceptions of the sphere of space,  
thinking:

'Without end is consciousness,'  
rose up into and revisited  
the sphere of consciousness.

And whatever there be  
that's a thing of the sphere of consciousness —  
perception of the sphere of consciousness and  
concentration,  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,  
study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,

**disappear!'**

**And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.**

**So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.**

**Again, beggars,  
deeper than that,  
Sāriputta,  
passing totally beyond perceptions of  
the sphere of consciousness,  
thinking:**

**'B'aint a what.'**

**rose up into and revisited  
the sphere of nary a what'n's to be had.**

**And whatever there be  
that's a thing of the sphere of nary a what'n's to be had —  
perception of  
the sphere of nary a what'n's to be had and  
concentration  
contact,  
sensation,  
perception,  
intent,  
emotion,  
wanting,  
undertaking,  
energy,  
memory,  
detachment,**

study —  
those things were  
definitively tracked down,  
those things were  
observed  
arising into being  
observed  
as they stayed standing,  
observed  
as they set off back home.

And in this way  
he realized:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.

Again, beggars,  
deeper than that,  
Sāriputta,  
passing totally beyond perceptions of  
the sphere of nary a what'n's to be had,  
rose up into and revisited  
the sphere of neither-perception-nor-non-perception.

**Then he emerged,  
recollecting his conquest.**

**Then having emerged,  
recollecting his conquest  
such things —  
past,  
eradicated,  
rearranged —  
were things he considered thus:**

**'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'**

**And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.**

**So,  
though a higher letting-go be known,  
by making much of  
even such as that,  
even such as this  
is to be had.**

**Again, beggars,  
deeper than that,  
Sāriputta,  
passing totally beyond  
the sphere of neither-perception-nor-non-perception  
rose up into and revisited  
the ending of perception and sense experience.**

**In such method-wise  
was had his  
burning out of**

corrupt influences.

Then having emerged recollecting his conquest  
such things — past, eradicated, rearranged —  
were things he considered thus:

'So now this is how  
"me-things"  
not having been,  
become,  
having become,  
disappear!'

And, such being  
neither accepted  
nor rejected,  
neither wished for  
nor entangling,  
he revisited release —  
disconnection,  
with mind made boundless.

So,  
no higher letting-go be known,  
by making much of  
such as that,  
such as this  
is to be had.

Who would of one  
speak highly, beggars,  
speaking thus:

'He has got mastery of,  
has reached perfection in  
the ethical culture of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the serenity of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the wisdom of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the freedom of the Aristocrats.'



speaking highly  
of Sāriputta  
would speak thus:

'He has got mastery of,  
has reached perfection in  
the ethical culture of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the serenity of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the wisdom of the Aristocrats,  
he has got mastery of,  
has reached perfection in  
the freedom of the Aristocrats.'

Who would of one  
speak highly, beggars,  
speaking thus:

'He is the legitimate son of  
The Consummately Self-Awakened,  
born of his mouth,  
born of *Dhamma*,  
animated by *Dhamma*,  
heir to the *Dhamma*,  
no heir to carnal things,'

speaking highly  
of Sāriputta  
would speak thus:

'He is the legitimate son of The Consummately Self-Awakened,  
born of his mouth,  
born of *Dhamma*,  
animated by *Dhamma*,  
heir to the *Dhamma*,  
no heir to carnal things.'

Sāriputta, beggars,  
rolls on  
the unsurpassed high-roll'n *Dhamma*-wheel  
set a roll'n by

**the That-that-got-that."**

**This is what The Consummately Self-Awakened said.**

**"Wonderful!" said those beggars, uplifted by what The Consummately Self-Awakened said.**

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**The Consummately Self-Awakened  
then said this: —**

**"Here, beggars,  
a beggar announces answer-knowledge:**

**'Birth: left behind,  
carrying on as Brahma: finished,  
duty's doing: done,  
no further it'n-n-at'n  
is to be known for me,  
say I.'**

**Neither approve of  
nor belittle  
such a beggar's declaration, beggars.**

**Not approving or  
belittling,  
question, inquiring:**

**'Four, my friend,  
are the modes of testifying  
proclaimed highest  
by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
Highest-Own-Self-Awakened One.**

**What four?**

**Saying as seen,  
the seen,  
saying as heard,  
the heard,  
saying as sensed,  
the sensed,  
saying as known,**

**the known.**

**These are, friend,  
the four modes of  
testifying  
proclaimed highest  
by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.**

**So then, Ancient One,  
in consideration of  
these four modes of  
testifying,  
knowing what,  
seeing what,  
do you say  
your heart is released  
with no further rebound of  
the corruptions?'**

**A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest brought forth,  
the yokes to existence  
thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things  
if he were to say:**

**'In the seen then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the heard then, friend, I,**

**not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the sensed then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**In the known then, friend, I,  
not-holding on,  
not lost in,  
not leaning on,  
not reaction-bound to,  
live released,  
unyoked,  
unrestrained in heart.**

**Even so, my friends,  
thus knowing, seeing,  
in terms of these four  
modes of testifying,  
I say my heart is released  
with no further rebound of  
the corruptions.'**

**Such being so, beggars,  
express delight,  
speak out with a  
'Well said',  
for this beggar's words.**

**Having expressed delight,  
having spoken out with a  
'Well said',  
for this beggar's words,**

**a deeper question should be put:**

**'Five then my friend,  
are the piled up heaps  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.**

**What five?**

**They are:  
the piled up heap of  
forms,  
the piled up heap of  
sense experiences  
the piled up heap of  
perceptions,  
the piled up heap of  
own-makings,  
the piled up heap of  
consciousness.**

**These then, friend,  
are the piled up heaps  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.**

**So then, Ancient One,  
in terms of these five  
piled up heaps,  
knowing what,  
seeing what,  
do you say  
your heart is released  
with no further rebound of  
the corruptions?'**

**A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,**

**laid down the load,  
his own best interest  
brought forth,  
the yokes to existence  
thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things  
if he were to say:**

**'Now then, friend, of  
forms  
piled up by means of  
intentions,  
resolves and  
predispositions  
of the heart,  
disabling,  
dissipating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such forms,  
know,  
"free is my heart".**

**Now then, friend, of  
sense experiences  
piled up by means of  
intentions,  
resolves and  
predispositions  
of the heart,  
disabling,  
dissipating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,**

the ending of,  
the abandoning of,  
the renouncing of  
such forms,  
know,  
"free is my heart".

Now then, friend, of  
perceptions  
piled up by means of  
intentions,  
resolves and  
predispositions  
of the heart,  
disabling,  
dissipating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such forms,  
know,  
"free is my heart".

Now then, friend, of  
own-makings  
piled up by means of  
intentions,  
resolves and  
predispositions  
of the heart,  
disabling,  
dissipating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,

the renouncing of  
such forms,  
know,  
"free is my heart".

Now then, friend, of  
consciousness  
piled up by means of  
intentions,  
resolves and  
predispositions  
of the heart,  
disabling,  
dissipating,  
comfortless —  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of  
such forms,  
know,  
"free is my heart".

Even so, my friends,  
thus knowing,  
seeing,  
in terms of these five  
piled up heaps,  
I say my heart is released  
with no further rebound of  
the corruptions.'

Such being so, beggars,  
express delight,  
speak out with a  
'Well said',  
for this beggar's words.

Having expressed delight,  
having spoken out with a  
'Well said',



for this beggar's words,  
a deeper question should be put:

'Six, friend,  
are the characteristic  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.

What six?

Earth-characteristic,  
water-characteristic,  
fire/light-characteristic,  
wind-characteristic,  
space-characteristic,  
consciousness-characteristic.

These are the six characteristic, friend,  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.

So then, Ancient One,  
in terms of these five  
piled up heaps,  
knowing what,  
seeing what,  
do you say  
your heart is released  
with no further rebound of  
the corruptions?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest  
brought forth,  
the yokes to existence  
thoroughly destroyed,

by highest answer-knowledge liberated —  
his answer would accord with such things  
if he were to say:

'The earth characteristic, friend,  
does not amount to self, and  
self does not depend on  
the earth characteristic.

Now then, friend,  
of that which depends on  
the earth characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,

I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

the water characteristic, friend,  
does not amount to self,  
and self does not depend on  
the water characteristic.

Now then, friend,  
of that which depends on  
the water characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,

I, having seen  
the withering away of,  
dispassion for,  
the ending of,

**the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".**

**The fire/light characteristic, friend,  
does not amount to self, and  
self does not depend on  
the fire/light characteristic.**

**Now then, friend,  
of that which depends on  
the fire/light characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,**

**I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".**

**The wind characteristic, friend,  
does not amount to self, and  
self does not depend on  
the wind characteristic.**

**Now then, friend,  
of that which depends on  
the wind characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,**

**I, having seen  
the withering away of,  
dispassion for,**

**the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".**

**The space characteristic, friend,  
does not amount to self, and  
self does not depend on  
the space characteristic.**

**Now then, friend,  
of that which depends on  
the space characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,**

**I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".**

**The consciousness characteristic, friend,  
does not amount to self, and  
self does not depend on  
the consciousness characteristic.**

**Now then, friend,  
of that which depends on  
the consciousness characteristic,  
piled up by means of  
intentions,  
resolves and  
predispositions of  
the heart,**

**I, having seen  
the withering away of,**

dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

Even so, my friends,  
thus knowing, seeing,  
in terms of these  
six characteristics,  
I say my heart is released  
with no further rebound of  
the corruptions.'

Such being so, beggars,  
express delight,  
speak out with a  
'Well said',  
for this beggar's words.

Having expressed delight,  
having spoken out with a  
'Well said',  
for this beggar's words,  
a deeper question should be put:

'Six, friend,  
are the internal/external spheres  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.

What six?

Eye and forms  
ear and sounds,  
nose and scents,  
tongue and tastes,  
body and tangibles,  
mind and things.

These, friend are the six

internal/external spheres  
proclaimed by The Consummately Self-Awakened,  
knower,  
seer,  
arahata,  
The Consummately Self-Awakened.

So then, Ancient One,  
in terms of these five  
piled up heaps,  
knowing what,  
seeing what,  
do you say  
your heart is released  
with no further rebound of  
the corruptions?'

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest  
brought forth,  
the yokes to existence  
thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things  
if he were to say:

'With regard the eye, friend —  
forms and  
eye consciousness  
knowledge of things through  
eye-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the eye,  
piled up by means of  
intentions,  
resolves and

predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

With regard the ear, friend —  
sounds and  
ear consciousness  
knowledge of things through  
ear-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the ear,  
piled up by means of  
intentions,  
resolves and  
predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

With regard the nose, friend —  
scents and  
nose consciousness  
knowledge of things through  
nose-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,

that depends on the nose,  
piled up by means of  
intentions,  
resolves and  
predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

With regard the tongue, friend —  
tastes and  
tongue consciousness  
knowledge of things through  
tongue-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the tongue,  
piled up by means of  
intentions,  
resolves and  
predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

With regard the body, friend —  
tangibles and  
body consciousness  
knowledge of things through  
body-consciousness —



whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the body,  
piled up by means of  
intentions,  
resolves and  
predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

With regard the mind, friend —  
things and  
mind consciousness  
knowledge of things through  
mind-consciousness —  
whatever wishing,  
whatever passion,  
whatever delight,  
whatever thirst,  
that depends on the mind,  
piled up by means of  
intentions,  
resolves and  
predispositions of the heart,  
I, having seen  
the withering away of,  
dispassion for,  
the ending of,  
the abandoning of,  
the renouncing of such,  
know,  
"free is my heart".

Even so, my friends,

thus knowing,  
seeing,  
in terms of these six  
internal/external spheres,  
I say my heart is released  
with no further rebound of  
the corruptions.'

Such being so, beggars,  
express delight,  
speak out with a  
'Well said',  
for this beggar's words.

Having expressed delight,  
having spoken out with a  
'Well said',  
for this beggar's words,  
a deeper question should be put:

'But knowing what, Ancient One,  
seeing what,  
with regard to this body  
with consciousness and  
all external signs,  
say you that  
"Bias towards  
me-  
my-making  
is uprooted"?''

A being without corruptions, beggars —  
a beggar who is finished,  
duty's doing done,  
laid down the load,  
his own best interest  
brought forth,  
the yokes to existence  
thoroughly destroyed,  
by highest answer-knowledge liberated —  
his answer would accord with such things  
if he were to say:

'Before, friend,

**as a householder,  
I say I was without wisdom.**

**Then the *Tathāgata* or  
the *Tathāgata's* disciple  
spoke to me of  
*Dhamma*.**

**As a result of  
having heard  
the *Tathāgata's Dhamma*  
I gained faith.**

**As a result of,  
possessed of  
the faith I had gained  
I reflected thus:**

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

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

**(He then, friends,  
after a time  
having let go of  
his small pile of wealth, or  
having let go of  
his large pile of wealth;  
having let go of**

his small circle of relations, or  
having let go of  
his large circle of relations,  
cut off his hair and beard,  
dones ocher rags, and  
from home goes forth  
to homelessness.)

'So thus being  
one gone forth,  
taking on the training of  
the beggar's life,  
having shame,  
I let go of  
the destruction of life,  
abstained from  
the destruction of life,  
put down the stick,  
put down the sword, and  
lived friendly and  
compassionate,  
intent on empathy  
with all breathing beings.

Having let go of  
taking the ungiven,  
I abstained from  
taking the ungiven.

Taking the given,  
awaiting gifts,  
without thievery,  
I lived with self  
become pure.

Having let go of  
un-Brahma-like ways,  
I lived in ways  
far from sexuality and  
household things.

Having let go of  
untrue speech,  
truth-speaking,

truth-bearing,  
steadfast,  
reliable,  
no poisoner of the world,  
I abstained from  
untrue speech.

Having let go of  
hateful speech,  
I abstained from  
hateful speech;  
that which was a disturbing thing  
heard there,  
I told not here,  
a disturbing thing  
heard here,  
I told not there;  
having enjoyment of peace,  
loving peace,  
delighting in peace  
I spoke peace-making words,  
thus reconciling the disunited, and  
supporting unity.

Having let go of  
harsh speech,  
I abstained from  
harsh speech;  
whatever speech is gentle,  
sweet to the ear,  
affectionate,  
at home in the heart,  
urbane,  
popular with the people,  
pleasant to the people,  
I spoke such words as those.

Having let go of  
idle lip-flapping,  
I abstained from  
idle lip-flapping;  
having speech worth treasuring,

spoken at the right time,  
well-reasoned,  
well-defined,  
on the goal,  
I was a timely-speaker,  
a speaker on reality,  
a speaker on the goal,  
a speaker on *Dhamma*,  
a speaker on the Discipline.

I abstained from  
destruction of seed-life and  
plant-life.

I abstained from  
watching dancing,  
singing,  
music and  
shows.

I abstained from  
using garlands,  
perfumes,  
cosmetics,  
jewelry and  
accessories.

I abstained from  
using high and wide beds.

I abstained from  
accepting gold and silver.

I abstained from  
accepting raw grain or  
raw meat.

I abstained from  
accepting gifts of  
women and  
young girls,  
male or  
female slaves,  
sheep and  
goats,

**foul and  
pigs,  
elephants,  
cattle,  
horses and  
donkeys,  
fields and  
plots.**

**I abstained from  
acting as a messenger.**

**I abstained from  
buying and selling.**

**I abstained from  
cheating with false  
weights and measures.**

**I abstained from  
bribery and  
corruption,  
deception and  
insincerity.**

**I abstained from  
wounding,  
killing,  
imprisoning,  
highway robbery, and  
taking food  
by force.**

**Having but one meal,  
abstaining at night,  
I abstained from  
eating at improper times.**

**I was content with  
enough clothing for  
the body  
to carry on,  
with enough food clumps  
doled in the bowl for  
the belly**

to carry on.

Whithersoever I went  
I went taking  
but such as this.

Just like a bird  
whithersoever it flies,  
takes with it  
only the weight of its wings,  
even so, friend,  
I was content  
with enough clothing for  
the body  
to carry on,  
with enough food clumps  
doled in the bowl for  
the belly  
to carry on, and  
whithersoever I went,  
I went taking  
but such as this.

Possessed of this  
aristocratic body of  
ethical conduct,  
I personally experienced  
the happiness of  
blamelessness.

Having seen a  
form  
with the eye,  
there was no seizing upon its  
characteristics,  
no seizing upon  
its implications.

Because living with  
the eye-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,



**I therefore set up restraint,  
guarded the eye-faculty  
placed restraint over  
the eye-faculty.**

**Having heard a  
sound  
with the ear,  
there was no seizing upon its  
characteristics,  
no seizing upon its  
implications.**

**Because living with  
the ear-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,**

**I therefore set up restraint,  
guarded the ear-faculty  
placed restraint over  
the ear-faculty.**

**Having smelled a  
scent  
with the nose,  
there was no seizing upon its  
characteristics,  
no seizing upon its  
implications.**

**Because living with  
the nose-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,**

**I therefore set up restraint,  
guarded  
the nose-faculty  
placed restraint over  
the nose-faculty.**

**Having tasted a  
taste  
with the tongue,  
there was no seizing upon its  
characteristics,  
no seizing upon its  
implications.**

**Because living with  
the tongue-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,  
I therefore set up restraint,  
guarded the tongue-faculty  
placed restraint over  
the tongue-faculty.**

**Having felt a  
touch  
with the body,  
there was no seizing upon its  
characteristics,  
no seizing upon its  
implications.**

**Because living with  
the body-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,  
I therefore set up restraint,  
guarded the body-faculty  
placed restraint over  
the body-faculty.**

**Having become conscious of  
a thing  
with the mind,  
there was no seizing upon its  
characteristics,**

**no seizing upon its  
implications.**

**Because living with  
the mind-faculty unguarded  
liking and disliking,  
bad,  
unskillful things,  
seep in,  
I therefore set up restraint,  
guarded the mind-faculty  
placed restraint over  
the mind-faculty.**

**Possessed of this  
aristocratic restraint of  
the faculties,  
I personally experienced  
the happiness of  
disassociation.**

**Whether departing or  
returning  
I did it with self-awareness.**

**Whether looking at or  
looking the other way  
I did it with self-awareness.**

**Whether stretching or  
flexing  
I did it with self-awareness.**

**Wearing cloak,  
bowl and  
upper-robe  
I did it with self-awareness.**

**Whether eating,  
drinking,  
biting, or  
tasting  
I did it with self-awareness.**

**Whether passing matter or  
passing water**

**I did it with self-awareness.**

**On the go,  
standing,  
sitting,  
asleep or  
awake,  
speaking or  
existence silent**

**I did it with self-awareness.**

**Having got this  
aristocratic body of  
ethical conduct,  
this aristocratic restraint of  
the faculties,  
this aristocratic self-awareness of  
mind,**

**I resorted to a secluded forest  
sleep-and-sitting place  
at the root of a tree,  
in a cave in rugged mountains,  
in a cemetery,  
by a forest trail,  
in the open air,  
on a heap of straw.**

**Then,  
after having returned from  
my beggars rounds,  
I sat down,  
sitting up straight,  
legs bent across lapwise, and  
put the mind on  
the area around the mouth.**

**With desire for the world  
let go,  
I lived eliminating  
desire  
from my heart,  
cleansing my heart of  
desire.**

**With anger and  
hate  
let go,  
I lived with kindly feelings and  
affection  
for all living beings,  
cleansing my heart of  
anger and  
hate.**

**With lazy ways and  
stupidity  
let go,  
I lived eliminating  
lazy ways and  
stupidity,  
perceiving the light,  
recollected and  
self-aware,  
cleansing my heart of  
lazy ways and  
stupidity.**

**With haughty pride and  
fear  
let go,  
I lived with humility,  
inwardly  
calm at heart,  
cleansing my heart of  
boastful bragging and  
fear.**

**With doubt and  
backsliding  
let go,  
I lived overcoming doubt and  
backsliding,  
eliminating confusion  
as to skillful things  
cleansing my heart of  
doubt and**

backsliding.

Then, by letting go of  
these five bindups,  
afflictions of the heart,  
crippling to wisdom,  
separating myself from  
sense pleasures,  
separating myself from  
unskillful things,  
with rethinking,  
with pondering,  
there came the pleasurable enthusiasm  
born of solitude  
inhabiting the first knowing.

Then,  
rethinking and  
pondering  
calmed,  
inwardly impassive,  
become whole-heartedly single-minded,  
without rethinking,  
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.

Thus, then,  
with calm heart,  
pure,  
clean,  
debtless,  
without afflictions,  
become soft,  
capable,  
steadfast,  
unshakable,  
the heart bent down to  
knowledge of the eradication of  
the corruptions.

Then the knowledge:

"This is pain"

emerged  
as though a splendid light from  
a dark cloud,  
the knowledge:

"This is the source of pain"

emerged  
as though a splendid light from  
a dark cloud,  
the knowledge:

"This is the end to pain"

emerged  
as though a splendid light from  
a dark cloud,

**the knowledge:**

**"This is the way to walk to  
the end of pain"**

**emerged**

**as though a splendid light from  
a dark cloud.**

**Then the knowledge:**

**"This is corruption"**

**emerged**

**as though a splendid light from  
a dark cloud,  
the knowledge:**

**"This is the source of corruption"**

**emerged**

**as though a splendid light from  
a dark cloud,  
the knowledge:**

**"This is the end to corruption"**

**emerged**

**as though a splendid light from  
a dark cloud,  
the knowledge:**

**"This is the way to walk to  
the end of corruption"**

**emerged**

**as though a splendid light from  
a dark cloud.**

**When I knew thus,  
saw thus,**

**I was freed in heart from  
the corruption of  
sense pleasures,  
freed in heart from  
the corruption of  
living,  
freed in heart from  
the corruption of**



**blindness.**

**In freedom I thought:**

**"I am free"**

**and had the knowledge:**

**"Birth: left behind,  
carrying on as Brahma: finished,  
duty's doing: done,  
no further it'n-n-at'n  
is to be known for me."**

**Even so, my friends,  
thus knowing,  
seeing,  
with regard to this body  
with consciousness and  
all external signs,  
I say that**

**"Bias towards  
me-  
my-making  
is uprooted."**

**Such being so, beggars,  
express delight,  
speak out with a  
'Well said',  
for this beggar's words.**

**Having expressed delight,  
having spoken out with a  
'Well said',  
for this beggar's words,  
say:**

**'It is a gain for us, friend  
it is well-gained for us, friend,  
that we see such a one  
as the Ancient One  
in this Brahma life.'**

**This is what The Consummately Self-Awakened said.**

**"Wonderful!"**

**said those beggars,  
uplifted by what The Consummately Self-Awakened said.**

MN 112

**Once upon a time The Consummately Self-Awakened,  
Sāvatti-town revisiting,  
Jeta Grove,  
Anathapiṇḍika'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:**

**"I will teach you, beggars,  
about the Aristocratic Consummate Serenity  
with its associated driving forces,  
with its constituent parts.**

**Give ear!**

**Give your mind over  
to studious attention!**

**I will speak!"**

**And the beggars responding:**

**"Even so, *bhante!*"**

**The Consummately Self-Awakened said:**

**"And what, beggars,  
is the Aristocratic Consummate Serenity  
with its associated driving forces,  
with its constituent parts?**

**It is just this:**

**Consummate view,  
consummate principles,  
consummate speech,  
consummate works,  
consummate lifestyle,  
consummate self-control,  
consummate mind.**

**Now then, beggars,**

**whatsoever is whole-heartedly single-mindedness  
accompanied by these seven dimensions  
as constituent parts,  
this is called, beggars,  
'Aristocratic Consummate Serenity  
with its associated driving forces,  
with its constituent parts'.**

**In this case, beggars,  
consummate view takes precedence.**

**And how, beggars,  
does consummate view take precedence?**

**Misguided views,  
he understands as:  
'Misguided views.'**

**Consummate views,  
he understands as:  
'Consummate views.'**

**With this he has consummate view.**

**And what, beggars,  
is misguided view?**

**There is no giving,  
there is no sacrifice,  
there is no offering,  
there is no fruition or result  
of intentional deeds,  
whether well or badly done,  
there is no this world,  
there is no world beyond,  
there is no mother,  
there is no father,  
there are no spontaneously arising beings,  
there is no Shaman or Brahman  
who has got the highest,  
who having attained the highest  
can explain this world  
and the world beyond from  
personal experience of  
super-powers.'**

**This, beggars,  
is misguided view.**

**And what, beggars,  
is consummate view?**

**Now I, beggars,  
say that consummate view  
is two-fold:**

**There is, beggars,  
a consummate view  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action;  
there is, beggars,  
a consummate view  
without corrupting influences,  
a dimension of  
the Way beyond the worldly.**

**And what, beggars,  
is the consummate view  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action?**

**There is giving,  
there is sacrifice,  
there is offering,  
there is fruition or result  
of intentional deeds,  
whether well or badly done,  
there is this world,  
there is world beyond,  
there is mother,  
there is father,  
there are spontaneously arising beings,  
there are Shaman or Brahman  
who have got the highest,  
who having attained the highest  
can explain this world**

**and the world beyond  
from personal experience of  
super-powers.'**

**This, beggars,  
is the consummate view  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action.**

**And what, beggars,  
is the consummate view  
without corrupting influences,  
a dimension of  
the Way beyond the worldly?**

**Whatever, beggars,  
is of an Aristocratic heart,  
a heart without corruption,  
is possession of the Aristocratic Way,  
is wisdom coming from  
the Aristocratic Way,  
the force of wisdom,  
the power of wisdom,  
the *Dhamma*-research dimension of  
self-awakening,  
is the consummate view dimension of  
the way.**

**This, beggars,  
is the consummate view  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**He who makes effort to  
let go of misguided views,  
allows for the self-arising of  
consummate views.**

**This is his consummate  
self-control.**

**He, minding,**

ejects misguided views.

He, minding,  
enters into and  
abides in  
consummate view.

Thus is had  
consummate minding.

Thus it is  
that these three *Dhammas*  
run following around,  
evolve following around,  
consummate view.

That is to say:

Consummate view,  
consummate self-control,  
consummate minding.

In this case, beggars,  
consummate view  
takes precedence.

And how, beggars,  
does consummate view  
take precedence?

Misguided principles,  
he understands as:  
'Misguided principles.'

Consummate principles,  
he understands as:  
'Consummate principles.'

With this  
he has consummate view.

And what, beggars,  
are misguided principles?

Lustful principles,  
deviant principles,  
injurious principles.

These, beggars,  
are misguided principles.

**And what, beggars,  
are consummate principles?**

**Now I, beggars,  
say that consummate principles  
are two-fold:**

**There is, beggars,  
the consummate principle  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action;**

**There is, beggars,  
the consummate principle  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**And what, beggars,  
are the consummate principles  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action?**

**The principle of abandoning,  
the principle of non-deviance,  
the principle of non-violence.**

**These, beggars,  
are the consummate principles  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action.**

**And what, beggars,  
are the consummate principles  
without corrupting influences,  
a dimension of the Way  
beyond the worldly?**

**Whatever, beggars,  
is of an Aristocratic heart,**

**a heart without corruption,  
is possession of  
the Aristocratic Way,  
is development of  
the Aristocratic Way —  
the principles of thinking,  
pondering,  
focusing,  
by way of  
focusing the heart,  
focusing down on  
the principles of speech.**

**These, beggars,  
are the consummate principles  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**He who, beggars,  
has an Aristocratic heart,  
a heart without corruption,  
possessed of  
the Aristocratic Way,  
a developer of  
the Aristocratic Way —  
who has the principles of thinking,  
pondering,  
focusing,  
by way of  
focusing the heart,  
focusing down on  
the principles of speech**

**his, beggars,  
are the consummate principles  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**He who makes effort to  
let go of  
misguided principles,**



**allows for the self-arising of  
consummate principles.**

**This is his consummate  
self-control**

**He, minding,  
ejects  
misguided principles.**

**He, minding,  
enters into and  
abides in  
consummate principles.**

**Thus is had  
consummate minding.**

**Thus it is that  
these three *Dhammas*  
run following around,  
evolve following around,  
consummate principles,  
that is to say:**

**Consummate view,  
consummate self-control,  
consummate minding.**

**In this case, beggars,  
consummate view  
takes precedence.**

**And how, beggars,  
does consummate view  
take precedence?**

**Misguided speech,  
he understands as:  
'Misguided speech.'**

**Consummate speech,  
he understands as:  
'Consummate speech'.**

**With this  
he has consummate view.**

**And what, beggars,**

**is misguided speech?**

**Lying speech,  
slandorous speech,  
harsh speech,  
lip-flapping.**

**These, beggars,  
are misguided speech.**

**And what, beggars,  
is consummate speech?**

**Now I, beggars,  
say that consummate speech  
is two-fold:**

**There is, beggars,  
the consummate speech  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action;  
there is, beggars,  
the consummate speech  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**And what, beggars,  
is the consummate speech  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action?**

**Abstention from  
lying speech,  
abstention from  
slandorous speech,  
abstention from  
harsh speech,  
abstention from  
lip-flapping.**

**This, beggars,**

**is the consummate speech  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action.**

**And what, beggars  
is the consummate speech  
without corrupting influences,  
a dimension of the Way  
beyond the worldly?**

**Whatever, beggars,  
is of an Aristocratic heart,  
a heart without corruption,  
is possession of  
the Aristocratic Way,  
is development of  
the Aristocratic Way —  
the abstention from  
displeasure with  
distaste for  
just those four  
unfortunate ways of speaking.**

**This, beggars  
is the consummate speech  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**He who makes effort  
to let go of  
misguided speech,  
allows for the self-arising of  
consummate speech.**

**This is his consummate  
self-control**

**He, minding,  
ejects misguided speech.**

**He, minding,  
enters into and**

**abides in  
consummate speech.**

**Thus is had  
consummate minding.**

**Thus it is  
that these three *Dhammas*  
run following around,  
evolve following around,  
consummate speech,  
that is to say:**

**Consummate view,  
consummate self-control,  
consummate minding.**

**In this case, beggars,  
consummate view takes precedence.**

**And how, beggars,  
does consummate view take precedence?**

**Misguided works,  
he understands as:  
'Misguided works.'**

**Consummate works,  
he understands as:  
'Consummate works'.**

**With this he has  
consummate view.**

**And what, beggars,  
is misguided works?**

**Killing breathing beings,  
taking the ungiven,  
misguided conduct  
in the pursuit of sense pleasures.**

**These beggars,  
are misguided works.**

**And what, beggars,  
are consummate works?**

**Now I, beggars,  
say that consummate works**

**are two-fold:**

**There are, beggars,  
consummate works  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action;**

**There are, beggars,  
consummate works  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**And what, beggars,  
are consummate works  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action?**

**Abstaining from  
killing breathing beings,  
abstaining from  
taking the ungiven,  
abstaining from  
misguided conduct in  
the pursuit of sense pleasures.**

**These, beggars,  
are consummate works  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action.**

**And what, beggars,  
are consummate works  
without corrupting influences,  
a dimension of the Way  
beyond the worldly?**

**Whatever, beggars,  
is of an Aristocratic heart,  
a heart without corruption,**

is possession of  
the Aristocratic Way,  
is development of  
the Aristocratic Way —  
the abstention from  
displeasure with  
distaste for  
just those three  
unfortunate  
bodily acts.

These, beggars  
are the consummate works  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.

He who makes effort to  
let go of  
misguided works,  
allows for the self-arising of  
consummate works.

This is his  
consummate self-control

He, minding,  
ejects misguided works.

He, minding,  
enters into and  
abides in  
consummate works.

Thus is had  
consummate minding.

Thus it is that  
these three *Dhammas*  
run following around,  
evolve following around,  
consummate works,  
that is to say:

Consummate view,  
consummate self-control,

**consummate minding.**

**In this case, beggars,  
consummate view  
takes precedence.**

**And how, beggars,  
does consummate view  
take precedence?**

**Misguided lifestyle,  
he understands as:  
'Misguided lifestyle.'**

**Consummate lifestyle,  
he understands as:  
'Consummate lifestyle'.**

**With this he has  
consummate view.**

**And what, beggars,  
is misguided lifestyle?**

**Deceit  
mealy-mouthed muttering,  
insinuation,  
trickery  
excessive desire to add  
gains upon gains.**

**This beggars,  
is misguided lifestyle.**

**And what, beggars,  
is consummate lifestyle?**

**Now I, beggars,  
say that consummate lifestyle  
is two-fold:**

**There is, beggars,  
the consummate lifestyle  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action;  
There is, beggars,**

**the consummate lifestyle  
without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**And what, beggars,  
is consummate lifestyle  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action?**

**Here, beggars, a beggar,  
lets go of  
misguided lifestyle and  
takes up  
consummate lifestyle.**

**This, beggars,  
is consummate lifestyle  
still accompanied by  
the corrupting influences,  
connected to pursuit of  
the consequences of meritorious action.**

**And what, beggars,  
is consummate lifestyle  
without corrupting influences,  
a dimension of the Way  
beyond the worldly?**

**Whatever, beggars,  
is of an Aristocratic heart,  
a heart without corruption,  
is possession of  
the Aristocratic Way,  
is development of  
the Aristocratic Way —  
the abstention from  
displeasure with  
distaste for  
misguided lifestyle.**

**This, beggars  
is the consummate lifestyle**



**without corrupting influences,  
a dimension of the Way  
beyond the worldly.**

**He who makes effort to  
let go of  
misguided lifestyle,  
allows for the self-arising of  
consummate lifestyle.**

**This is his  
consummate self-control**

**He, minding,  
ejects misguided lifestyle.**

**He, minding,  
enters into and  
abides in  
consummate lifestyle.**

**Thus is had  
consummate minding.**

**Thus it is that  
these three *Dhammas*  
run following around,  
evolve following around,  
consummate lifestyle,  
that is to say:**

**Consummate view,  
consummate self-control,  
consummate minding.**

**In this case, beggars,  
consummate view  
takes precedence.**

**And how, beggars,  
does consummate view  
take precedence?**

**Consummate principles, beggars  
proceeds from  
consummate view.**

**Consummate speech**

**proceeds from  
consummate principles.**

**Consummate works  
proceeds from  
consummate speech.**

**Consummate lifestyle  
proceeds from  
consummate works.**

**Consummate self-control  
proceeds from  
consummate lifestyle.**

**Consummate minding  
proceeds from  
consummate self-control.**

**Consummate serenity  
proceeds from consummate minding.**

**Consummate knowledge  
proceeds from  
consummate serenity.**

**Consummate freedom  
proceeds from  
consummate knowledge.**

**So then, beggars,  
the seeker possesses  
eight factors,  
the arahant possesses  
ten factors.**

**In this case, beggars,  
consummate view  
takes precedence.**

**And how, beggars,  
does consummate view  
take precedence?**

**Consummate view, beggars,  
kills off misguided view.**

**And whatever is produced  
resulting from**

**misguided views —  
many a bad unskillful thing —  
those too  
are killed off.**

**And whatever is produced  
resulting from  
consummate views —  
many a skillful thing —  
comes to be  
fully developed.**

**Consummate principles, beggars,  
kills off  
misguided principles.**

**And whatever is produced  
resulting from  
misguided principles —  
many a bad unskillful thing —  
those too are  
killed off.**

**And whatever is produced  
resulting from  
consummate principles —  
many a skillful thing —  
comes to be  
fully developed.**

**Consummate speech, beggars,  
kills off  
misguided speech.**

**And whatever is produced  
resulting from  
misguided speech —  
many a bad unskillful thing —  
those too are  
killed off.**

**And whatever is produced  
resulting from  
consummate speech —  
many a skillful thing —**

comes to be  
fully developed.

Consummate works, beggars,  
kills off  
misguided works.

And whatever is produced  
resulting from  
misguided works —  
many a bad unskillful thing —  
those too are  
killed off.

And whatever is produced  
resulting from  
consummate works —  
many a skillful thing —  
comes to be  
fully developed.

Consummate lifestyle, beggars,  
kills off  
misguided lifestyle.

And whatever is produced  
resulting from  
misguided lifestyle —  
many a bad unskillful thing —  
those too are  
killed off.

And whatever is produced  
resulting from  
consummate lifestyle —  
many a skillful thing —  
comes to be  
fully developed.

Consummate self-control, beggars,  
kills off  
misguided self-control.

And whatever is produced  
resulting from  
misguided self-control —

many a bad unskillful thing —  
those too are  
killed off.

And whatever is produced  
resulting from  
consummate self-control —  
many a skillful thing —  
comes to be  
fully developed.

Consummate mind, beggars,  
kills off  
misguided mind.

And whatever is produced  
resulting from  
misguided mind —  
many a bad unskillful thing —  
those too are  
killed off.

And whatever is produced  
resulting from  
consummate mind —  
many a skillful thing —  
comes to be  
fully developed.

Consummate serenity, beggars,  
kills off  
misguided serenity.

And whatever is produced  
resulting from  
misguided serenity —  
many a bad unskillful thing —  
those too are  
killed off.

And whatever is produced  
resulting from  
consummate serenity —  
many a skillful thing —  
comes to be

**fully developed.**

**Consummate knowledge, beggars,  
kills off  
misguided knowledge.**

**And whatever is produced  
resulting from  
misguided knowledge —  
many a bad unskillful thing —  
those too are  
killed off.**

**And whatever is produced  
resulting from  
consummate knowledge —  
many a skillful thing —  
comes to be  
fully developed.**

**Consummate freedom, beggars,  
kills off  
misguided freedom.**

**And whatever is produced  
resulting from  
misguided freedom —  
many a bad unskillful thing —  
those too are  
killed off.**

**And whatever is produced  
resulting from  
consummate freedom —  
many a skillful thing —  
comes to be  
fully developed.**

**So then, beggars,  
twenty  
are on the side of  
the skillful,  
twenty  
on the side of  
the unskillful.**

*'This rolled out Dhamma curriculum,  
cannot be rolled back  
by shaman or Brahmin  
by gods  
or Māra,  
or Brahmā  
or by anyone in this world.'*

**Any shaman or Brahmin, beggars  
who should find fault  
with this great forty *Dhamma* curriculum  
who should think it blameable,  
these themselves  
come to blame  
on ten grounds  
right here  
by those whose speech  
is in agreement  
with this *Dhamma*:**

**If these worthies  
blame consummate view,  
then it is those shamans and Brahmans  
of misguided views  
that these worthies honor,  
that these worthies praise.**

**If these worthies blame  
consummate principles,  
then it is those shamans and Brahmans  
of misguided principles  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate speech,  
then it is those shamans and Brahmans  
of misguided speech  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate works,  
then it is those shamans and Brahmans**

**of misguided works  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate lifestyle,  
then it is those shamans and Brahmans  
of misguided lifestyle  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate self-control,  
then it is those shamans and Brahmans  
of misguided self-control  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate mind,  
then it is those shamans and Brahmans  
of misguided mind  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate serenity,  
then it is those shamans and Brahmans  
of misguided serenity  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate knowledge,  
then it is those shamans and Brahmans  
of misguided knowledge  
that these worthies honor,  
that these worthies praise.**

**If these worthies  
blame consummate freedom,  
then it is those shamans and Brahmans  
of misguided freedom  
that these worthies honor,  
that these worthies praise.**



Any shaman or Brahmin, beggars  
who should find fault  
with this great forty *Dhamma* curriculum  
who should think it blameable,  
these themselves  
come to blame  
on these ten grounds  
right here  
by those whose speech  
is in agreement  
with this *Dhamma*.

Why beggars,  
even Vassa and Bhaññā of Ukkalā,  
'without driving force'-advocates,  
'inaction'-advocates,  
'there-is-nothing'-advocates,  
even these  
would not find fault  
with this great forty *Dhamma* curriculum  
would not think it blameable.

How come?

For fear of blame  
anger  
reproof."

So spoke The Consummately Self-Awakened.

Pleased in mind,  
these *Bhikkhus* said:

"Wonderful!"

MN 117

Once upon a time The Consummately Self-Awakened  
Sāvatti-town,  
East-park,  
Migara's-Mother's Palace  
come-a revisiting  
along with numerous  
highly accomplished elders  
together with their students:

**The elder Sāriputta and  
the elder Mahā-Moggallāna and  
the elder Mahā-Kassapa and  
the elder Mahā-Kaccayana and  
the elder Mahā Kotthita and  
the elder Mahā-Kappinena and  
the elder Mahā-Cundena and  
the elder Anuruddha and  
the elder Revata and  
the elder Ānanda.**

**... and, additionally,  
there were other  
highly accomplished elders  
together with their Students.**

**Now at this time  
elder beggars  
were instructing and  
exhorting  
new beggars ...**

**Such-a one of the elder beggars  
would be instructing and  
exhorting  
ten beggars  
such-a one of the elder beggars  
would be instructing and  
exhorting  
twenty beggars  
such-a one of the elder beggars  
would be instructing and  
exhorting  
thirty beggars  
such-a one of the elder beggars  
would be instructing and  
exhorting  
forty beggars ...**

**... and the new beggars  
instructed and  
exhorted  
by elder beggars**

came to know excellent and  
remarkable  
progress.

Now at this time,  
it being the *Uposatha*,  
the fifteenth  
the Invitation full-moon night,  
The Consummately Self-Awakened was seated outdoors  
with the brotherhood of beggars  
gathered round.

Then The Consummately Self-Awakened  
being silent,  
looking over the brotherhood of beggars  
being silent,  
said to the beggars:

"I am pleased, beggars,  
with this path's course,  
I am pleased in heart, beggars,  
with this path's course.

Wherefore, beggars,  
put forth an extra measure  
of energy  
to get the ungotten  
acquire the unacquired  
realize the unrealized  
... for myself,  
for the fourth month  
I will remain here in Sāvatti-town  
for *Komudim*."

Then the *Bhikkhus*  
of the countryside  
heard:

"I hear The Consummately Self-Awakened will remain  
for the fourth month,  
in Savathi-town  
'till *Komudim*!"

And the *Bhikkhus*  
of the countryside

**set out for Sāvatti  
to see the The Consummately Self-Awakened.**

**And so the elder beggars  
put forth an extra measure  
of exhortation and  
instruction  
for these new beggars.**

**Such-a one of the elder beggars  
would be instructing and  
exhorting**

**ten beggars**

**such-a one of the elder beggars  
would be instructing and  
exhorting**

**twenty beggars**

**such-a one of the elder beggars  
would be instructing and  
exhorting**

**thirty beggars**

**such-a one of the elder beggars  
would be instructing and  
exhorting**

**forty beggars ...**

**... and these new beggars  
instructed and  
exhorted**

**by elder beggars  
came to know excellent and  
remarkable  
progress.**

**Now at this time,  
it being the fifteenth,  
the full-moon night  
of the fourth month,**

*Komudim,*

**The Consummately Self-Awakened was seated outdoors  
with the brotherhood of beggars  
gathered round.**

**Then The Consummately Self-Awakened,**

being silent,  
looking over  
the brotherhood of beggars  
being silent,  
said to the beggars:

"No lip-flapping!  
beggars,  
this gathering is  
without lipflappers!

Beggars,  
this gathering is pure  
set on the essence.

Such is the nature, beggars  
of this brotherhood of beggars  
such is the nature beggars,  
of this gathering.

Of such a nature  
is this gathering,  
that for offerings,  
for having as a guest,  
for gift-giving,  
for closed-palm-salutation  
it is an unsurpassable  
meritorious-opportunity  
for the world.

Such is the nature, beggars  
of this brotherhood of beggars  
such is the nature, beggars  
of this gathering.

Of such a nature  
is this gathering,  
that a small gift  
becomes great,  
a great gift  
becomes greater.

Such is the nature, beggars  
of this brotherhood of beggars  
such is the nature, beggars

**of this gathering.**

**Of such a nature  
is this gathering,  
that it is difficult  
to gain the sight of such  
in the world.**

**Such is the nature, beggars  
of this brotherhood of beggars  
such is the nature, beggars  
of this gathering.**

**Of such a nature  
is this gathering,  
that it is enough  
to travel many-a-mile  
with just a lunch bag  
to see it.**

**Such is the nature, beggars  
of this brotherhood of beggars  
such is the nature, beggars  
of this gathering.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
Arahants,  
who have left behind the corruptions,  
who have lived the life,  
done duty's doing,  
laid down the load,  
thoroughly destroyed  
the yokes to rebirth,  
who have attained for themselves  
freedom  
through the highest knowledge.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here**

**in this brotherhood of beggars  
who have thoroughly destroyed  
the five yokes to downbound rebirth,  
who will spontaneously reappear  
in a world where they are  
of a nature not to return and  
will attain final *Nibbāna* there.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
who have thoroughly destroyed  
the three yokes to rebirth,  
who  
by the thinning-out  
of lust,  
anger and  
stupidity,  
are one-more-time-returners,  
once more to return  
to this world,  
here  
to make an end of pain.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
who have thoroughly destroyed  
the three yokes to rebirth,  
earstream winners  
of a nature  
to attain no lower state  
bound up  
bound up in self-awakening.**

**Even such is the nature, beggars**

**of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
the four settings-up of Mind  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
the four high ways of  
walking the walk  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
the four power paths  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
the five forces  
as their subject.**

**Even such is the nature, beggars  
of beggars here**



**in this brotherhood of beggars.**

**There are, beggars,  
beggars here in this brotherhood of beggars  
that live developing  
the five powers  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
The Seven Dimensions of Self-Awakening  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
the Aristocratic Eight Dimensional Way  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
friendly vibrations  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here**

**in this brotherhood of beggars  
that live developing  
sympathetic vibrations  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
empathetic vibrations  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
detachment  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
'the foul'  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing**

**the perception of change  
as their subject.**

**Even such is the nature, beggars  
of beggars here  
in this brotherhood of beggars.**

**There are, beggars,  
beggars here  
in this brotherhood of beggars  
that live developing  
minding the aspirations  
as their subject.**

**Minding the aspirations, beggars  
developed and made much of,  
is of great fruit,  
great benefit.**

**Minding the aspirations, beggars,  
developed and made much of,  
completely perfects  
The Four Settings-Up of Mind;  
The Four Settings-Up of Mind,  
developed and made much of,  
completely perfects  
The Seven Dimensions of Self-Awakening;  
The Seven Dimensions of Self-Awakening,  
developed and made much of,  
completely perfects  
freedom through vision.**

**And how, beggars  
is minding the aspirations  
developed?**

**How made much of?**

**How  
of great fruit  
of great benefit?**

**Here beggars, a beggar  
goes to the forest,  
goes to the root of some tree,  
goes to some empty place,**

**sits down cross-legged,  
with body controlled and  
erect,  
intentionally bringing  
presence of mind  
to the area around the mouth,  
he minds  
the inspirations;  
minds  
the expirations.**

**With a deep inspiration  
he thinks:**

**'My inspiration was deep',  
and thus makes himself  
consciously aware.**

**With a deep expiration  
he thinks:**

**'My expiration was deep',  
and thus makes himself  
consciously aware;**

**with a shallow inspiration  
he thinks:**

**'My inspiration was shallow',  
and thus makes himself  
consciously aware;**

**with a shallow expiration  
he thinks:**

**'My expiration was shallow',  
and thus makes himself  
consciously aware;**

**He trains himself  
thinking:**

**'I will inspire  
experiencing  
all that which is  
of the body';**

**He trains himself  
thinking:**

**'I will expire  
experiencing  
all that which is  
of the body';**

**He trains himself  
thinking:**

**'Calming down  
own-making of the body  
I will inspire';**

**He trains himself  
thinking:**

**'Calming down  
the own-making of the body  
I will expire';**

**He trains himself  
thinking:**

**'Experiencing  
enthusiasm  
I will inspire';**

**He trains himself  
thinking:**

**'Experiencing enthusiasm  
I will expire';**

**He trains himself  
thinking:**

**'Experiencing pleasure  
I will inspire';**

**He trains himself  
thinking:**

**'Experiencing pleasure  
I will expire';**

**He trains himself thinking:**

**'Experiencing  
the own-making of heart**

**I will inspire';**

**He trains himself  
thinking:**

**'Experiencing  
the own-making of heart**

**I will expire';**

**He trains himself  
thinking:**

**'Calming down  
the own-making of heart**

**I will inspire';**

**He trains himself  
thinking:**

**'Calming down  
the own-making of heart**

**I will expire';**

**He trains himself  
thinking:**

**'Experiencing  
the heart**

**I will inspire';**

**He trains himself  
thinking:**

**'Experiencing  
the heart**

**I will expire';**

**He trains himself  
thinking:**

**'Overjoyed at heart**

**I will inspire';**

**He trains himself  
thinking:**

**'Overjoyed at heart**

**I will expire';**

**He trains himself  
thinking:**

**'Elevated in heart  
I will inspire';**

**He trains himself  
thinking:**

**'Elevated in heart  
I will expire';**

**He trains himself  
thinking:**

**'Released in heart  
I will inspire';**

**He trains himself  
thinking:**

**'Released in heart  
I will expire';**

**He trains himself  
thinking:**

**'Observing change  
I will inspire';**

**He trains himself  
thinking:**

**'Observing change  
I will expire';**

**He trains himself  
thinking:**

**'Observing dispassion  
I will inspire';**

**He trains himself  
thinking:**

**'Observing dispassion  
I will expire';**

**He trains himself  
thinking:**

**'Observing ending  
I will inspire';**

**He trains himself  
thinking:**

**'Observing ending  
I will expire';**

**He trains himself  
thinking:**

**'Observing letting go  
I will inspire';**

**He trains himself  
thinking:**

**'Observing letting go  
I will expire';**

**It is thus, beggars,  
that minding the aspirations  
is developed,  
made much of,  
is of great fruit,  
of great benefit.**

**And how, beggars,  
is minding the aspirations  
developed,  
how made much of,  
such as to completely perfect  
the four settings-up of Mind?**

**At such time, beggars,  
as a beggar,  
with a deep inspiration  
thinks:**

**'My inspiration was deep',  
and thus makes himself  
consciously aware;  
with a deep expiration  
thinks:**

**'My expiration was deep',  
and thus makes himself  
consciously aware;  
with a shallow inspiration  
thinks:**

**'My inspiration was shallow',**



**and thus makes himself  
consciously aware;  
with a shallow expiration  
thinks:**

**'My expiration was shallow',**

**and thus makes himself  
consciously aware;**

**he trains himself  
thinking:**

**'I will inspire  
experiencing  
all that which is  
of the body';**

**he trains himself  
thinking:**

**'I will expire  
experiencing  
all that which is  
of the body';**

**he trains himself thinking:**

**'Calming down  
the own-making of body  
I will inspire';**

**he trains himself  
thinking:**

**'Calming down  
the own-making of body  
I will expire';**

**at such a time, beggars,  
a beggar is living in a body  
observing body,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations.**

**'Of the body', beggars,  
is aspiration;  
this is one  
way of speaking about  
body,  
say I.**

**Wherefore,  
in this case  
a beggar is a beggar  
living in body  
observing body,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations.**

**At such time, beggars,  
as a beggar,  
trains himself  
thinking:**

**'Calming down  
the own-making of body  
I will inspire';**

**trains himself thinking:**

**'Calming down  
the own-making of body  
I will expire';**

**trains himself  
thinking:**

**'Experiencing enthusiasm  
I will inspire';**

**trains himself  
thinking:**

**'Experiencing enthusiasm  
I will expire';**

**trains himself  
thinking:**

**'Experiencing pleasure  
I will inspire';**

**trains himself  
thinking:**

**'Experiencing pleasure  
I will expire';**

**trains himself  
thinking:**

**'Experiencing  
the own-making of heart  
I will inspire';**

**trains himself  
thinking:**

**'Experiencing  
the own-making of heart  
I will expire';**

**trains himself thinking:**

**'Calming down  
the own-making of heart  
I will inspire';**

**trains himself thinking:**

**'Calming down  
the own-making of heart  
I will expire';**

**at such a time, beggars,  
a beggar is living in sensation  
observing sensation,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations.**

**'Of sensation', beggars,  
is aspiration;  
this is one way of  
speaking about**

**thoroughly tracing sensation  
back to its origins,  
say I.**

**Wherefore, here a beggar  
is a beggar  
living in sensation  
observing sensation,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations.**

**At such time, beggars,  
as a beggar trains himself  
thinking:**

**'Experiencing the heart  
I will inspire';  
trains himself  
thinking:**

**'Experiencing the heart  
I will expire';  
trains himself  
thinking:**

**'Overjoyed at heart  
I will inspire';  
trains himself  
thinking:**

**'Overjoyed at heart  
I will expire';  
trains himself  
thinking:**

**'Elevated in heart  
I will inspire';  
trains himself  
thinking:**

**'Elevated in heart**

**I will expire';**

**trains himself**

**thinking:**

**'Released in heart**

**I will inspire';**

**trains himself**

**thinking:**

**'Released in heart**

**I will expire';**

**at such a time, beggars,**

**a beggar is**

**living in the heart**

**observing the heart,**

**ardent,**

**having set up mind,**

**comprehending,**

**having put away**

**worldly aspirations and**

**exasperations.**

**Not**

**'of muddled,**

**uncomprehending heart'**

**is minding the aspirations**

**say I.**

**Wherefore, here a beggar**

**is a beggar**

**living in the heart**

**observing the heart,**

**ardent,**

**having set up mind,**

**comprehending,**

**having put away**

**worldly aspirations and**

**exasperations.**

**At such time, beggars,**

**as a beggar trains himself**

**thinking:**

**'Observing change**

**I will inspire';**

**trains himself**

**thinking:**

**'Observing change**

**I will expire';**

**trains himself**

**thinking:**

**'Observing dispassion**

**I will inspire';**

**trains himself**

**thinking:**

**'Observing dispassion**

**I will expire';**

**trains himself**

**thinking:**

**'Observing ending**

**I will inspire';**

**trains himself**

**thinking:**

**'Observing ending**

**I will expire';**

**trains himself**

**thinking:**

**'Observing letting go**

**I will inspire';**

**trains himself**

**thinking:**

**'Observing letting go**

**I will expire';**

**at such a time, beggars,**

**a beggar is**

**living in *The Dhamma***

**observing *The Dhamma*,**

**ardent,**

**having set up mind,**

**comprehending,**

having put away  
worldly aspirations and  
exasperations.

He who,  
seeing with wisdom,  
lets go of  
aspirations and  
exasperations  
is one who has  
commendably mastered  
detachment.

Wherefore, here  
a beggar is a beggar  
living in *The Dhamma*  
observing the *Dhamma*,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations.

This is how, beggars,  
minding the aspirations  
is developed,  
how made much of  
such as to completely perfect  
**The Four Settings-Up of Mind.**

And how, beggars, is  
**The Four Settings-Up of Mind**  
developed,  
how made much of  
such as to  
completely perfect  
**The Seven Dimensions of  
Self-Awakening?**

At such time, beggars,  
as a beggar is  
living in a body  
observing body,

**ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations,  
unmuddled mind  
is established  
in him;**

**At such a time, beggars,  
as a beggar  
has ununmuddled mind established,  
the mind-dimension of  
self-awakening  
is at that time  
brought into being,  
the mind-dimension of  
self-awakening  
is at that time  
developed,  
the mind-dimension of  
self-awakening  
has at that time  
got to perfection.**

**He,  
with mind thus developed  
wisely examines,  
carefully examines  
phenomena,  
undertakes  
a thoroughly conducted  
investigation.**

**At such a time, beggars,  
as a beggar  
with mind thus developed,  
wisely examines,  
carefully examines  
phenomena,  
undertakes**



**a thoroughly conducted  
investigation,  
the investigation-of-*dhamma*-dimension of  
self-awakening  
is at that time  
brought into being;  
the investigation-of-*dhamma*-dimension of  
self-awakening  
is at that time  
developed,  
the investigation-of-*dhamma*-dimension of  
self-awakening  
is at that time  
got to perfection.**

**At such a time, beggars,  
as a beggar  
wisely examines,  
carefully examines  
phenomena  
undertakes  
a thoroughly conducted  
investigation,  
steady energy  
is put forth;  
the energy-building-dimension of  
self-awakening  
is at that time  
brought into being,  
the energy-building-dimension of  
self-awakening  
is at that time  
developed,  
the energy-building-dimension of  
self-awakening  
is at that time  
got to perfection.**

**Steady energy  
sets up  
uncarnal  
excitement**

**At such a time, beggars,  
as a beggar's steady energy  
sets up  
uncarnal excitement,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
brought into being,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
developed,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
got to perfection.**

**In the enthusiastic heart,  
the body  
is in equipoise,  
the heart  
is in equipoise,**

**At such a time, beggars,  
as a beggar is of  
enthusiastic heart,  
the body  
in equipoise,  
the heart  
in equipoise,  
the impassivity-dimension of  
self-awakening  
is at that time  
brought into being,  
the impassivity-dimension of  
self-awakening  
is at that time  
developed,  
the impassivity-dimension of  
self-awakening  
is at that time**

**got to perfection.**

**Impassive of body  
the pleased heart  
achieves elevation.**

**At such a time, beggars,  
as a beggar  
impassive of body,  
the pleased heart  
achieving elevation,  
the serenity-dimension of  
self-awakening  
is at that time  
brought into being,  
the serenity-dimension of  
self-awakening  
is at that time  
developed,  
the serenity-dimension of  
self-awakening  
is at that time  
got to perfection.**

**He who is of  
elevated heart  
has commendably mastered  
detachment**

**At such a time, beggars,  
as a beggar  
is of elevated heart,  
has commendably mastered  
detachment,  
the detachment-dimension of  
self-awakening  
is at that time  
brought into being,  
the detachment-dimension of  
self-awakening  
is at that time  
developed,  
the detachment-dimension of**

**self-awakening  
is at that time  
got to perfection.**

**At such time, beggars,  
as a beggar  
is living in sensation  
observing sensation,  
ardent,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations,  
unmuddled mind  
is established in him;  
at such a time, beggars,  
as a beggar has  
unmuddled mind  
established,  
the mind-dimension of  
self-awakening  
is at that time  
brought into being  
the mind-dimension of  
self-awakening  
is at that time  
developed  
the mind-dimension of  
self-awakening  
has at that time  
got to perfection.**

**He,  
with mind thus developed  
wisely examines,  
carefully examines  
phenomena,  
undertakes a  
thoroughly conducted investigation.**

**At such a time, beggars,**

as a beggar with  
mind thus developed,  
wisely examines,  
carefully examines  
phenomena,  
undertakes a  
thoroughly conducted investigation,  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
brought into being;  
the investigation-of-dhamma-dimension of self-awakening  
is at that time developed,  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
got to perfection.

At such a time, beggars,  
as a beggar wisely examines,  
carefully examines  
phenomena  
undertakes a  
thoroughly conducted investigation,  
steady energy  
is put forth;  
the energy-building-dimension of  
self-awakening  
is at that time  
brought into being,  
the energy-building-dimension of  
self-awakening  
is at that time  
developed,  
the energy-building-dimension of  
self-awakening  
is at that time  
got to perfection.

Steady energy  
sets up  
uncarnal excitement.

**At such a time, beggars,  
as a beggar's  
steady energy  
sets up  
uncarnal excitement,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
brought into being,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
developed,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
got to perfection.**

**In the enthusiastic heart,  
the body is in equipoise,  
the heart is in equipoise,**

**At such a time, beggars,  
as a beggar is of  
enthusiastic heart,  
the body in equipoise,  
the heart in equipoise,  
the impassivity-dimension of  
self-awakening  
is at that time  
brought into being,  
the impassivity-dimension of  
self-awakening  
is at that time  
developed,  
the impassivity-dimension of  
self-awakening  
is at that time  
got to perfection.**

**Impassive of body  
the pleased heart**

**achieves elevation.**

**At such a time, beggars,  
as a beggar  
impassive of body,  
the pleased heart  
achieving elevation,  
the serenity-dimension of  
self-awakening  
is at that time  
brought into being,  
the serenity-dimension of  
self-awakening  
is at that time  
developed,  
the serenity-dimension of  
self-awakening  
is at that time  
got to perfection.**

**He who is of  
elevated heart  
has commendably mastered  
detachment.**

**At such a time, beggars,  
as a beggar  
is of elevated heart,  
has commendably mastered  
detachment,  
the detachment-dimension of  
self-awakening  
is at that time  
brought into being,  
the detachment-dimension of  
self-awakening  
is at that time  
developed,  
the detachment-dimension of  
self-awakening  
is at that time  
got to perfection.**

**At such time, beggars,  
as a beggar  
is living in the heart  
observing the heart,  
having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations,  
unmuddled mind  
is established in him;  
at such a time, beggars,  
as a beggar  
has un-muddled mind  
established  
the mind-dimension of  
self-awakening  
is at that time  
brought into being,  
the mind-dimension of  
self-awakening  
is at that time  
developed,  
the mind-dimension of  
self-awakening  
has at that time  
got to perfection.**

**He, with mind  
thus developed  
wisely examines,  
carefully examines  
phenomena,  
undertakes a  
thoroughly conducted investigation.**

**At such a time, beggars,  
as a beggar with mind  
thus developed,  
wisely examines,  
carefully examines  
phenomena,**



**undertakes a  
thoroughly conducted investigation,  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
brought into being;  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
developed,  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
got to perfection.**

**At such a time, beggars,  
as a beggar wisely examines,  
carefully examines  
phenomena  
undertakes a  
thoroughly conducted investigation,  
steady energy  
is put forth;  
the energy-building-dimension of  
self-awakening  
is at that time  
brought into being,  
the energy-building-dimension of  
self-awakening  
is at that time  
developed,  
the energy-building-dimension of  
self-awakening  
is at that time  
got to perfection.**

**Steady energy  
sets up  
uncarnal excitement.**

**At such a time, beggars,  
as a beggar's steady energy**

sets up  
uncarnal excitement,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
brought into being,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
developed,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
got to perfection.

In the enthusiastic heart,  
the body is in equipoise,  
the heart is in equipoise,

At such a time, beggars,  
as a beggar is of enthusiastic heart,  
the body in equipoise,  
the heart in equipoise,  
the impassivity-dimension of  
self-awakening  
is at that time  
brought into being,  
the impassivity-dimension of  
self-awakening  
is at that time  
developed,  
the impassivity-dimension of  
self-awakening  
is at that time  
got to perfection.

Impassive of body  
the pleased heart  
achieves elevation.

At such a time, beggars,  
as a beggar  
impassive of body,

**the pleased heart  
achieving elevation,  
the serenity-dimension of  
self-awakening  
is at that time  
brought into being,  
the serenity-dimension of  
self-awakening  
is at that time  
developed,  
the serenity-dimension of  
self-awakening  
is at that time  
got to perfection.**

**He who is of  
elevated heart  
has commendably mastered  
detachment.**

**At such a time, beggars,  
as a beggar  
is of elevated heart,  
has commendably mastered  
detachment,  
the detachment-dimension of  
self-awakening  
is at that time  
brought into being,  
the detachment-dimension of  
self-awakening  
is at that time  
developed,  
the detachment-dimension of  
self-awakening  
is at that time  
got to perfection.**

**At such time, beggars,  
as a beggar is living in *The Dhamma*  
observing *The Dhamma*,  
ardent,**

having set up mind,  
comprehending,  
having put away  
worldly aspirations and  
exasperations,  
unmuddled mind  
is established in him;  
at such a time, beggars,  
as a beggar has  
unmuddled mind  
established,  
the mind-dimension of  
self-awakening  
is at that time  
brought into being,  
the mind-dimension of  
self-awakening  
is at that time  
developed,  
the mind-dimension of  
self-awakening  
has at that time  
got to perfection.

He, with mind  
thus developed  
wisely examines,  
carefully examines  
phenomena,  
undertakes a  
thoroughly conducted investigation.

At such a time, beggars,  
as a beggar with mind  
thus developed,  
wisely examines,  
carefully examines  
phenomena,  
undertakes a  
thoroughly conducted investigation,  
the investigation-of-dhamma-dimension of  
self-awakening

is at that time  
brought into being;  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
developed,  
the investigation-of-dhamma-dimension of  
self-awakening  
is at that time  
got to perfection.

At such a time, beggars,  
as a beggar wisely examines,  
carefully examines  
phenomena  
undertakes a  
thoroughly conducted investigation,  
steady energy  
is put forth;  
the energy-building-dimension of  
self-awakening  
is at that time  
brought into being,  
the energy-building-dimension of  
self-awakening  
is at that time developed,  
the energy-building-dimension of  
self-awakening  
is at that time  
got to perfection.

Steady energy  
sets up  
uncarnal excitement.

At such a time, beggars,  
as a beggar's  
steady energy  
sets up  
uncarnal excitement,  
the enthusiasm-dimension of  
self-awakening

**is at that time  
brought into being,  
the enthusiasm-dimension of  
self-awakening  
is at that time developed,  
the enthusiasm-dimension of  
self-awakening  
is at that time  
got to perfection.**

**In the enthusiastic heart,  
the body is in equipoise,  
the heart is in equipoise,**

**At such a time, beggars,  
as a beggar is of  
enthusiastic heart,  
the body in equipoise,  
the heart in equipoise,  
the impassivity-dimension of  
self-awakening  
is at that time  
brought into being,  
the impassivity-dimension of  
self-awakening  
is at that time developed,  
the impassivity-dimension of  
self-awakening  
is at that time  
got to perfection.**

**Impassive of body  
the pleased heart  
achieves elevation.**

**At such a time, beggars,  
as a beggar  
impassive of body,  
the pleased heart  
achieving elevation,  
the serenity-dimension of  
self-awakening  
is at that time**

brought into being,  
the serenity-dimension of  
self-awakening  
is at that time  
developed,  
the serenity-dimension of  
self-awakening  
is at that time  
got to perfection.

He who is of  
elevated heart  
has commendably mastered  
detachment.

At such a time, beggars,  
as a beggar  
is of elevated heart,  
has commendably mastered  
detachment,  
the detachment-dimension of  
self-awakening  
is at that time  
brought into being,  
the detachment-dimension of  
self-awakening  
is at that time  
developed,  
the detachment-dimension of  
self-awakening  
is at that time  
got to perfection.

This is how, beggars,  
The Four Settings-Up of Mind  
is developed,  
how made much of  
such as to completely perfect  
The Seven Dimensions of Self-Awakening.

And how, beggars are  
The Seven Dimensions of Self-Awakening  
developed,

**how made much of  
such as to completely perfect  
freedom through vision?**

**Here beggars, a beggar develops  
the mind-dimension of  
self-awakening,  
supported by solitude,  
supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go;**

**He develops  
the investigation-of-*Dhamma*-dimension of  
self-awakening,  
supported by solitude,  
supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go;**

**He develops  
the enthusiasm-dimension of  
self-awakening,  
supported by solitude,  
supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go;**

**He develops  
the impassivity-dimension of  
self-awakening,  
supported by solitude,  
supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go;**

**He develops  
the serenity-dimension of  
self-awakening,  
supported by solitude,**



supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go;

He develops  
the detachment-dimension of  
self-awakening,  
supported by solitude,  
supported by dispassion,  
supported by ending,  
culminating in  
thoroughly letting go.

This is how, beggars  
The Seven Dimensions of Self-Awakening are  
developed,  
how made much of  
such as to completely perfect  
freedom through vision."

This is what The Consummately Self-Awakened said.

"Wonderful!"

said those beggars,  
uplifted by what The Consummately Self-Awakened said.

MN 118

Once Upon A Time, The Consummately Self-Awakened,  
Sāvatti-Town,  
East-Park,  
The Palace of Migara's Mother  
came-a revisiting.

At that time, old-man Ānanda,  
emerging from the evening's solitary abiding,  
went to the Teacher,  
greeted him,  
and sat down to one side.

Then, seated to one side there,  
he said this to The Consummately Self-Awakened:

"*Bhante*, at one time,

The Consummately Self-Awakened was residing among the Sakyans

**in the market town of Nagaraka,  
and I, also, was there.**

**In that place,  
I recall  
having heard,  
learnt,  
studied,  
grasped,  
face-to-face with The Consummately Self-Awakened,  
this statement made by him:**

**'At this time, Ānanda,  
I reside in the fullness of emptiness.'**

**Did I hear this correctly?"**

**"Yes, Ānanda, you  
heard,  
learnt,  
studied,  
grasped  
this correctly.**

**Previously,  
as well as now,  
I reside in  
the fullness of emptiness.**

**In the same way, Ānanda,  
as this Palace of Migara's Mother  
is *empty* of  
elephants,  
cows,  
horses asses;  
*empty* of  
dealings with gold and silver;  
*empty* of  
groups of men and women, and  
there is only this that remains  
to disturb the emptiness:  
that is,  
the vibration  
emanating from  
the beggars here;**

**in the same way, a Beggar,  
paying no attention  
to the disturbances of the city,  
paying no attention  
to human beings,  
pays attention only to  
the vibration  
emanating from  
the forest.**

**He takes to paying attention  
only to perception of  
the forest, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
the city.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
human beings.'**

**He understands:**

**'This way  
there is only that disturbance  
emanating from  
perception of  
the forest.'**

**Thus he understands:**

**'This way  
is *empty* of disturbance  
emanating from  
perception of**

the city.'

He understands:

'This way  
is *empty* of disturbance  
emanating from  
perception of  
human beings.'

He understands:

'This way  
there is only this  
that disturbs the emptiness:  
that is,  
the vibration which emanates  
from perception of  
the forest.'

In this way  
he regards that which is present  
as *empty* of  
that which is not present; and,  
with regard to what remains,  
he understands that:

'That being,  
this is.'

Thus, Ānanda,  
there is in the case of this case,  
*a sitting-down-to-empty-out*  
that results in surpassing purity.

And again, Ānanda,  
deeper than that,  
paying no attention  
to human beings,  
paying no attention  
to the forest,  
he takes to paying attention  
only to perception of  
earth, and  
cleans out,  
tidies up and

**liberates his mind.**

**In the same way  
as he would regard  
a bull's hide,  
stretched out to cure,  
held down by a hundred pegs,  
its life done gone;  
when he pays attention to  
earth,  
he does not think about  
anything on earth  
such as  
dry land or rivers  
or swamps or  
marshes with plants with branches and thorns or  
mountains or  
plains,  
but he only just pays attention to  
the vibration  
emanating from  
perception of  
earth.**

**He takes to paying attention  
only to perception of  
earth, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
human beings.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of**

the forest.'

Thus he understands:

'This way  
is *empty* of disturbance  
emanating from  
perception of  
human beings.'

He understands:

'This way  
is *empty* of disturbance  
emanating from  
perception of  
the forest.'

He understands:

'This way  
there is only this  
that disturbs the emptiness:  
that is,  
the vibration  
emanating from  
perception of  
earth.'

In this way  
he regards that which is present  
as *empty* of  
that which is not present; and,  
with regard to what remains,  
he understands that:

'That being,  
this is.'

Thus, Ānanda,  
there is in the case of this case,  
*a sitting-down-to-empty-out*  
that results in  
surpassing purity.

And again, Ānanda,  
deeper than that,  
paying no attention

**to the forest,  
paying no attention  
to earth,  
he takes to paying attention only  
to perception of  
The Sphere of Space, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
the forest.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
earth.'**

**Thus he understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
the forest.'**

**He understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
earth.'**

**He understands:**

**'This way  
there is only this  
that disturbs the emptiness:  
that is,**

**the vibration  
emanating from  
perception of  
the Sphere of Space.'**

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that**

**'That being,  
this is.'**

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And again, Ānanda,  
deeper than that,  
paying no attention to  
earth,  
paying no attention to  
The Sphere of Space,  
he takes to paying attention  
only to perception of  
the Sphere of Consciousness, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
earth.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from**



perception of  
**The Sphere of Space.'**

**Thus he understands:**

'This way  
is empty of disturbance  
emanating from  
perception of  
earth.'

**He understands:**

'This way  
is empty of disturbance  
emanating from  
perception of  
**The Sphere of Space.'**

**He understands:**

'This way  
there is only this  
that disturbs the emptiness:  
that is,  
the vibration  
emanating from  
perception of  
the Sphere of Consciousness.'

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that:**

'That being,  
this is.'

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And again, Ānanda,  
deeper than that,  
paying no attention to**

**The Sphere of Space,  
paying no attention to  
The Sphere of Consciousness,  
he takes to paying attention  
only to perception of  
The Sphere Where Nothing's-to-be-Had-There, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
The Sphere of Space.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
the perception of  
The Sphere of Consciousness.'**

**Thus he understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
the Sphere of Space.'**

**He understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
The Sphere of Consciousness.'**

**He understands:**

**'This way  
there is only this  
that disturbs the emptiness:  
that is,**

**the vibration  
emanating from  
perception of  
the Sphere Where Nothing's-to-be-Had-There.'**

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that:**

**'That being,  
this is.'**

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And again, Ānanda,  
deeper than that,  
paying no attention to  
The Sphere of Consciousness,  
paying no attention to  
The Sphere Where Nothing's-to-be-Had-There,  
he takes to paying attention  
only to perception of  
The Sphere of Neither-Perception-Nor-Non-Perception, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
The Sphere of Consciousness.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from**

perception of  
**The Sphere Where Nothing's-to-be-Had-There.'**

**Thus he understands:**

'This way  
is empty of disturbance  
emanating from  
perception of  
the Sphere of Consciousness.'

**He understands:**

'This way  
is empty of disturbance  
emanating from  
the perception of  
**The Sphere Where Nothing's-to-be-Had-There.'**

**He understands:**

'This way  
there is only this  
that disturbs the emptiness:  
that is,  
the vibration  
emanating from  
perception of  
**the Sphere of Neither-Perception-Nor-Non-Perception.'**

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that:**

**'That being,  
this is.'**

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And again, Ānanda,  
deeper than that,  
paying no attention to**

**The Sphere Where Nothing's-to-be-Had-There,  
paying no attention to  
The Sphere of Neither-Perception-Nor-Non-Perception,  
he takes to paying attention only to  
the serenity of mind  
that is Signless, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
The Sphere Where Nothing's-to-be-Had-There.'**

**He understands:**

**'This way  
there is no disturbance  
emanating from  
perception of  
the Sphere of Neither-Perception-Nor-Non-Perception.'**

**Thus he understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
The Sphere Where Nothing's-to-be-Had-There.'**

**He understands:**

**'This way  
is empty of disturbance  
emanating from  
perception of  
The Sphere of Neither-Perception-Nor-Non-Perception.'**

**He understands:**

**'This way  
there is only this that disturbs the emptiness:  
that is,  
the six sense-realms**

**bound to this body  
responding to life.'**

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that:**

**'That being,  
this is.'**

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And again, Ānanda,  
deeper than that,  
paying no attention to  
The Sphere Where Nothing's-to-be-Had-There,  
paying no attention to  
The Sphere of Neither-Perception-Nor-Non-Perception,  
he takes to paying attention only to  
the serenity of heart  
that is Signless, and  
cleans out,  
tidies up and  
liberates his mind.**

**He understands:**

**'This serenity of heart  
that is Signless  
is something that has been  
own-made,  
thought out.**

**Whatever has been  
own-made or  
thought out  
is subject to change and  
coming to an end.'**

**Knowing and seeing this,**

his heart is free  
from the grip of  
sense pleasures,  
his heart is freed  
from the grip of  
existence,  
his mind is free  
from the grip of  
blindness.

**In Freedom**  
comes the knowledge of Freedom,  
and he knows:

'Left behind is rebirth,  
lived is the best of lives,  
done is duty's doing,  
there is no further it'n-n-at'n!'

**He understands:**

'This way  
there is no disturbance  
emanating from  
the grip of sense pleasures.'

**He understands:**

'This way  
there is no disturbance  
emanating from  
the grip of existence.'

**He understands:**

'This way  
there is no disturbance  
emanating from  
the grip of blindness.'

**Thus he understands:**

'This way  
is empty of the disturbance  
emanating from  
the grip of sense pleasures.'

**He understands:**

**'This way  
is empty of the disturbance  
emanating from  
the grip of existence.'**

**He understands:**

**'This way  
is empty of the disturbance  
emanating from  
the grip of blindness.'**

**He understands:**

**'This way  
there is only this  
that disturbs the emptiness,  
that is  
the six sense-realms  
bound to this body  
responding to life.'**

**In this way  
he regards that which is present  
as empty of that which is not present, and,  
with regard to what remains,  
he understands that:**

**'That being,  
this is.'**

**Thus, Ānanda,  
there is in the case of this case,  
a sitting-down-to-empty-out  
that results in  
surpassing purity.**

**And, Ānanda,  
all those shaman or Brahmen  
of the long distant past  
who attained the  
highest surpassing purity of  
emptiness and  
made it a habitat,  
all of them did so  
by attaining this same**



**highest surpassing purity of  
emptiness and  
making it a habitat.**

**And, Ānanda,  
all those shaman or Brahmen  
who in the far distant future  
will attain the  
highest surpassing purity of  
emptiness and  
make it a habitat,  
all of them will do so  
by attaining this same  
highest surpassing purity of  
emptiness and  
making it a habitat.**

**And, Ānanda,  
all those shaman or Brahmen  
who at present  
are able to attain the  
highest surpassing purity of  
emptiness and  
make it a habitat,  
all of them do so  
by attaining this same  
highest surpassing purity of  
emptiness  
and making it a habitat.**

**Wherefore, Ānanda,  
train yourself this way:**

**'I will attain the  
highest surpassing purity of emptiness and  
make a habitat of that.'**

**Thus spoke The Consummately Self-Awakened.**

**And uplifted in mind,  
Ananda was delighted by  
The Consummately Self-Awakened's talk.**

MN 121

**Once upon a time The Consummately Self-Awakened,**

**Sakkaland revisiting,  
Kapilavatthu town,  
Nigrodha's Woods.**

**There The Consummately Self-Awakened,  
having arisen earlier,  
having attended to bowl and robes,  
went into Kapilavathu  
on his begging rounds.**

**Having gone on his begging rounds  
in Kapilavatthu,  
having returned,  
having eaten,  
he then went to the Sakkyan Kalakhemaka's residence  
to spend the afternoon.**

**Now at this time  
in the Sakkyan Kalakhemaka's residence  
there was a large group of  
bedrolls and sitting mats  
in evidence and  
so seeing,  
The Consummately Self-Awakened thought to himself:**

**"There is a large group of  
bedrolls and sitting mats  
in evidence  
in the Sakkyan Kalakhemaka's residence,  
I wonder if a large group of  
*Bhikkhus* resides here?"**

**Now at this time  
Old Man, Ānanda,  
together with a large group of *Bhikkhus*  
was making robe-cloth  
at the Sakkyan Ghataya's residence.**

**Then,  
emerging from his reflections  
at even-tide,  
The Consummately Self-Awakened went to  
the Sakkyan Ghataya's residence and  
there sat down on a prepared seat.**

**So seated**

**The Consummately Self-Awakened said this  
to Old Man Ānanda:**

**"There is a large group of  
bedrolls and sitting mats  
in evidence  
in the Sakkyan Kalakhemaka's residence,  
is a large group of *Bhikkhus*  
residing there?"**

**"There is a large group of  
bedrolls and sitting mats  
in evidence  
in the Sakkyan Kalakhemaka's residence.**

**There is a large group of  
*Bhikkhus* residing there.**

**Robe-cloth making time, *bhante*,  
has rolled around again."**

**"It is not brilliant, Ānanda,  
for a beggar to resort to association,  
to resort to taking pleasure  
from association,  
to be intent on the pleasure  
of resorting with associates,  
to resort to gatherings,  
to resort to taking pleasure  
from gatherings,  
to enjoy gatherings.**

**For a beggar, Ānanda,  
who resorts to association,  
who resorts to taking pleasure  
from association,  
who is intent on the pleasure  
of resorting with associates,  
who resorts to gatherings,  
who resorts to taking pleasure  
from gatherings,  
who enjoys gatherings  
of such a one  
that it would be said:**

'He gets pleasure from  
renunciation,  
gets pleasure from  
solitude,  
gets pleasure from  
calm,  
gets pleasure from  
self-awakening,  
such a one  
enjoys the pleasure of progress,  
without trouble,  
without aggravation' —  
such a thing  
is not to be seen.

But, Ānanda,  
for a beggar,  
who lives alone,  
secluded from associations  
of such a one  
that it would be said:

'He gets pleasure from  
renunciation,  
gets pleasure from  
solitude,  
gets pleasure from  
calm,  
gets pleasure from  
self-awakening,  
such a one  
enjoys the pleasure of progress,  
without trouble,  
without aggravation' —  
such a thing  
is to be seen.

For a beggar, Ānanda,  
who resorts to association,  
who resorts to taking pleasure  
from association,  
who is intent on the pleasure

**of resorting with associates,  
who resorts to gatherings,  
who resorts to taking pleasure  
from gatherings,  
who enjoys gatherings  
of such a one  
that it would be said:**

**'He enters into and  
resides in  
either the time-bound and happy, or  
the non-time-bound and unshakable  
heart's release' —**

**such a thing  
is not to be seen.**

**But, Ānanda,  
for a beggar,  
who lives alone,  
secluded from associations  
of such a one  
that it would be said:**

**'He enters into and  
resides in  
either the time-bound and happy, or  
the non-time-bound and unshakable  
hearts release' —**

**such a thing  
is to be seen.**

**I do not, Ānanda,  
behold one material thing  
the devotion to which,  
the obsession with which  
because of the vicissitudes  
befalling material things,  
which does not produce  
grief and lamentation,  
pain and misery, and  
despair.**

**This, however, Ānanda,**

is a habit awakened to  
by the Getter of the Getting:  
through not studying any  
identifying marks  
whatsoever,  
the entering into and  
making a habitat of  
inward emptiness.

And if, Ānanda,  
while the Getter of the Getting  
is inhabiting this habitat  
there come beggars,  
female beggars,  
laymen and laywomen,  
kings and the ministers of kings,  
scholars and the students of other schools,  
— then, Ānanda, The Getter of the Getting,  
with heart inclined to separation,  
tending towards separation,  
bent on separation,  
firm in seclusion,  
devoted to renunciation,  
bringing to an end  
all things standing for corruption,  
speaks exclusively about such  
as has to do with disengagement.

Therefore, Ānanda,  
if a beggar should resolve:

'Let me enter into and  
make a habitat of  
inward emptiness.'

Then Ānanda, a beggar  
needs to set up,  
settle down  
compose and  
focus the heart  
on the internal.

And how, Ānanda,  
does a beggar

**set up,  
settle down,  
compose and  
focus the heart  
on the internal?**

**Here, Ānanda, a beggar:**

**Separated from  
pleasures of the senses,  
separated from  
unskillful involvements,  
with thinking,  
with pondering,  
with the pleasurable-excitement  
born of solitude,  
enters into the first knowing and  
makes a habitat of that.**

**Separated from  
rethinking-pondering  
internally impassive  
having become whole-heartedly single-minded,  
without thinking,  
without pondering,  
with the pleasurable-excitement  
born of serenity,  
enters the second knowing and  
makes a habitat of that.**

**Separated from excitement,  
living detached,  
minding and self-aware,  
experiencing for himself  
that bodily pleasure  
the Aristocrats describe as:**

**'Detached,  
minding,  
he's got the sweet life!'  
enters the third knowing and  
makes a habitat of that.**

**Letting go of pleasure,**

letting go of pain,  
letting their antecedent  
mental pleasures and miseries  
find their own way home,  
without pain or pleasure,  
clearly conscious,  
with the bright  
shiny  
clean-clear-through  
radiance  
of detached-minding,  
enters the fourth knowing and  
makes a habitat-a-that.

This is how, Ānanda, a beggar  
sets up,  
settles down,  
composes and  
focuses the heart  
on the internal.

Then he studiously examines  
the internal emptiness.

While he studiously examines  
internal emptiness  
internal emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.

This being so, Ānanda,  
a beggar is cognizant thus:

'While I studiously examined  
internal emptiness  
internal emptiness of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'

Thus with regard to this  
he has self-awareness.



**Then he studiously examines  
external emptiness.**

**While he studiously examines  
external emptiness  
external emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined  
external emptiness  
external emptiness of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**Then he studiously examines  
internal-external emptiness.**

**While he studiously examines internal-external emptiness  
internal-external emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined internal-external emptiness  
internal-external emptiness of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**Then he studiously examines  
unshakability.**

**While he studiously examines  
unshakability  
unshakability of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined  
unshakability  
unshakability of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**In this way  
he makes himself  
conscious of the matter.**

**Then, Ānanda,  
that beggar needs to  
set up,  
settle down,  
compose, and  
focus the heart  
on that first sign of serenity  
concerning the internal.**

**Then he studiously examines  
the internal emptiness.**

**While he studiously examines  
internal emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,**

is released.

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examine  
internal emptiness  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**Then he studiously examines  
external emptiness.**

**While he studiously examines  
external emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**While I studiously examine  
external emptiness  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**Then he studiously examines  
internal-external emptiness.**

**While he studiously examines  
internal-external emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examine  
internal-external emptiness  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**Then he studiously examines  
unshakability.**

**While he studiously examines unshakability  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examine  
unshakability  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on  
walking,  
he  
walking,  
thinks:**

**'While walking  
let me not be corrupted  
by bad,  
unskillful states of**

wishing and  
discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on  
standing,  
he  
standing,  
thinks:

'While standing  
let me not be corrupted  
by bad,  
unskillful states of  
wishing and  
discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on  
sitting,  
he  
sitting,  
thinks:

'While sitting  
let me not be corrupted  
by bad,  
unskillful states  
of wishing and discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on  
reclining,  
he

**reclining,  
thinks:**

**'While reclining  
let me not be corrupted  
by bad,  
unskillful states of  
wishing and  
discontent.'**

**In this way  
he makes himself conscious of the matter.**

**When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on  
discourse,  
he  
discoursing,  
thinks:**

**'While discoursing,  
let me not talk such talk  
as is low,  
rustic,  
plebeian,  
unaristocratic,  
not conducive  
to complete turning away from,  
to detachment,  
stopping,  
calm,  
super-knowledge,  
self-awakening,  
*Nibbāna*;  
that is to say:  
talk of  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships, men and women,**

heroes and villains;  
gossip at the corner,  
over the back fence, or  
at the well  
talk of those alive or  
of those who are departed;  
talk comparing differences between  
this and that;  
speculative talk about  
creation,  
existence or  
non-existence —

Let me not talk  
talk like this.'

In this way  
he makes himself conscious of the matter.

But, that talk  
which is lofty,  
a help to opening up the mind  
and which conduces  
to complete turning away from,  
to detachment,  
stopping,  
calm,  
super-knowledge,  
self awakening

*Nibbāna;*

that is to say:  
talk about  
wanting little,  
talk about  
contentment,  
talk about  
impassivity,  
talk about  
living in solitude,  
talk about  
putting forth energy,  
talk about

**ethical conduct,  
talk about  
serenity,  
talk about  
wisdom,  
talk about  
freedom,  
talk about  
the knowledge and  
vision of  
freedom,  
he thinks:**

**'Let me talk  
talk like this.'**

**In this way  
he makes himself conscious of the matter.**

**When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on thinking,  
he thinks:**

**'While thinking,  
let me not think such thoughts  
as are low,  
rustic,  
plebeian,  
unaristocratic,  
not conducive to  
complete turning away from,  
detachment,  
stopping,  
calm,  
super-knowledge,  
self-awakening,  
*Nibbāna*;  
that is to say:  
thoughts of lust,  
thoughts of anger,  
thoughts of harming —  
let me not think**



such thoughts as these.'

In this way  
he makes himself conscious of the matter.

But, Ānanda,  
such thoughts  
as are aristocratic,  
setting down  
the way out,  
setting down  
for the doer thereof  
the consummate destruction of pain,  
suchas:

thinking about  
renunciation,  
thinking about  
non-deviance,  
thinking about  
non-violence,  
he thinks:

'Let me think  
such thoughts as these.'

In this way  
he makes himself conscious of the matter.

Five, Ānanda,  
are the strands of sense-pleasure.

What five?

Forms  
perceptible by the eye,  
wished for,  
enjoyed,  
charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust;

Sounds  
perceptible by the ear,  
wished for,  
enjoyed,

**charming,  
sounds that are loved,  
connected with sense-pleasures,  
making for lust;**

**Scents**

**perceptible by the nose,  
wished for,  
enjoyed,  
charming,  
scents that are loved,  
connected with sense-pleasures,  
making for lust;**

**Tastes**

**perceptible by the tongue,  
wished for,  
enjoyed, charming,  
tastes that are loved,  
connected with sense-pleasures,  
making for lust;**

**Touches**

**perceptible by the body,  
wished for,  
enjoyed,  
charming,  
touches that are loved,  
connected with sense-pleasures,  
making for lust.**

**These, Ānanda, are  
the five strands of  
sense-pleasure.**

**In this case  
a beggar should review  
his state of mind  
in this way:**

**'Does there currently  
arise to mind  
in one way or another  
such as has to do with  
the five strands of**

**sense-pleasure?'**

**If, Ānanda,  
when a beggar reviews thus  
he knows:**

**'There does currently  
arise to mind  
in one way or another  
such as has to do with  
the five strands of  
sense-pleasure.'**

**Such being the case, Ānanda,  
a beggar knows:**

**'Desire and lust for  
the five strands of  
sense pleasures  
have not been let go by me.'**

**In this way  
he makes himself conscious of the matter.**

**If, Ānanda,  
when a beggar reviews thus  
he knows:**

**'There does not currently  
arise to mind  
in one way or another  
such as has to do with  
the five strands of  
sense-pleasure.'**

**Such being the case, Ānanda,  
a beggar knows:**

**'Desire and lust for  
the five strands of  
sense pleasures  
has been let go by me.'**

**In this way  
he makes himself conscious of the matter.**

**Five, Ānanda, are  
the bound-up stockpiles**

concerning which a beggar  
should live attentive  
to their comings and goings:

'This is  
form,  
this is the arising of  
form,  
this is the going of  
form.

This is  
sense-experience,  
this is the arising of  
sense-experience,  
this is the going of  
sense-experience.

This is  
perception,  
this is the arising of  
perception,  
this is the going of  
perception.

This is  
own-making,  
this is the arising of  
own-making,  
this is the going of  
own-making.

This is  
consciousness,  
this is the arising of  
consciousness,  
this is the going of  
consciousness.'

When he so lives  
attentive to  
the comings and goings of these  
five bound-up stockpiles,  
any pride of ownership  
coming from the

five bound-up stockpiles  
is let go.

This being so, Ānanda,  
a beggar knows it thus:

'In me  
the pride of ownership for  
the five bound-up stockpiles  
has been let go.'

In this way  
he makes himself conscious of the matter.

These things, Ānanda  
have only to do with what is  
skilled,  
Aristocratic,  
other-worldly,  
beyond the scope of  
The Evil One.

What do you think, Ānanda?

What advantage  
does the student of the Aristocrats see  
that he should follow a Teacher  
even though being repeatedly nudged?"

"For us, *bhante*,  
the *Dhamma* is  
rooted in The Consummately Self-Awakened,  
channeled by The Consummately Self-Awakened,  
depends on the Lightning-bearer.

It would be good, *bhante*,  
if the point of this  
were to occur to The Consummately Self-Awakened  
to explain.

The Consummately Self-Awakened saying it,  
the beggars will bear it in mind."

"It is not, Ānanda,  
for the sake of  
hearing suttas,  
verses,  
expositions,

**that the student of the Aristocrats  
should follow a Teacher.**

**How come?**

**There is many a long day, Ānanda,  
for such things to be  
heard,  
retained,  
talked over,  
collected,  
analyzed in mind;  
for their theses to be  
well-penetrated.**

**But, Ānanda,  
talk about  
minding your own business,  
leading to the unobstructed heart,  
utter indifference, and  
dispassion,  
a help to ending,  
settling down,  
self-awakening,  
*Nibbāna*,  
suchas:  
talk about  
having few wishes,  
talk about  
contentment,  
talk about  
seclusion,  
talk about  
withdrawal,  
talk about  
rousing up energy,  
talk about  
ethics,  
talk about  
serenity,  
talk about  
wisdom,**

talk about  
freedom,  
talk about  
knowing and seeing freedom —  
it is for the sake of  
such talk as this, Ānanda,  
that the student of the Aristocrats  
sees that he should follow a Teacher  
even though being repeatedly nudged.

There is that, Ānanda,  
which is annoyance  
suffered by teachers;  
there is that,  
which is annoyance  
suffered by students;  
there is that,  
which is annoyance  
suffered by those living  
the best of lives.

And how, Ānanda,  
is there annoyance  
suffered by teachers?

Here Ānanda,  
a teacher resorts  
to sleeping and  
sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.

Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside

come round to visit.

Then,  
brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed, and  
returns to luxury.

This, Ānanda,  
is what is called  
'annoyance suffered by teachers.'

A teacher thus annoyed  
is harassed by  
bad unskillful things,  
connected with slime,  
leading to rebirth  
fearful,  
with painful result  
in future  
birth,  
aging, and  
death.

This is how, Ānanda,  
there is annoyance  
suffered by teachers.

And how, Ānanda,  
is there annoyance  
suffered by students?

In this case, Ānanda,  
the teacher's student,  
imagining he is  
cultivating aloofness,  
resorts to sleeping and  
sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,



**in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside  
come round to visit.**

**Then,  
brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed, and  
returns to luxury.**

**This, Ānanda,  
is what is called  
'annoyance suffered by students.'**

**A student thus annoyed  
is harassed by  
bad unskillful things,  
connected with  
slime,  
leading to rebirth,  
fearful,  
with painful result  
in future  
birth,  
aging, and  
death.**

**This is how, Ānanda,  
there is annoyance  
suffered by students.**

**And how, Ānanda,  
is there annoyance  
suffered by those living**

**the best of lives?**

**Here Ānanda,  
a Getter-of-the-Getting  
appears in the world,  
Aristocrat,  
Number One Self-Awakened One,  
with fully developed vision,  
the welcome one,  
seer of the world,  
incomparable dhamma-trainer of men,  
teacher of gods and men,  
a Buddha,  
The Consummately Self-Awakened.**

**He resorts to  
sleeping and  
sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside  
come round to visit.**

**Then,  
brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he does not get rigid,  
is not filled with hankering,  
does not exhibit greed or  
return to luxury,  
but, Ānanda,**

**this teacher's student,  
imagining he is  
cultivating aloofness,  
resorts to sleeping and  
sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded  
in this way,  
brahmins and householders  
inhabitants of town and countryside  
come round to visit.**

**Then, brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed, and  
returns to luxury.**

**This, Ānanda,  
is what is called  
'annoyance suffered by those leading  
the best of lives.'**

**One living  
the best of lives  
thus annoyed  
is harassed by bad unskillful things,  
connected with  
slime,  
leading to rebirth,  
fearful,**

**with painful result  
in future  
birth,  
aging, and  
death.**

**This is how, Ānanda,  
there is annoyance  
suffered by those living  
the best of lives.**

**But in this case, Ānanda,  
that annoyance  
of the liver of  
the best of lives  
results in even more  
pain,  
results in even more  
bitterness  
than that annoyance of  
the teacher,  
that annoyance of  
the student, and  
further  
it leads to ruin.**

**Therefore, Ānanda,  
act towards me with  
friendliness,  
not hostility, and  
that will be for  
your well being and  
happiness  
on many a long night.**

**How then does a student  
act towards his teacher  
with hostility,  
not friendliness?**

**Here, Ānanda,  
the teacher teaches *Dhamma*  
pointing out the beneficial  
out of kindness of heart,**

**saying:**

**'This is for your benefit,  
this is for your well-being.'**

**But these students  
do not want to learn,  
do not listen,  
do not apply themselves,  
do not prepare their hearts  
for omniscience.**

**They veer off,  
turning away from  
the teacher's instruction.**

**This is the way, Ānanda,  
students behave  
towards their teacher  
with hostility  
not friendliness.**

**And how then  
does a student  
act towards his teacher  
with friendliness  
not hostility?**

**Here, Ānanda,  
the teacher teaches *Dhamma*  
pointing out the beneficial  
out of kindness of heart,  
saying:**

**'This is for your benefit,  
this is for your well-being.'**

**These students  
want to learn,  
do listen,  
do apply themselves,  
do prepare their hearts for  
omniscience.**

**They do not veer off,  
do not turn away from  
the teachers instruction.**

**This is the way, Ānanda,  
students behave towards  
their teacher  
with friendliness  
not hostility.**

**Therefore, Ānanda,  
behave towards me  
with friendliness  
not hostility.**

**This will be  
for your benefit and  
well-being  
on many a long night.**

**Not for me, Ānanda,  
is the over-protection of  
the potter for  
the unfired vessel.**

**I will speak to you, Ānanda,  
constantly correcting,  
constantly correcting.**

**I will speak to you, Ānanda,  
constantly nudging,  
constantly nudging.**

**The essence will stand."**

**This is what The Consummately Self-Awakened said.**

**"Wonderful!"**

**said the Ancient Ānanda,  
uplifted in mind  
by what The Consummately Self-Awakened said.**

MN 122

**Once Upon a Time, The Consummately Self-Awakened,  
Sāvattḥī-town  
Anāthapiṇḍika's Jeta Grove,  
came-a revisiting.**

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

**Beggars!**

**And the beggars responding:**

**"Venerable!"**

**The Consummately Self-Awakened said:**

**"I will teach you, beggars,**

**the verses and**

**the analysis of**

**One Lucky Day.**

**Give ear!**

**Give your mind over**

**to studious attention!**

**I will speak!"**

**And the beggars responding:**

**"Even so, *bhante!*"**

**The Consummately Self-Awakened said:**

### **One Lucky Day**

**Turn not again to what is past,  
nor after futures hanker.**

**Let go the past,  
and futures not yet come.**

**But do research  
those things appearing here,**

**And taken not in, nor shaken by  
what's found from man has sprung,**

**This Very Day in duty's doing, burning  
for certain good; — for sure is death tomorrow;**

**No pacts are ever made  
with Judgment's great battalions! —**

**Live you therefore ardent,  
unremitting Night and Day,**

**If indeed you'd have it said: 'One Lucky Day  
he became a sage at peace'.**

**And how beggars,  
is there turning again  
to what is past?**

**Thinking:.**

**'Thus was my  
form  
in time past' and  
at such  
taking delight.**

**Thinking:**

**'Thus were my  
sense-experiences  
in time past and  
at such  
taking delight.**

**Thinking:.**

**'Thus were my  
perceptions  
in time past' and  
at such  
taking delight.**

**Thinking:.**

**'Thus was my  
own-making  
in time past' and  
at such  
taking delight.**

**Thinking:.**

**'Thus was my  
consciousness  
in time past' and  
at such  
taking delight.**

**This then, beggars  
is turning again  
to what is past.**

**And how beggars,  
is there not turning again  
to what is past?**

**Though thinking:**



'Thus was my  
form  
in time past'  
at such  
taking no delight.

Though thinking:

'Thus was my  
sense-experiences  
in time past'  
at such  
taking no delight.

Though thinking:

'Thus was my  
perception  
in time past'  
at such  
taking no delight.

Though thinking:

'Thus was my  
own-making  
in time past'  
at such  
taking no delight.

Though thinking:

'Thus was my  
consciousness  
in time past'  
at such  
taking no delight.

This then, beggars,  
is not turning again  
to what is past.

And what, beggars,  
is hankering after  
the future?

Thinking:

'Let my

**form  
be thus  
in future time', and  
at such  
taking delight.**

**Thinking**

**'Let my  
sense-experiences  
be thus  
in future time', and  
at such  
taking delight.**

**Thinking**

**'Let my  
perceptions  
be thus  
in future time', and  
at such  
taking delight.**

**Thinking**

**'Let my  
own-making  
be thus  
in future time', and  
at such  
taking delight.**

**Thinking**

**'Let my  
consciousness  
be thus  
in future time', and  
at such  
taking delight.**

**This then, beggars,  
is hankering after  
the future.**

**And what, beggars,  
is not hankering after**

**the future?**

**Thinking:**

**'My  
form  
will be thus in future time',  
at such taking no delight.**

**Thinking:**

**'My  
sense-experiences  
will be thus in future time',  
at such taking no delight.**

**Thinking:**

**'My  
perceptions  
will be thus in future time',  
at such taking no delight.**

**Thinking:**

**'My  
own-making  
will be thus in future time',  
at such taking no delight.**

**Thinking:**

**'My  
consciousness  
will be thus in future time',  
at such taking no delight.**

**This then, beggars,  
is not hankering after  
the future.**

**And how, beggars,  
is there being taken in and  
shaken  
by things of  
the present?**

**In the case of this 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 regards  
form  
as the self, or,  
he regards  
the self as having  
form, or,  
he regards  
form  
as an aspect of self, or,  
he regards self  
as an aspect of  
form; or,  
he regards  
sense experience  
as the self, or,  
he regards the self as having  
sense experience, or,  
he regards  
sense experience  
as an aspect of self, or,  
he regards self  
as an aspect of  
sense experience; or,  
he regards  
perception

as the self, or,  
he regards the self as having  
perception, or,  
he regards  
perception  
as an aspect of self, or,  
he regards self as an aspect of  
perception; or,  
he regards  
own-making  
as the self, or,  
he regards the self as having  
own-making, or,  
he regards  
own-making  
as an aspect of self, or,  
he regards self as an aspect of  
own-making; or,  
he regards  
consciousness  
as the self, or,  
he regards the self as having  
consciousness, or,  
he regards  
consciousness  
as an aspect of self, or,  
he regards self as an aspect of  
consciousness.

**This is how, beggars,  
there is being  
taken in and  
shaken  
by things of  
the present.**

**And how, beggars,  
is there not being  
taken in and  
shaken  
by things of**

**the present?**

**In the case of this case, beggars,  
we have the case of  
the well tamed,  
well trained,  
well educated  
student of the aristocrats;  
well tamed to the discipline of  
the aristocrats,  
well trained in the manners of  
the aristocrats,  
well educated to the teachings of  
the aristocrats,  
well tamed to the ways of  
the good man,  
well trained in the craft of  
the good man,  
well educated in the lore of  
the good man,  
he does not regard  
form  
as the self, or,  
he does not regard  
the self as having  
form, or,  
he does not regard  
form  
as an aspect of self, or,  
he does not regard  
self as an aspect of  
form; or,  
he does not regard  
sense experience  
as the self, or,  
he does not regard  
the self as having  
sense experience, or,  
he does not regard  
sense experience  
as an aspect of self, or,**

he does not regard  
self as an aspect of  
sense experience; or,  
he does not regard  
perception  
as the self, or,  
he does not regard  
the self as having  
perception, or,  
he does not regard  
perception  
as an aspect of self, or,  
he does not regard  
self as an aspect of  
perception; or,  
he does not regard  
own-making  
as the self, or,  
he does not regard  
the self as having  
own-making, or,  
he does not regard  
own-making  
as an aspect of self, or,  
he does not regard  
self as an aspect of  
own-making; or,  
he does not regard  
consciousness  
as the self, or,  
he does not regard  
the self as having  
consciousness, or,  
he does not regard  
consciousness  
as an aspect of self, or,  
he does not regard  
self as an aspect of  
consciousness.

**This is how, beggars,  
there is not being  
taken in and  
shaken  
by things of  
the present.**

**Turn not again to what is past,  
nor after futures hanker.**

**Let go the past,  
and futures not yet come.**

**But do research  
those things appearing here,**

**And taken not in, nor shaken by  
what's found from man has sprung,**

**This Very Day in duty's doing, burning  
for certain good; — for sure is death tomorrow;**

**No pacts are ever made  
with Judgment's great battalions! —**

**Live you therefore ardent,  
unremitting Night and Day,**

**If indeed you'd have it said: 'One Lucky Day  
he became a sage at peace'.**

**When, beggars, I said:**

**'I will teach you, beggars,  
the verses and  
the analysis of  
One Lucky Night.'**

**It was having this in mind  
that I said it."**

**So spoke The Consummately Self-Awakened.**

**Pleased in mind,  
these *Bhikkhus* said:**

**"Wonderful!"**



**There then the youth Subha,  
Todeyya's Son,  
drew near The Consummately Self-Awakened.**

**Having drawn near The Consummately Self-Awakened,  
he exchanged friendly greetings with him.**

**Having made friendly greetings,  
having exchanged polite talk,  
he took a seat to one side.**

**Seated to one side then,  
the youth Subha, Todeyya's son,  
said this to The Consummately Self-Awakened:**

**"Good Gotama, what is  
the driving force,  
what results in  
that which is human,  
(minding only that which is human life),  
being seen as inferior or superior?**

**For seen, good Gotama,  
are short-lived humans,  
seen are those long-lived;**

**Seen are those much-oppressed,  
seen are those little-oppressed;**

**Seen are those painfully-cast,  
seen are those cast-cast-off;**

**Seen are those little-appreciated,  
seen are those much-appreciated;**

**Seen are those of little-wealth,  
seen are those of great-wealth;**

**Seen are those of low clan,  
seen are those of high clan;**

**Seen are those of weak wisdom,  
seen are those possessed of wisdom.**

**"Good Gotama, what is  
the driving force,  
what results in  
that which is human,  
(minding only that which is human life),**

**being seen as inferior or superior?**

**"*Kamma* is one's own, youth,  
beings are *kamma*-heirs,  
*kamma*-wombed,  
*kamma*-descended,  
*kamma*-judged.**

**It is *kamma* that divides beings,  
that is,  
into inferior and superior."**

**"As to this, then, Good Gotama,  
that was spoken succinctly,  
I have not fully gained  
the expanded analysis,  
fully gained understanding.**

**Well for me if Gotama  
were to develop that *Dhamma* he taught.**

**Whatever the good Gotama taught succinctly,  
I would fully gain  
the expanded analysis,  
fully gain understanding."**

**"Then listen well, youth,  
pay attention,  
I will speak!"**

**Then, saying "Even so!"  
the happy youth Todeyya's Son  
responded to *Venerable*.**

**"Here, youth,  
either man or woman  
takes the life of breathing things,  
is cruel,  
bloody-handed,  
intent on injuring and killing,  
without mercy to any breathing thing.**

**Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in**

*Woeful Ways*

**painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of short life-span.**

**This is the way to  
a short life-span, youth:  
that is to say:  
taking the life of breathing things,  
being cruel,  
bloody-handed,  
intent on injuring and killing,  
without mercy to any breathing thing.**

**Here further, youth,  
either man or woman  
has let go of slaughtering living beings,  
shrinks from slaughtering living beings,  
set-down cruelty,  
set-down bloody-handedness,  
intention to injure and kill,  
one who lives merciful  
toward all living beings.**

**Because of *kamma* like that,  
thus fully developed  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some Heaven World.**

**If at the body breaking up at death  
there is not re-arising in**

some heaven world  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of long life-span.

This is the way  
to a long life-span, youth,  
that is to say:  
letting go of slaughtering living beings,  
shrinking from slaughtering living beings,  
set-down cruelty,  
set-down bloody-handedness  
intention to injure and kill,  
one who lives merciful  
toward all living beings.

Here, youth,  
either man or woman  
harasses living creatures  
with hand  
or stone  
or stick  
or sword.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,

**in the resultant re-birth,  
he has many illnesses.**

**This is the way  
to having many illnesses, youth:  
that is to say:  
harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**Here further, youth,  
either man or woman  
has let go of harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he has few illnesses.**

**This is the way  
to having few illnesses, youth:  
that is to say:  
not harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**Here, youth,**

either man or woman  
is wrathful,  
easily irritated;  
even with little things said by equals  
is bad tempered,  
agitated,  
contrary and,  
a back-talker;  
is angry  
hateful  
and resentful  
and shows it.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is ugly.

This is the way  
to being ugly, youth:  
that is to say:  
being wrathful,  
easily irritated;  
even with little things said by equals  
being bad tempered,  
agitated,

contrary and,  
a back-talker;  
being angry  
hateful  
and resentful  
and showing it.

Here further, youth,  
either man or woman  
has let go of wrath,  
is not easily irritated;  
even with big things said by equals  
is not bad tempered,  
agitated,  
contrary or,  
a back-talker;  
is not angry  
hateful  
or resentful  
or show it.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is good looking.

This is the way  
to being good looking, youth:  
that is to say:  
letting go of wrath,  
not being easily irritated;  
even with big things said by equals  
not being bad tempered,

agitated,  
contrary or,  
a back-talker;  
not being angry  
hateful  
or resentful  
or showing it.

Here, youth,  
either man or woman  
is envious,  
shows envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is under appreciated.

This is the way  
to being under appreciated, youth:  
that is to say:



being envious,  
showing envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.

Here further, youth,  
either man or woman  
has let go of envy,  
does not show envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is much appreciated.

This is the way  
to being much appreciated, youth:  
that is to say:  
not being envious,  
not showing envy  
at the reverence,  
weighty seriousness,  
honor,

respect,  
devotion,  
gained by others.

Here, youth,  
either man or woman  
is not a giver,  
of food,  
drink,  
clothing,  
vehicles,  
garlands,  
perfumes, and  
ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of little wealth.

This is the way  
to being of little wealth, youth:  
that is to say:  
not being a giver,  
of food,

drink,  
clothing,  
vehicles,  
garlands,  
perfumes, and  
ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

Here further, youth,  
either man or woman  
is a giver,  
of food,  
drink,  
clothing,  
vehicles,  
garlands,  
perfumes, and  
ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of great wealth.

This is the way  
to being of great wealth, youth:  
that is to say:  
being a giver,  
of food,  
drink,

clothing,  
vehicles,  
garlands,  
perfumes, and  
ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

Here, youth,  
either man or woman  
is hard,  
gone-mental;  
does not greet  
those that should be greeted,  
does not rise up from his seat  
for those that should be risen up for,  
does not give his seat  
to one who deserves a seat,  
does not make way  
for one who should be differed to,  
does not respect  
those who should be respected,  
does not treat as weighty,  
that which should be treated as weighty,  
does not honor  
that which should be honored,  
does not give attention  
to that which should be given attention.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

If at the body breaking up at death  
there is not re-arising in  
woeful ways,

**painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of a low clan.**

**This is the way  
to being of a low clan, youth:  
that is to say:  
being hard,  
having gone-mental;  
not greeting  
those that should be greeted,  
not rising up from the seat  
for those that should be risen up for,  
not giving his seat  
to one who deserves a seat,  
not making way  
for one who should be differed to,  
not respecting  
those who should be respected,  
not treating as weighty,  
that which should be treated as weighty,  
not honoring  
that which should be honored,  
not giving attention  
to that which should be given attention.**

**Here further, youth,  
either man or woman  
is not hard,  
has not gone-mental;  
does greet  
those that should be greeted,  
does rise up from his seat  
for those that should be risen up for,  
does give his seat  
to one who deserves a seat,  
does make way  
for one who should be differed to,**

does respect  
those who should be respected,  
does treat as weighty,  
that which should be treated as weighty,  
does honor  
that which should be honored,  
does give attention  
to that which should be given attention.

Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of high clan.

This is the way to being of high clan, youth:  
that is to say:  
not being hard,  
not having gone-mental;  
greeting  
those that should be greeted,  
rising up from his seat  
for those that should be risen up for,  
giving his seat  
to one who deserves a seat,  
making way  
for one who should be differed to,  
respecting  
those who should be respected,  
treating as weighty,  
that which should be treated as weighty,  
honoring  
that which should be honored,

**giving attention  
to that which should be given attention.**

**Here, youth,  
either man or woman  
who, having come into the presence of a shaman or brahman,  
does not ask:**

**'What, *bhante*, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**Because of *kamma* like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinationous,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of weak wisdom.**

**This is the way  
to being of weak wisdom, youth:  
that is to say:  
having come into the presence of a shaman or brahman,  
not asking:**

**'What, *bhante*, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**Here further, youth,  
either man or woman  
who, having come into the presence of a shaman or brahman,  
does ask:**

**'What, *bhante*, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**Because of *kamma* like that,  
thus fully developed,  
thus undertaken,**



at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of great wisdom.

This is the way  
to being of great wisdom, youth:  
that is to say:  
having come into the presence of a shaman or brahman,  
and asking:

'What, *bhante*, is skillful?

What is unskillful?

What is blameworthy?

What blameless?

How should one practice?

What should one not practice?

If I do what,  
will it be for many a day  
for my pain and sorrow?

Or if I do what,  
will it be for many a day  
for my good and happiness?'

So, youth,  
the course causing short life-span  
leads to shortness of life-span;  
the course allowing long life-span  
leads to length of life-span;  
the course causing many pains  
leads to having many illnesses;  
the course causing few pains  
leads to having few illnesses;  
the course creating ugliness

leads to ugliness;  
the creating the lovely  
leads to beauty;  
the course causing the lessening of worth  
leads to smallness of account;  
the course allowing greatness of account  
leads to being of great account;  
the course causing poverty,  
leads to poverty;  
the course bringing wealth  
leads to being wealthy;  
the course showing disrespect  
leads to being low clan;  
the course that brings respect  
leads to being high clan;  
the course conducive to being weak in wisdom  
leads to weakness of wisdom;  
the course conducive to being of great wisdom  
leads to greatness in wisdom.

*Kamma* is 'one's own', youth,  
beings are heirs to their *kamma*,  
*kamma* is the womb,  
*kamma* is one's ancestors,  
*kamma* is the judge.

It is *kamma* that divides beings  
that is,  
into inferior and superior."

And at this, Subha, Todeyya's son, said:

"Excellent Good Gotama! Excellent!

In the same way as if one were to set upright  
that which had been upside down;  
or as if one were to bring a lamp into the darkness  
so that the beings there might see;  
in the same way has the Good Gotama set out *Dhamma*  
and made it clear.

I go to the Good Gotama for Refuge,  
I go to the *Dhamma* for Refuge,  
I go to the Order for Refuge.

**May the Good Gotama accept me  
as a Lay Follower going for Refuge  
from this day forth  
as long as life shall last!"**

MN 135

**Once Upon a Time, The Consummately Self-Awakened,  
Rājagaha,  
Bamboo Grove,  
the squirrels' feeding place,  
came-a revisiting.**

**Also there, at that time,  
was Old Man Samiddhi,  
who lived in a forest-hut.**

**There then, Potali's-son, the wanderer,  
an on-his-legs-liver,  
always pacing back and forth,  
always meandering around,  
drew near Old Man Samiddhi,  
and approached him.**

**Having approached Old Man Samiddhi,  
together they exchanged polite greetings.**

**Having given polite talk,  
he took a seat to one side.**

**Then seated to one side,  
Potali's-son, the wanderer,  
said this to Old Man Samiddhi:**

**"Face-to-face, friend Samiddhi,  
I have heard from the shaman Gotama,  
face-to-face received it,  
that:**

**'Useless is bodily-kamma,  
useless is vocal-kamma,  
only kamma of mind is true'.**

**And that there is attainment  
which, attaining,  
one attains no experience whatever."**

**"Do not say this, Potali's-son!**

**Do not say this, Potali's-son!**

**Do not misrepresent Bhavaga,  
for it is not well to misrepresent Bhavaga,  
nor would Bhavaga say:  
'Useless is bodily-kamma,  
useless is vocal-kamma,  
only kamma of mind is true'.**

**And then that, friend,  
there is attainment  
which, attaining,  
one attains no experience whatever."**

**"How long is it  
since you have gone forth, friend Samiddhi?"**

**"Not long, friend,  
three rains."**

**"(What will an elder bhikkhu say,  
when a novice bhikkhu  
thinks to guard his master thus?)**

**With, friend Simiddhi,  
intentionally done kamma,  
of body,  
of speech,  
of mind,  
what does he experience?"**

**"With, friend Potali's-son,  
intentionally done kamma,  
of body,  
of speech,  
of mind,  
he experiences pain."**

**There then Potali's-son,  
neither accepting nor rejecting  
Old Man Samiddhi's statement,  
neither accepting  
nor rejecting,  
rose up from his seat and departed.**

**There then Old Man Samiddhi  
not-long after the departure of**

**Potali's-son, the wanderer,  
drew near Old Man Ānanda,  
and approached him.**

**Having approached Old Man Ānanda,  
together they exchanged polite greetings.**

**Having given polite talk,  
he took a seat to one side.**

**Seated to one side then,  
Old Man Samiddhi related to Old Man Ānanda,  
as far as it was developed,  
all that which he and  
Potali's-son, the wanderer  
had talked over together in conversation.**

**This having been said,  
Old Man Ānanda said this to Old Man Samiddhi:**

**"Now then, this subject of conversation, friend Samiddhi  
should be seen to by The Consummately Self-Awakened.**

**Pray wait, friend Samiddhi,  
until we can draw near The Consummately Self-Awakened.**

**Having drawn near  
this will be of advantage  
to relate to The Consummately Self-Awakened.**

**However The Consummately Self-Awakened explains it,  
that is how we should bear it in mind."**

**"Even so, friend'  
replied Old Man Samiddhi to Old Man Ānanda.**

**There then Old Man Ānanda  
and Old Man Samiddhi  
drew near The Consummately Self-Awakened,  
and approached him.**

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

**Seated to one side then,  
Old Man Ānanda related to The Consummately Self-Awakened,  
as far as it was developed,  
all that which Old Man Samiddhi and Potali's-son, the wanderer  
had talked over together in conversation.**

**This having been said,**

**The Consummately Self-Awakened said this to Old Man Ānanda:**

**"But Ānanda,**

**I do not see the first proposition  
of the case Potali's-son put forth;  
how can I comment  
on the whole conversation?**

**And, Ānanda, this question  
put by the wanderer Potali's-son and  
answered by this foolish person, Samiddhi,  
requiring an analytical response,  
was responded to one-sidedly."**

**This said, Old Man Udāyi  
said this to The Consummately Self-Awakened:**

**"What if, *bhante*,**

**Old Man Samiddhi had put together what he said  
as:**

**'That which is experienced,  
that is pain'?"**

**To this,**

**The Consummately Self-Awakened responded to Ānanda:**

**"Do you see, Ānanda,  
how this foolish person Udāyi  
is off-track?**

**I knew, Ānanda,  
that this foolish person Udāyī,  
off-track as to the mental standpoint  
from which this question originated,  
would be off-track.**

**Ānanda, the wanderer Potali's-son  
was really asking about  
the three sensations.**

**That foolish Beggar Samiddhi  
should have answered this question  
put by the wanderer Potali's-son  
this way:**

**'When, friend Potali,**

**one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing  
sensations of pleasure,  
he experiences sensations of pleasure.**

**When, friend Potali,  
one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing  
sensations of pain,  
he experiences sensations of pain.**

**When, friend Potali,  
one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing  
sensations of neither-pain-nor-pleasure,  
he experiences sensations of neither-pain-nor-pleasure.'**

**Thus answered, Ānanda,  
that foolish Beggar Samiddhi  
would have best answered  
the wanderer Potali's-son.**

**Now, Ānanda,  
there are foolish and  
inexperienced wanderers,  
members of other sects,  
who would come to know  
the *Tathāgata's* Great Analysis of Kamma  
if you, Ānanda, would listen  
while he enumerates the details  
of the *Tathāgata's* Great Analysis of Kamma."**

**"Now is the time, Venerable!**

**Now is the time, Well-gone!**

**Now is the time  
that The Consummately Self-Awakened should analyze  
the Great Analysis of Kamma.**

**The beggars having heard The Consummately Self-Awakened,  
will bear it in mind!"**

**"Very well then, Ānanda,  
listen up,  
pay attention,  
I will speak!"**

**"Even so *bhante!*"  
said Old Man Ānanda,  
in response to The Consummately Self-Awakened.**

**The Consummately Self-Awakened said this:**

**"There are, Ānanda,  
four types of men  
existing in the world.**

**What four?**

**Here, Ānanda, some person  
slaughters living creatures here,  
takes what has not been given to him,  
has low ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders,  
is a lip-flapper,  
is covetous,  
is hard-hearted,  
is one who holds low views.**

**He, at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**Here, Ānanda, some person  
slaughters living creatures here,  
takes what has not been given to him,  
has low ethical conduct**



**in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders,  
is a lip-flapper,  
is covetous,  
is hard-hearted,  
is one who holds low views.**

**He, at the body breaking up at death  
re-arises in  
some heaven world.**

**Here, Ānanda, some person  
abstains from slaughtering living creatures here,  
abstains from taking what has not been given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
is not hard-hearted,  
holds consummate view.**

**He, at the body breaking up at death  
re-arises in  
some heaven world.**

**Here, Ānanda, some person  
abstains from slaughtering living creatures here,  
abstains from taking what has not been given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
is not hard-hearted,  
holds consummate view.**

**He, at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
who, at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.

He concludes:

'It is true,  
there are deeds which can be called "bad",  
there is a result of bad deeds.

That individual I saw here  
who slaughtered living creatures here,  
took what was not given  
abandoned his ethical conduct  
in the pursuit of pleasure,  
who was one who spoke lies,

**who was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-rose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**And then he goes on to say:**

**'It is true,  
everyone who slaughtered living creatures here,  
took what was not given  
abandoned his ethical conduct  
in the pursuit of pleasure,  
who was one who spoke lies,  
who was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**Those who say so  
are telling the truth.**

**Those who say differently  
are wrong.'**

**And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,**

**everything else is false.'**

**Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
who, at the body breaking up at death  
re-arose in  
some heaven world.**

**He concludes:**

**'It is not true,  
that there are deeds which can be called "bad",  
there is no result of bad deeds.**

**That individual I saw here  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,**

was covetous,  
was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-arose in  
some heaven world.

And then he goes on to say:

'Everyone  
who slaughters living creatures here,  
takes what is not given  
who abandons his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who holds low views,  
re-arises in  
some heaven world.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

Here, Ānanda, some shaman or Brahman who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,

he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who at the body breaking up at death,  
re-arose in  
some heaven world.

He concludes:

'It is true,  
there are deeds which can be called "good",  
there is a result of good deeds.

That individual I saw here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arose in  
some heaven world.

And then he goes on to say:

'It is true, everyone who  
abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,

abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
re-arises in  
some heaven world.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,

was not hard-hearted, who held consummate view,  
who, at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

He concludes:

'It is not true,  
there are no deeds which can be called "good",  
there is no result of good deeds.

That individual I saw here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

And then he goes on to say:

'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death



re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

As far as this goes, Ānanda,  
whatever shaman or Brahman says:

'There are bad deeds,  
there is result of doing bad deeds.'

This much I give him.

And if he says:

'I saw such and such an individual  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who speaks lies,  
was one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arise in  
the woeful ways,  
painful,  
ruinacious,

**Niriaya Hell.**

**This much I also give him.**

**But if he says:**

**'Everyone who  
slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.'**

**This I do not give him.**

**And if he says:**

**'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'**

**This I do not give him.**

**And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'**

**This I do not give him.**

**As far as this goes, Ānanda,  
whatever shaman or Brahman says:**

**'There are no bad deeds,**

**there is no result of doing bad deeds.'**

**This much I do not give him.**

**And if he says:**

**'I saw such and such an individual  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who speaks lies,  
was one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arise in  
some heaven world.**

**This much I give him.**

**But if he says:**

**'Everyone who  
slaughters living creatures here,  
takes what is not given  
who abandons his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who holds low views,  
at the body breaking up at death  
re-arises in  
some heaven world.**

**This I do not give him.**

**And if he says:**

**'Those who know this  
know the truth,  
those who say otherwise**

**are wrong.'**

**This I do not give him.**

**And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'**

**This I do not give him.**

**As far as this goes, Ānanda,  
shaman or Brahman says:**

**'There are good deeds,  
there is result of doing good deeds.'**

**This much I give him.**

**And if he says:**

**'I saw such and such an individual  
who abstained from slaughtering living creatures here,  
abstained from taking what is not given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
who was not covetous,  
who was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arise in  
some heaven world.**

**This much I also give him.**

**But if he says:**

**'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,**

abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death  
re-arises in  
some heaven world.

**This I do not give him.**

And if he says:

'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'

**This I do not give him.**

And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

**This I do not give him.**

As far as this goes, Ānanda,  
whatever shaman or Brahman says:

'There are no good deeds,  
there is no result of doing good deeds.'

**This much I do not give him.**

And if he says:

'I saw such and such an individual  
who abstained from slaughtering living creatures here,  
abstained from taking what is not given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
who was not covetous,  
who was not hard-hearted, who held consummate view,  
at the body breaking up at death

re-arise in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.'

This much I give him.

But if he says:

'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.'

This I do not give him.

And if he says:

'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'

This I do not give him.

And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

This I do not give him.

As far as this goes, Ānanda,

**in the case of some person here  
who slaughtered living creatures here,  
took what was not given to him,  
had low ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders,  
a lip-flapper,  
covetous,  
hard-hearted,  
was one who held low views  
who at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell  
either bad Kamma to be experienced as pain  
was done by him earlier,  
or bad Kamma to be experienced as pain  
was done by him later,  
or at the time of dying  
a low view was adopted  
and firmly held by him.**

**It was because of this  
that at the body breaking up at death  
he re-arose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

*He who is of such Kamma  
and of such views  
experiences its fruition  
either in the here and now  
or in some other way.*

**As far as this goes, Ānanda,  
in the case of some person here  
who slaughtered living creatures here,**

took what was not given to him,  
had low ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders,  
a lip-flapper,  
covetous,  
hard-hearted,  
was one who held low views  
who at the body breaking up at death  
re-rose in  
in some heaven world —  
either good Kamma to be experienced as pleasure  
was done by him earlier,  
or good Kamma to be experienced as pleasure  
was done by him later,  
or at the time of dying  
consummate view was adopted  
and firmly held by him.

It was because of this  
that at the body breaking up at death  
he re-rose in  
some heaven world.

He who is of such Kamma  
and of such views  
experiences its fruition  
either in the here and now  
or in some other way.

As far as this goes, Ānanda,  
in the case of some person here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,



who at the body breaking up at death  
re-arose in  
some heaven world —  
either good Kamma to be experienced as pleasure  
was done by him earlier,  
or good Kamma to be experienced as pleasure  
was done by him later,  
or at the time of dying  
consummate view was adopted  
and firmly held by him.

It was because of this  
that at the body breaking up at death  
re-arose in  
some heaven world.

He who is of such Kamma  
and of such views  
experiences its fruition  
either in the here and now  
or in some other way.

As far as this goes, Ānanda,  
in the case of some person here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
either bad Kamma to be experienced as pain  
was done by him earlier,  
or bad Kamma to be experienced as pain

was done by him later,  
or at the time of dying  
a low view was adopted  
and firmly held by him.

It was because of this  
that at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

He who is of such Kamma  
and of such views  
experiences its fruition either in the here and now  
or in some other way.

So you see then, Ānanda,  
that there is  
bad kamma  
where the results look bad,  
bad kamma  
where the results look good,  
good kamma  
where the results look good,  
good kamma  
where the results look bad.

Thus spoke The Consummately Self-Awakened.

MN 136

Once upon a time, The Consummately Self-Awakened,  
Sāvatti-town,  
Anāthapiṇḍika's Park,  
Jeta Grove revisiting,  
said this to the beggars gathered round:

"Beggars!" he says.

And "Venerable!" they respond.

I will analyze for you the art of disengagement.

Listen up good,  
pay attention,

**I will speak!**

**"Even so, *bhante!*"**

**And what is  
the Art of Disengagement?**

**It is not submitting to  
the ploy of sweet pleasures —  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**It is not being employed  
in exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**Working towards neither of  
these extreme ends,  
the Art of Disengagement  
is the walking of that Middle Path  
awakened to by the *Tathāgata*,  
made visible,  
made known,  
peaceful,  
conducting to higher knowledge,  
self-awakening,  
*Nibbāna*.**

**The Art of Disengagement, beggars,  
is knowing what it is  
to take sides and  
to be biased  
either for or against, and  
it is the non advocacy of  
either side,  
the not being biased  
either for or  
against,  
but simply teaching *Dhamma*.**

**The Art of Disengagement, beggars,  
is understanding how to judge  
what is pleasant and  
knowing how to judge  
what is pleasant,  
being occupied solely  
by inward pleasantness.**

**It is knowing about  
what should be spoken of and  
what should be left unsaid,  
knowing the appropriate time  
to speak about private matters and  
when and when not to confront another  
with what is unpleasant to hear.**

**It is the art of  
speaking clearly,  
without hurry or  
drama,  
without either denigrating  
the local idiom  
or adhering rigidly  
only to what is acceptable speech  
in certain circles.**

**This, beggars, is  
The Art of Disengagement.**

**And what, beggars, is  
the Analysis of the Art of Disengagement?**

**This is what is meant by  
the statement:**

**'It is not submitting to  
the ploy of sweet pleasures;  
it is not being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment':**

**Whatever is intent to  
experience pleasure**

associated with the senses,  
that is what is called  
submitting to the ploy of  
sweet pleasures,  
submitting to the ploy of  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.

This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.

This is going to one extreme.

This is not the Consummate Way.

Whatever is non intent  
to experience pleasure  
associated with the senses,  
that is what is called  
not submitting to the ploy of  
sweet pleasures,  
not submitting to the ploy of  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.

This is a thing  
which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.

This is not going to that extreme.

This is the practice of  
the Art of Disengagement.

**This is the Consummate Way.**

**Whatever is intent to  
inflict pain,  
punishments,  
misery  
on the self,  
that is what is called  
being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is going to  
the other extreme.**

**This is not  
the Consummate Way.**

**Whatever is non intent  
to inflict pain,  
punishments,  
misery  
on the self,  
that is what is called  
not being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**This is a thing  
which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not going to that extreme.**

**This is the practice of  
the Art of Disengagement.**

**This is the Consummate Way.**

**This is what it means, beggars, to say:**

**'Going after neither of  
these extremes  
the Art of Disengagement  
is the walking of that  
Middle Path  
awakened to by the *Tathāgata*,  
made visible,  
made known,  
peaceful,  
conducting to higher knowledge,  
self-awakening,  
*Nibbāna*.'**

**This is that  
Consummate Way itself,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate lifestyle,  
consummate self control,  
consummate mind,  
consummate serenity,  
consummate vision and  
consummate detachment.**

**This is what it means, beggars,  
to take sides  
or to be biased  
either for or against:**

**In the case of  
the first case  
you have the case  
of the Beggar here  
who is biased**

**for or against.**

**He indicates his bias against  
by saying:**

**'All of you  
who are intent on  
the experience of pleasure  
associated with the senses,  
you are all  
submitting to the ploy of  
sweet pleasures,  
submitting to the ploy of  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**You are doing  
a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**You are all  
going to one extreme.**

**You are not practicing  
the Art of Disengagement.**

**You are not going along  
the Consummate Way.'**

**He indicates bias for  
by saying:**

**'All of you  
who are not intent  
on the experience of  
pleasure associated with the senses,  
you are not submitting to the ploy of  
sweet pleasures,  
not submitting to the ploy of  
stuff that has been left behind,**



**ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**You are not doing  
a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**You are not  
going to that extreme.**

**You are practicing  
the Art of Disengagement.**

**You are going along  
the Consummate Way.'**

**He indicates bias against  
by saying:**

**'All of you  
who are intent on  
inflicting pain,  
punishments,  
misery  
on yourselves,  
that is what is called  
being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**You are doing  
a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**You are going to  
the other extreme.**

**You are not practicing  
the Art of Disengagement.**

**You are not going along  
the Consummate Way.'**

**He indicates bias for  
by saying**

**'All of you  
who are not intent on  
inflicting pain,  
punishments,  
misery  
on yourselves,  
that is what is called  
not being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**You are not doing  
a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**You are not going  
to that extreme.**

**You are practicing  
the Art of Disengagement.**

**You are going along  
the Consummate Way.'**

**He indicates bias against  
by saying:**

**'All of you  
who have not let go of  
the yoke to rebirth  
are subject to  
grief and lamentation,  
pain and misery**

**and despair  
as a consequence.**

**You are not practicing  
the Art of Disengagement.**

**You are not going along  
the Consummate Way.'**

**He indicates bias for  
by saying:**

**'All of you  
who have let go of  
the yoke to rebirth  
are not subject to  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**You are practicing  
the Art of Disengagement.**

**You are going along  
the Consummate Way.'**

**This is what it means, beggars,  
to not take sides  
and to not be biased  
either for or against, and  
not taking sides,  
not being biased  
either for or against,  
to simply teach *Dhamma*:**

**Here one does not  
take sides,  
does not indicate bias  
for or against and  
simply teaches *Dhamma*  
by saying:**

**'Whatever is intent  
to experience pleasure  
associated with the senses,  
that is what is called**

**submitting to the ploy of  
sweet pleasures,  
submitting to the ploy of  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is going  
to one extreme.**

**This is not practicing  
the Art of Disengagement.**

**This is not  
the Consummate Way.'**

**Or by saying:**

**'Whatever is non intent  
to experience pleasure  
associated with the senses,  
that is what is called  
not submitting to the ploy of  
sweet pleasures,  
not submitting to the ploy of  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**This is a thing  
which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not  
going to that extreme.**

**This is practicing  
the Art of Disengagement.**

**This is  
the Consummate Way.'**

**Or by saying:**

**'Whatever is intent to  
inflict pain,  
punishments,  
misery  
on the self,  
that is what is called  
being employed in  
exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is going to  
the other extreme.**

**This is not practicing  
the Art of Disengagement.**

**This is not  
the Consummate Way.'**

**Or by saying:**

**'Whatever is non-intent  
to inflict pain,  
punishments,  
misery on the self,  
that is what is called  
not being employed in  
exhausting the self  
in painful,**

**un aristocratic toil  
unconnected to attainment.**

**This is a thing  
which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not  
going to that extreme.**

**This is practicing  
the Art of Disengagement.**

**This is the Consummate Way.'**

**Or by saying:**

**'To not let go of  
the yoke to rebirth  
is to be subject to  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not practicing  
the Art of Disengagement.**

**This is not going along  
the Consummate Way.'**

**Or by saying:**

**'To let go of  
the yoke to rebirth  
is to be free from  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is practicing  
the Art of Disengagement.**

**This is going along  
the Consummate Way.'**

**This is what it means, beggars,  
to say:**

**'Going after neither  
of these extremes  
the Art of Disengagement  
is the walking of that  
Middle Path  
awakened to by the *Tathāgata*,  
made visible,  
made known,  
peaceful,  
conducting to higher knowledge,  
self-awakening,  
*Nibbāna*.**

**This is that Consummate Way itself,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate lifestyle,  
consummate self control,  
consummate mind,  
consummate serenity,  
consummate vision and  
consummate detachment.'**

**This is what it means, beggars,  
to understand  
how to judge  
what is pleasant and  
knowing how to judge  
what is pleasant,  
to be occupied by  
the inward pleasantness:**

**These five are called  
'The Harnesses of Sense Pleasures.'**

**What five?**

**Those Visible Objects,  
Sounds,**

**Scents,  
Savours and  
Touches  
that are wished for,  
wanted,  
much desired,  
yearned for,  
mooned over,  
sought after,  
that are enjoyed and liked,  
that conduce to desire and lust.**

**These are called  
'The Five Harnesses of Sense Pleasures.'**

**That pleasure that is experienced  
as a consequence of being harnessed  
through these  
five harnesses of sense pleasure  
are called:**

**the ploys,  
the being in the employment of  
sense pleasures,  
stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment;  
things which have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence;  
going to the extreme;  
not an aspect of  
the Art of Disengagement,  
not going along  
the Consummate Way.**

**Pleasure of this sort, beggars,  
should not be wished for,  
wanted,**



**much desired,  
yearned for,  
mooned over,  
sought after,  
indulged in,  
cultivated or  
developed.**

**They are such as such as  
is to be feared,  
say I.**

**But here a Beggar,  
letting go of  
pleasures of this low sort,  
separating himself  
from unskillful states  
that hinder,  
with thinking,  
with pondering,  
turning his mind to  
the appreciation  
of the peace and calm of solitude,  
soaking,  
permeating,  
suffusing and  
saturating  
that body there  
with the appreciation  
of the peace and calm of solitude,  
enters into  
and lives in  
the first knowing.**

**This is called the happiness of  
letting go,  
the happiness of  
being above it all,  
the happiness of  
peace and calm,  
the happiness of  
self-awakening.**

**This is a happiness  
that should be wished for,  
wanted,  
desired,  
sought after,  
indulged in,  
cultivated and  
developed.**

**This is happiness  
that is an aspect of  
The Art of Disengagement.**

**This is being occupied by  
inward pleasure.**

**This is a happiness  
free from fear,  
say I.**

**Or, again, beggars,  
letting go of  
thinking and pondering,  
with a sense of enthusiasm  
and enjoyment  
born of the appreciation of serenity,  
soaking,  
permeating,  
suffusing and  
saturating  
that body there  
with the enthusiasm  
and enjoyment  
born of the appreciation of serenity,  
without thinking and pondering  
a Beggar enters into  
and lives in  
the second knowing.**

**This is called  
the happiness of  
letting go,  
the happiness of  
being above it all,**

**the happiness of  
peace and calm,  
the happiness of  
self-awakening.**

**This is a happiness  
that should be wished for,  
wanted,  
desired,  
sought after,  
indulged in,  
cultivated  
and developed.**

**This is happiness  
that is an aspect of  
The Art of Disengagement.**

**This is being occupied by  
inward pleasure.**

**This is a happiness  
free from fear,  
say I.**

**Or, again, beggars,  
letting go of enthusiasm,  
simply enjoying the ease  
spoken of by the Aristocrats  
when they say:**

**'Mindful and serene,  
this beggar has the life!'**

**Soaking,  
permeating,  
suffusing and  
saturating  
that body there  
with the enjoyment of ease,  
he enters into  
and lives in  
the third knowing.**

**This is called  
the happiness of**

letting go,  
the happiness of  
being above it all,  
the happiness of  
peace and calm,  
the happiness of  
self-awakening.

This is a happiness  
that should be wished for,  
wanted,  
desired,  
sought after,  
indulged in,  
cultivated and  
developed.

This is happiness  
that is an aspect of  
The Art of Disengagement.

This is being occupied by  
inward pleasure.

This is a happiness  
free from fear,  
say I.

Or, again, beggars,  
by letting go of ease,  
by letting go of both  
bodily pleasure and bodily pain  
and the preceding  
mental pleasure and mental pain,  
thoroughly detached,  
with the serenity of the  
bright  
shinny  
clean clear through  
radiance of detachment,  
soaking,  
permeating,  
suffusing and  
saturating

that body there  
with the pleasure of the  
bright  
shinny  
clean clear through  
radiance of detachment,  
he enters into  
and lives in  
the fourth knowing.

This is called  
the happiness of  
letting go,  
the happiness of  
being above it all,  
the happiness of  
peace and calm,  
the happiness of  
self-awakening.

This is a happiness  
that should be wished for,  
wanted,  
desired,  
sought after,  
indulged in,  
cultivated and developed.

This is happiness  
that is an aspect of  
**The Art of Disengagement.**

This is being occupied by  
inward pleasure.

This is a happiness  
free from fear,  
say I.

This is what it means, beggars,  
to understand how to judge  
what is pleasant and  
knowing how to judge what is pleasant,  
to be occupied by  
the inward pleasantness.

**This is what it means  
to know about what should be spoken of and  
what should be left unsaid,  
to know the appropriate time  
to speak about private matters  
and confront another  
with what is unpleasant to hear:**

**Here beggars,  
if a matter heard privately  
is not in accordance with the facts,  
is distorted, and  
is irrelevant to attainment,  
then one should not repeat such talk.**

**If a matter heard privately  
is in accordance with the facts,  
is not distorted,  
but is irrelevant to attainment,  
then one should not repeat such talk.**

**And if a matter heard privately  
is in accordance with the facts,  
is not distorted, and  
is relevant to attainment  
then when the  
appropriate circumstances  
present themselves  
such talk may be repeated.**

**Or if a matter is  
deemed to be  
unpleasant to hear,  
is not in accordance with the facts,  
is distorted, and  
is irrelevant to attainment,  
then one should not  
confront an individual  
with such a subject.**

**Or if a matter is deemed to be  
unpleasant to hear,  
is in accordance with the facts,  
is not distorted, and**

**is irrelevant to attainment,  
then one should not  
confront an individual  
with such a subject.**

**But if a matter is deemed to be  
unpleasant to hear,  
is in accordance with the facts,  
is not distorted, and  
is relevant to attainment,  
then when the  
appropriate circumstances  
present themselves  
one may confront an individual  
with such a subject.**

**This, beggars,  
is the art of  
speaking clearly,  
without either  
denigrating the local idiom or  
adhering rigidly  
only to what is acceptable speech  
in certain circles.**

**In speaking hurriedly or  
in an overly dramatic manner, beggars,  
one is quickly fatigued,  
one loses one's train of thought,  
the voice gets hoarse and  
loses its pleasant sound, and  
the meaning is not conveyed clearly.**

**Speaking in an unhurried manner  
without over-dramatizing, beggars,  
one is not quickly fatigued,  
one retains one's train of thought,  
the voice does not get hoarse and  
lose its pleasant sound, and  
the meaning is conveyed clearly.**

**In different areas of the country,  
in different social classes,  
and across Time,**

**a *patta* has come to be known as  
a bowl,  
a platter,  
a plate,  
a tin,  
a cup,  
a trencher,  
a saucer,  
a dish,  
a vessel,  
a pan,  
a pot,  
a mug,  
a basin,  
china, and  
so forth.**

**One denigrates the local idiom and  
adheres rigidly  
only to what is acceptable speech  
in certain circles  
by saying:**

**'This is a *patta*,  
a bowl,  
a platter,  
a plate,  
a tin,  
a cup,  
a trencher,  
a saucer,  
a dish,  
a vessel,  
a pan,  
a pot,  
a mug,  
a basin,  
china, and  
so forth.**

**This  
and this alone**



is the proper word for this,  
all other words for this  
are incorrect.'

One does not denigrate the local idiom  
or adhere rigidly  
only to what is acceptable speech in certain circles  
saying:

'This which here is called a *patta*,  
those there call a bowl  
(or a platter, a plate, a tin, a cup, a trencher, a saucer, a dish, a vessel, a  
pan, a pot, a mug, a basin, and so forth),  
so when the word "bowl  
(or platter, or plate, or tin, or cup, or trencher, or saucer, or dish, or vessel,  
or pan, or pot, or mug, or basin, and so forth)  
is used you should understand the meaning to be '*patta*'.

Here then, whatever is intent  
to experience pleasure  
associated with the senses,  
that is what is called  
submitting to the ploy of sweet pleasures,  
submitting to the ploy of stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.

This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.

This is going to one extreme.

This is not the Consummate Way.

This is being engaged.

Here then, whatever is non intent  
to experience pleasure  
associated with the senses,  
that is what is called  
not submitting to the ploy of sweet pleasures,

**not submitting to the ploy of stuff that has been left behind,  
ordinary,  
plain,  
unaristocratic,  
not connected to attainment.**

**This is a thing which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not going to that extreme.**

**This is the practice of the Art of Disengagement.**

**This is the Consummate Way.**

**This is being disengaged.**

**Here then, whatever is intent  
to inflict pain,  
punishments,  
misery  
on the self,  
that is what is called  
being employed in exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**This is a thing which has  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is going to the other extreme.**

**This is not the Consummate Way.**

**This is being engaged.**

**Here then,  
whatever is non intent to inflict pain,  
punishments,  
misery on the self,  
that is what is called**

**not being employed in exhausting the self  
in painful,  
unaristocratic toil  
unconnected to attainment.**

**This is a thing which does not have  
grief and lamentation,  
pain and misery  
and despair  
as a consequence.**

**This is not going to that extreme.**

**This is the practice of the Art of Disengagement.**

**This is the Consummate Way.**

**This is being disengaged.**

**This is what it means then, beggars,  
to say:**

**'Going after neither of these extremes  
the Art of Disengagement is the walking  
of that Middle Path  
awakened to by the *Tathāgata*,  
made visible,  
made known,  
peaceful,  
conducting to higher knowledge,  
self-awakening,  
*Nibbāna*.**

**This is that Consummate Way itself,  
that is to say:**

**Consummate view,  
consummate principles,  
consummate talk,  
consummate lifestyle,  
consummate self control,  
consummate mind,  
consummate serenity,  
consummate vision and  
consummate detachment.**

**This is what it means to be disengaged.**

**So spoke The Consummately Self-Awakened.**

**Pleased in mind,  
these *Bhikkhus* said:**

**"Wonderful!"**

MN 139

**Once upon a time  
The Consummately Self-Awakened was revisiting the Sakkyans,  
Kapilavatthu town,  
Nigrodha's Forest Grove.**

**There then Mahā-Pajāpatī Gotamī,  
bringing newly woven garments,  
approached The Consummately Self-Awakened.**

**Having approached The Consummately Self-Awakened,  
having exchanged greetings,  
she took a seat to one side.**

**Seated to one side then,  
Mahā-Pajāpatī Gotamī  
said this to The Consummately Self-Awakened:**

**"Here, *bhante*,  
are garments newly woven for The Consummately Self-Awakened,  
made by myself,  
woven by myself.**

**May, *bhante*,  
The Consummately Self-Awakened accept them,  
out of mercy for me."**

**This said,  
The Consummately Self-Awakened said this to Mahā-Pajāpatī Gotamī:**

**"Give this to the *Śaṅgha*, Gotami,  
given to the *Śaṅgha*,  
it will become a service to me  
as well as the *Śaṅgha*."**

**Then a second time  
Mahā-Pajāpatī Gotamī  
said this to The Consummately Self-Awakened:**

**"Here, *bhante*,  
are garments newly woven for The Consummately Self-Awakened,**

made by myself,  
woven by myself.

May, *bhante*,

The Consummately Self-Awakened accept them,  
out of mercy for me."

Then a second time,

The Consummately Self-Awakened said this to Mahā-Pajāpatī Gotamī:

"Give this to the *Saṅgha*, Gotami,

given to the *Saṅgha*,

it will become a service to me

as well as the *Saṅgha*."

Then a third time

Mahā-Pajāpatī Gotamī

said this to The Consummately Self-Awakened:

"Here, *bhante*,

are garments newly woven for The Consummately Self-Awakened,

made by myself,

woven by myself.

May, *bhante*,

The Consummately Self-Awakened accept them,  
out of mercy for me."

Then a third time,

The Consummately Self-Awakened said this to Mahā-Pajāpatī Gotamī:

"Give this to the *Saṅgha*, Gotami,

given to the *Saṅgha*,

it will become a service to me

as well as the *Saṅgha*."

This said, Old Man Ānanda

said this to The Consummately Self-Awakened:

"Accept, *bhante*,

Mahā-Pajāpatī Gotamī's newly woven garments.

Of great service, *bhante*,

was Mahā-Pajāpatī Gotamī, to The Consummately Self-Awakened,

as maternal aunt,

she did much for him,

nourished him with milk,

giving him milk to drink

at *Venerable's* mother's time of death.

Also, *bhante*, The Consummately Self-Awakened  
is of great service  
to Mahā-Pajāpatī Gotamī.

It is owing to The Consummately Self-Awakened, *bhante*,  
that Mahā-Pajāpatī Gotamī  
goes to the Buddha for refuge,  
goes to the *Dhamma* for refuge,  
goes to the *Saṅgha* for refuge.

It was owing to The Consummately Self-Awakened, *bhante*,  
that Mahā-Pajāpatī Gotamī  
abstains from taking the life of living beings,  
abstains from taking the not-given,  
abstains from carrying on sense-pleasures in a low way,  
abstains from neglectful speech,  
abstains from the stupefaction that results  
from drinking the various beers, wines, and alcohols  
whether fermented or distilled.

It is owing to The Consummately Self-Awakened, *bhante*,  
that Mahā-Pajāpatī Gotamī  
is possessed of absolute confidence in the Buddha,  
is possessed of absolute confidence in the *Dhamma*,  
is possessed of absolute confidence in the *Saṅgha*,  
is possessed of those ethics favored by the Aristocrats.

It is owing to The Consummately Self-Awakened, *bhante*,  
that Mahā-Pajāpatī Gotamī  
is without doubt regarding pain,  
is without doubt regarding the origin of pain,  
is without doubt regarding the end of pain,  
is without doubt regarding the walk to walk to the end of pain.

Just so, *bhante*, is The Consummately Self-Awakened  
of great service  
to Mahā-Pajāpatī Gotamī."

"This is so, Ānanda!

This is so, Ānanda!

Indeed, through whatever, person, Ānanda,  
a person  
goes to the Buddha for refuge,

goes to the *Dhamma* for refuge,  
goes to the *Saṅgha* for refuge  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting,  
standing up for,  
saluting,  
paying the highest regard to,  
providing for the essentials:  
robes-  
bowl-food,  
sitting and lying down place,  
obtaining medicines in sickness.

Indeed, through whatever, person, Ānanda,  
a person  
abstains from taking the life of living beings,  
abstains from taking the not-given,  
abstains from carrying on sense-pleasures in a low way,  
abstains from neglectful speech,  
abstains from the stupefaction that results  
from drinking the various beers, wines, and alcohols  
whether fermented or distilled,  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting,  
standing up for,  
saluting,  
paying the highest regard to,  
providing for the essentials:  
robes,  
bowl-food,  
sitting and lying down place,  
obtaining medicines in sickness.

Indeed, through whatever, person, Ānanda,  
a person  
is possessed of absolute confidence in the Buddha,  
is possessed of absolute confidence in the *Dhamma*,  
is possessed of absolute confidence in the *Saṅgha*,

is possessed of those ethics favored by the Aristocrats,  
to such person, Ānanda,  
a person can make no proper return I say,  
that is in regard to  
reverential greeting,  
standing up for,  
saluting,  
paying the highest regard to,  
providing for the essentials:  
robes,  
bowl-food,  
sitting and lying down place,  
obtaining medicines in sickness.

Indeed, through whatever, person, Ānanda,  
a person  
is without doubt regarding pain,  
is without doubt regarding the origin of pain,  
is without doubt regarding the end of pain,  
is without doubt regarding the walk to walk to the end of pain,  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting,  
standing up for,  
saluting,  
paying the highest regard to,  
providing for the essentials:  
robes,  
bowl-food,  
sitting and lying down place,  
obtaining medicines in sickness.

Then, Ānanda,  
there are these fourteen givings  
to individuals according to rank.

What fourteen?

Giving a gift to  
One-Who-Has-Got-It,  
arahant,  
consummately self-awakened —



**this is the first giving  
to an individual according to rank.**

**Giving a gift to  
a Solitary Buddha —  
this is the second giving  
to an individual according to rank.**

**Giving a gift to  
a student of the One-Who-Has-Got-It,  
who is an Arahant —  
this is the third giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Arahantship —  
this is the fourth giving  
to an individual according to rank.**

**Giving a gift to  
a Non-returner —  
this is the fifth giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Non-returning —  
this is the sixth giving  
to an individual according to rank.**

**Giving a gift to  
a Once-returner —  
this is the seventh giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Once-returning —  
this is the eighth giving  
to an individual according to rank.**

**Giving a gift to  
a Streamwinner —  
this is the ninth giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Streamwinning —  
this is the tenth giving  
to an individual according to rank.**

**Giving a gift to  
an outsider  
but one detached from lust for sense-pleasures —  
this is the eleventh giving  
to an individual according to rank.**

**Giving a gift to  
a commoner who observes high ethical standards —  
this is the twelfth giving  
to an individual according to rank.**

**Giving a gift to  
a commoner who is of poor ethical standards —  
this is the thirteenth giving  
to an individual according to rank.**

**Giving a gift to  
an animal —  
this is the fourteenth giving  
to an individual according to rank.**

**As to this, Ānanda,  
giving a gift to  
an animal,  
a hundred-fold return  
is to be expected.**

**Giving a gift to  
a commoner who is of poor ethical standards  
a thousand-fold return  
is to be expected.**

**Giving a gift to  
a commoner who observes high ethical standards  
a hundred-thousand-fold return  
is to be expected.**

**Giving a gift to  
an outsider  
but one detached from lust for sense-pleasures**

**a hundred-thousand-ten million-fold return  
is to be expected.**

**Giving a gift to  
one looking to produce  
the fruit of Streamwinning,  
the expected return  
is incalculable,  
immeasurable.**

**What more can be said of the Streamwinner?**

**What more can be said of the one looking to produce  
the fruit of Once-returning?**

**What more can be said of the one looking to produce  
the fruit of Non-returning?**

**What more can be said of the a Non-returner?**

**What more can be said of the one looking to produce  
the fruit of Arahantship?**

**What more can be said of the a student  
of the One-Who-Has-Got-It,  
who is an Arahant?**

**What more can be said of the a Solitary Buddha?**

**What more can be said of the One-Who-Has-Got-It,  
arahant,  
consummately self-awakened?**

**Then, Ānanda,  
there are these seven  
givings to the *Saṅgha*.**

**What seven?**

**Giving a gift  
to both *Saṅghas*  
headed by the Buddha.**

**This is the first giving to the *Saṅgha*.**

**Giving a gift  
to both *Saṅghas*  
after the Buddha has attained *parinibbana*.**

**This is the second giving to the *Saṅgha*.**

**Giving a gift**

to the *Bhikkhu-Saṅgha*.

**This is the third giving to the *Saṅgha*.**

**Giving a gift**

to the *Bhikkhuni-Saṅgha*.

**This is the fourth giving to the *Saṅgha*.**

**Giving a gift saying:**

'Let a few *Bhikkhus*

and *bhikkhunis*

be selected for me by the *Saṅgha*.'

**This is the fifth giving to the *Saṅgha*.**

**Giving a gift saying:**

'Let a few *Bhikkhus*

be selected for me by the *Saṅgha*.'

**This is the sixth giving to the *Saṅgha*.**

**Giving a gift saying:**

'Let a few *bhikkhunis*

be selected for me by the *Saṅgha*.'

**This is the seventh giving to the *Saṅgha*.**

**But then further, Ānanda,**

**there will come,**

**some time in the future,**

**those of the lineage,**

**with the yellow robes**

**around their necks,**

**of poor ethical standards,**

**of bad *Dhamma*,**

**who, though of poor ethical standards,**

**are selected to receive gifts.**

**But when I say, Ānanda,**

**that a gift given to the *Saṅgha***

**is incalculable,**

**immeasurable**

**I do not, Ānanda,**

**under any circumstances say**

**of giving to the *Saṅgha*,**

**that giving to individuals of whatever rank**

**is of greater fruit.**

**Four then, Ānanda,  
are the purifications of gifts.**

**What four?**

**There is, Ānanda,  
the gift purified by the giver  
not the recipient.**

**There is, Ānanda,  
the gift purified by the recipient  
not the giver.**

**There is, Ānanda,  
the gift purified neither by the giver  
nor the recipient.**

**There is, Ānanda,  
the gift purified by both the giver  
and the recipient.**

**And in what way, Ānanda,  
is the gift purified by the giver  
not the recipient?**

**Here, Ānanda,  
the giver has high ethical standards,  
lovely *Dhamma*,  
the recipient has poor ethical standards,  
bad *Dhamma*.**

**In this way, Ānanda,  
is the gift purified by the giver  
not the recipient.**

**And in what way, Ānanda,  
is the gift purified by the recipient  
not the giver?**

**Here, Ānanda,  
the recipient has high ethical standards,  
lovely *Dhamma*,  
the giver has poor ethical standards,  
bad *Dhamma*.**

**In this way, Ānanda,  
is the gift purified by the recipient  
not the giver.**

**And in what way, Ānanda,  
is the gift purified by neither the giver  
nor the recipient?**

**Here, Ānanda,  
the giver has poor ethical standards,  
bad *Dhamma*,  
the recipient has poor ethical standards,  
bad *Dhamma*.**

**In this way, Ānanda,  
is the gift purified by neither the giver  
nor the recipient.**

**And in what way, Ānanda,  
is the gift purified by both the giver  
and the recipient?**

**Here, Ānanda,  
the giver has high ethical standards,  
lovely *Dhamma*,  
and the recipient has high ethical standards,  
lovely *Dhamma*.**

**In this way, Ānanda,  
is the gift purified by both the giver  
and the recipient.**

**These, then, Ānanda,  
are the four ways a gift is purified."**

**This is what The Consummately Self-Awakened Said.**

**This said, the Welcome One added this as Teacher:**

**Whoever, of high ethical standards,  
to one of poor ethical standards gives  
a *Dhamma*-gained gift,  
the heart well pleased,  
convinced of the rich fruition of *kamma*  
this gift is purified by the giver.**

**Whoever, of poor ethical standards,  
to one of high ethical standards gives  
a not-*Dhamma*-gained gift,  
the heart not well-pleased,  
not convinced of the rich fruition of *kamma*  
this gift is purified by the recipient.**

Whoever, of poor ethical standards,  
to one of poor ethical standards gives  
a not-*Dhamma*-gained gift,  
the heart not well-pleased,  
not convinced of the rich fruition of *kamma*  
this gift is purified by neither.

Whoever, of high ethical standards,  
to one of high ethical standards gives  
a *Dhamma*-gained gift,  
the heart well pleased,  
convinced of the rich fruit of *kamma*  
I say this gift is of rich fruition.

Whoever without desire  
to one without desire gives  
a *Dhamma*-gained gift,  
the heart well pleased,  
convinced of the rich fruit of *kamma*  
I say this gift is of uncarinally-given fruition.

MN 142

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

There, to the beggars gathered round he said:

"Beggars!"

and: "Venerable!" the beggars responded,  
and then The Consummately Self-Awakened said:

"I will speak to you, beggars,  
of a *Dhamma*  
that is helpful from the get-go,  
helpful in the middle,  
helpful at the end.

I will clearly explain to you  
the best of lives,  
true to the spirit and the letter,  
advantageous throughout,  
that is,

## **The Six-By-Six.**

**Listen,**

**Pay Attention.**

**Give Ear.**

**I will speak!"**

**"Even so, *bhante!*"**

**"Six internal sense spheres are to be known,  
the six external sense spheres are to be known,  
six cases of consciousness are to be known,  
six cases of contact are to be known,  
six cases of sense experience are to be known,  
six cases of hunger/thirst are to be known.**

**Six internal sense spheres are to be known.**

**This is said based on what?**

**The Eye sense sphere.**

**The Ear sense sphere.**

**The Nose sense sphere.**

**The Tongue sense sphere.**

**The Body sense sphere.**

**The Mind sense sphere.**

**It is based on these that it is said**

**'Six internal sense spheres are to be known.'**

**This is the first six.**

**Six external sense spheres are to be known.**

**This is said based on what?**

**The Form sense sphere.**

**The Sound sense sphere.**

**The Scent sense sphere.**

**The Flavor sense sphere.**

**The Tangible sense sphere.**

**The Mental Object sense sphere.**

**It is based on these that it is said**

**'Six external sense spheres are to be known.'**

**This is the second six.**

**Six cases of consciousness are to be known.**

**This is said based on what?**



**Rebounding off Eye and Form Visual Consciousness appears.**  
**Rebounding off Ear and Sounds Auditory Consciousness appears.**  
**Rebounding off Nose and Scents Consciousness of Scents appears.**  
**Rebounding off Tongue and Flavors Consciousness of Tastes appears.**  
**Rebounding off Body and Touches Consciousness of Touch appears.**  
**Rebounding off Mind and Mental Object Consciousness of Ideas appears.**

**It is based on these that it is said**

**'Six cases of consciousness are to be known.'**

**This is the third six.**

**Six cases of contact are to be known.**

**This is said based on what?**

**Rebounding off Eye and Form Visual Consciousness appears;**  
**the three joined up is Contact.**

**Rebounding off Ear and Sounds Auditory Consciousness appears;**  
**the three joined up is Contact.**

**Rebounding off Nose and Scents Consciousness of Scents appears;**  
**the three joined up is Contact.**

**Rebounding off Tongue and Flavors Consciousness of Scents appears;**  
**the three joined up is Contact.**

**Rebounding off Body and Touches Consciousness of Touch appears;**  
**the three joined up is Contact.**

**Rebounding off Mind and Mental Object Consciousness of Ideas appears;**  
**the three joined up is Contact.**

**It is based on these that it is said**

**'Six cases of contact are to be known.'**

**This is the fourth six.**

**Six cases of sense experience are to be known.**

**This is said based on what?**

**Rebounding off the Eye and Form Visual Consciousness appears;**  
**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**Rebounding off Ear and Sounds Auditory Consciousness appears;**  
**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**Rebounding off Nose and Scents Consciousness of Scents appears;**  
**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**Rebounding off Tongue and Flavors Consciousness of Scents appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**Rebounding off Body and Touches Consciousness of Touch appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**Rebounding off Mind and Mental Object Consciousness of Ideas appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience.**

**It is based on these that it is said**

**'Six cases of sense experience are to be known.'**

**This is the fifth six.**

**Six cases of hunger/thirst are to be known.**

**This is said based on what?**

**Rebounding off the Eye and Form Visual Consciousness appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**Rebounding off Ear and Sounds Auditory Consciousness appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**Rebounding off Nose and Scents Consciousness of Scents appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**Rebounding off Tongue and Flavors Consciousness of Scents appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**Rebounding off Body and Touches Consciousness of Touch appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**Rebounding off Mind and Mental Object Consciousness of Ideas appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience;**

**Rebounding off Sense Experience is hunger/Thirst.**

**It is based on these that it is said**

**'Six cases of hunger/thirst are to be known.'**

**This is the sixth six.**

**Beggars, to say that the eye sense sphere is the self  
is absurd because the appearance and end of the eye can be seen.**

**Since the appearance and end of the eye can be seen  
one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why the eye sense sphere  
is not to be understood as the self.**

**Beggars, to say that the ear sense sphere is the self  
is absurd because the appearance and end of the ear can be seen.**

**Since the appearance and end of the ear can be seen  
one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why the ear sense sphere  
is not to be understood as the self.**

**Beggars, to say that the nose sense sphere is the self  
is absurd because the appearance and end of the nose can be seen.**

**Since the appearance and end of the nose can be seen  
one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why the nose sense sphere  
is not to be understood as the self.**

**Beggars, to say that the tongue sense sphere is the self  
is absurd because the appearance and end of the tongue can be seen.**

**Since the appearance and end of the tongue can be seen  
one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why the tongue sense sphere  
is not to be understood as the self.**

**Beggars, to say that the body sense sphere is the self  
is absurd because the appearance and end of the body can be seen.**

**Since the appearance and end of the body can be seen  
one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why the body sense sphere is not to be understood as the self.**

**Beggars, to say that the mind sense sphere is the self**

**is absurd because the appearance and end of the mind can be seen.**

**Since the appearance and end of the mind can be seen**

**one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the mind sense sphere**

**is not to be understood as the self.**

**Beggars, to say that the form sense sphere is the self**

**is absurd because the appearance and end of form can be seen.**

**Since the appearance and end of form can be seen**

**one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the form sense sphere**

**is not to be understood as the self.**

**Beggars, to say that the sound sense sphere is the self**

**is absurd because the appearance and end of sound can be seen.**

**Since the appearance and end of sound can be seen**

**one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the sound sense sphere**

**is not to be understood as the self.**

**Beggars, to say that the scent sense sphere is the self**

**is absurd because the appearance and end of scent can be seen.**

**Since the appearance and end of scent can be seen**

**one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the scent sense sphere**

**is not to be understood as the self.**

**Beggars, to say that the taste sense sphere is the self**

**is absurd because the appearance and end of taste can be seen.**

**Since the appearance and end of taste can be seen**

**one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the taste sense sphere**

**is not to be understood as the self.**

**Beggars, to say that the tangible sense sphere is the self**

**is absurd because the appearance and end of the tangible can be seen.**

**Since the appearance and end of the tangible can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the tangible sense sphere  
is not to be understood as the self.**

**Beggars, to say that the mental object sense sphere is the self  
is absurd because the appearance and end of the mental object can be seen.**

**Since the appearance and end of the mental object can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why the mental object sense sphere  
is not to be understood as the self.**

**Beggars, to say that visual consciousness is the self  
is absurd because the appearance and end of visual consciousness can be  
seen.**

**Since the appearance and end of visual consciousness can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why visual consciousness  
is not to be understood as the self.**

**Beggars, to say that auditory consciousness is the self  
is absurd because the appearance and end of auditory consciousness can be  
seen.**

**Since the appearance and end of auditory consciousness can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why auditory consciousness  
is not to be understood as the self.**

**Beggars, to say that consciousness of scent is the self  
is absurd because the appearance and end of consciousness of scent can be  
seen.**

**Since the appearance and end of consciousness of scent can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why consciousness of scent  
is not to be understood as the self.**

**Beggars, to say that taste consciousness is the self**

**is absurd because the appearance and end of taste consciousness can be seen.**

**Since the appearance and end of taste consciousness can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why taste consciousness is not to be understood as the self.**

**Beggars, to say that touch consciousness is the self is absurd because the appearance and end of touch consciousness can be seen.**

**Since the appearance and end of touch consciousness can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why touch consciousness is not to be understood as the self.**

**Beggars, to say that mental consciousness is the self is absurd because the appearance and end of mental consciousness can be seen.**

**Since the appearance and end of mental consciousness can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why mental consciousness is not to be understood as the self.**

**Beggars, to say that visual contact is the self is absurd because the appearance and end of visual contact can be seen.**

**Since the appearance and end of visual contact can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why visual contact is not to be understood as the self.**

**Beggars, to say that auditory contact is the self is absurd because the appearance and end of auditory contact can be seen.**

**Since the appearance and end of auditory contact can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why auditory contact is not to be understood as the self.**

**Beggars, to say that contact with scent is the self is absurd because the appearance and end of contact with scent can be seen.**

**Since the appearance and end of contact with scent can be seen one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why contact with scent is not to be understood as the self.**

**Beggars, to say that taste contact is the self is absurd because the appearance and end of taste contact can be seen.**

**Since the appearance and end of taste contact can be seen one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why taste contact is not to be understood as the self.**

**Beggars, to say that touch contact is the self is absurd because the appearance and end of touch contact can be seen.**

**Since the appearance and end of touch contact can be seen one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why touch contact is not to be understood as the self.**

**Beggars, to say that mental contact is the self is absurd because the appearance and end of mental contact can be seen.**

**Since the appearance and end of mental contact can be seen one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why mental contact is not to be understood as the self.**

**Beggars, to say that visual sense experience is the self is absurd because the appearance and end of visual sense experience can be seen.**

**Since the appearance and end of visual sense experience can be seen one would be forced to accept the proposition:  
'The self appears and ends in myself.'**

**This is why visual sense experience is not to be understood as the self.**

**Beggars, to say that auditory sense experience is the self is absurd because the appearance and end of auditory sense experience can be seen.**

**Since the appearance and end of auditory sense experience can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why auditory sense experience is not to be understood as the self.**

**Beggars, to say that scent sense experience is the self is absurd because the appearance and end of scent sense experience can be seen.**

**Since the appearance and end of scent sense experience can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why scent sense experience is not to be understood as the self.**

**Beggars, to say that taste sense experience is the self is absurd because the appearance and end of taste sense experience can be seen.**

**Since the appearance and end of taste sense experience can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why taste sense experience is not to be understood as the self.**

**Beggars, to say that touch sense experience is the self is absurd because the appearance and end of touch sense experience can be seen.**

**Since the appearance and end of touch sense experience can be seen one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why touch sense experience is not to be understood as the self.**

**Beggars, to say that mental sense experience is the self is absurd because the appearance and end of mental sense experience can be seen.**

**Since the appearance and end of mental sense experience can be seen one would be forced to accept the proposition:**



**'The self appears and ends in myself.'**

**This is why mental sense experience  
is not to be understood as the self.**

**Beggars, to say that visual hunger/thirst is the self  
is absurd because the appearance and end of visual hunger/thirst can be  
seen.**

**Since the appearance and end of visual hunger/thirst can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why visual hunger/thirst  
is not to be understood as the self.**

**Beggars, to say that auditory hunger/thirst is the self  
is absurd because the appearance and end of auditory hunger/thirst can be  
seen.**

**Since the appearance and end of auditory hunger/thirst can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why auditory hunger/thirst  
is not to be understood as the self.**

**Beggars, to say that scent hunger/thirst is the self  
is absurd because the appearance and end of scent hunger/thirst can be  
seen.**

**Since the appearance and end of scent hunger/thirst can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why scent hunger/thirst  
is not to be understood as the self.**

**Beggars, to say that taste hunger/thirst is the self  
is absurd because the appearance and end of taste hunger/thirst can be  
seen.**

**Since the appearance and end of taste hunger/thirst can be seen  
one would be forced to accept the proposition:**

**'The self appears and ends in myself.'**

**This is why taste hunger/thirst  
is not to be understood as the self.**

**Beggars, to say that touch hunger/thirst is the self  
is absurd because the appearance and end of touch hunger/thirst can be**

seen.

Since the appearance and end of touch hunger/thirst can be seen  
one would be forced to accept the proposition:

'The self appears and ends in myself.'

This is why touch hunger/thirst  
is not to be understood as the self.

Beggars, to say that mental hunger/thirst is the self  
is absurd because the appearance and end of mental hunger/thirst can be  
seen.

Since the appearance and end of mental hunger/thirst can be seen  
one would be forced to accept the proposition:

'The self appears and ends in myself.'

This is why mental hunger/thirst  
is not to be understood as the self.

Beggars, this is the way of going  
which rebounds in holding it to be true  
that there can be that which can be called  
"My Own."

One sees it like this:

"The eye sense sphere is me, my self, mine."

"The ear sense sphere is me, my self, mine."

"The nose sense sphere is me, my self, mine."

"The tongue sense sphere is me, my self, mine."

"The body sense sphere is me, my self, mine."

"The mind sense sphere is me, my self, mine."

One sees it like this:

"The form sense sphere is me, my self, mine."

"The sound sense sphere is me, my self, mine."

"The scent sense sphere is me, my self, mine."

"The taste sense sphere is me, my self, mine."

"The tangible sense sphere is me, my self, mine."

"The mental object sense sphere is me, my self, mine."

One sees it like this:

"Visual consciousness is me, my self, mine."

"Auditory consciousness is me, my self, mine."

"Scent consciousness is me, my self, mine."

"Taste consciousness is me, my self, mine."

"Touch consciousness is me, my self, mine."

**"Mental consciousness is me, my self, mine."**

**One sees it like this:**

**"Visual contact is me, my self, mine."**

**"Auditory contact is me, my self, mine."**

**"Contact with scents is me, my self, mine."**

**"Taste contact is me, my self, mine."**

**"Touch contact is me, my self, mine."**

**"Mental contact is me, my self, mine."**

**One sees it like this:**

**"Visual sense experience is me, my self, mine."**

**"Auditory sense experience is me, my self, mine."**

**"Scent sense experience is me, my self, mine."**

**"Taste sense experience is me, my self, mine."**

**"Touch sense experience is me, my self, mine."**

**"Mental sense experience is me, my self, mine."**

**One sees it like this:**

**"Visual hunger/thirst is me, my self, mine."**

**"Auditory hunger/thirst is me, my self, mine."**

**"hunger/thirst for scents is me, my self, mine."**

**"Taste hunger/thirst is me, my self, mine."**

**"Touch hunger/thirst is me, my self, mine."**

**"Mental hunger/thirst is me, my self, mine."**

**Beggars, this is the way of going  
which rebounds in the ending  
of holding it to be true  
that there can be that which can be called  
"My Own."**

**One sees it like this:**

**"The eye sense sphere is not me, not my self, not mine."**

**"The ear sense sphere is not me, not my self, not mine."**

**"The nose sense sphere is not me, not my self, not mine."**

**"The tongue sense sphere is not me, not my self, not mine."**

**"The body sense sphere is not me, not my self, not mine."**

**"The mind sense sphere is not me, not my self, not mine."**

**One sees it like this:**

**"The form sense sphere is not me, not my self, not mine."**

**"The sound sense sphere is not me, not my self, not mine."**

**"The scent sense sphere is not me, not my self, not mine."**

**"The taste sense sphere is not me, not my self, not mine."**

**"The tangible sense sphere is not me, not my self, not mine."**

**"The mental object sense sphere is not me, not my self, not mine."**

**One sees it like this:**

**"Visual consciousness is not me, not my self, not mine."**

**"Auditory consciousness is not me, not my self, not mine."**

**"Scent consciousness is not me, not my self, not mine."**

**"Taste consciousness is not me, not my self, not mine."**

**"Touch consciousness is not me, not my self, not mine."**

**"Mental consciousness is not me, not my self, not mine."**

**One sees it like this:**

**"Visual contact is not me, not my self, not mine."**

**"Auditory contact is not me, not my self, not mine."**

**"Contact with scents is not me, not my self, not mine."**

**"Taste contact is not me, not my self, not mine."**

**"Touch contact is not me, not my self, not mine."**

**"Mental contact is not me, not my self, not mine."**

**One sees it like this:**

**"Visual sense experience is not me, not my self, not mine."**

**"Auditory sense experience is not me, not my self, not mine."**

**"Scent sense experience is not me, not my self, not mine."**

**"Taste sense experience is not me, not my self, not mine."**

**"Touch sense experience is not me, not my self, not mine."**

**"Mental sense experience is not me, not my self, not mine."**

**One sees it like this:**

**"Visual hunger/thirst is not me, not my self, not mine."**

**"Auditory hunger/thirst is not me, not my self, not mine."**

**"hunger/thirst for scents is not me, not my self, not mine."**

**"Taste hunger/thirst is not me, not my self, not mine."**

**"Touch hunger/thirst is not me, not my self, not mine."**

**"Mental hunger/thirst is not me, not my self, not mine."**

**Rebounding off the Eye and Form, beggars,**

**Visual Consciousness appears;**

**the three joined up is Contact;**

**Rebounding off the contact is Sense Experience**

**which is either Pleasant, Unpleasant, or Not Pleasant but Not Unpleasant.**

**In contact with the Pleasant Sense Experience,**

**delighting in it,**

**welcoming it,**

**existence attached to it,**

**standing firm thus,  
there is bias towards lust.**

**In contact with the Unpleasant Sense Experience,  
grieving,  
irritated,  
lamenting,  
beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.**

**In contact with the Not Pleasant but Not Unpleasant Sense Experience,  
not understanding as it really is  
the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.**

**Rebounding off the ear and sounds, beggars,  
auditory consciousness appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not pleasant but not unpleasant.**

**In contact with the pleasant sense experience,  
delighting in it,  
welcoming it,  
existence attached to it,  
standing firm thus,  
there is bias towards lust.**

**In contact with the unpleasant sense experience,  
grieving,  
irritated,  
lamenting,  
beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.**

**In contact with the not pleasant but not unpleasant sense experience,  
not understanding as it really is**

the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.

Rebounding off the nose and scents, beggars,  
consciousness of scents appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant, or not pleasant but not unpleasant.

In contact with the pleasant sense experience,  
delighting in it,  
welcoming it,  
existence attached to it,  
standing firm thus,  
there is bias towards lust.

In contact with the unpleasant sense experience,  
grieving,  
irritated,  
lamenting,  
beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.

In contact with the not pleasant but not unpleasant sense experience,  
not understanding as it really is  
the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.

Rebounding off the tongue and tastes, beggars,  
taste consciousness appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,

**or not pleasant but not unpleasant.**

**In contact with the pleasant sense experience,  
delighting in it,  
welcoming it,  
existence attached to it,  
standing firm thus,  
there is bias towards lust.**

**In contact with the unpleasant sense experience,  
grieving,  
irritated,  
lamenting,  
beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.**

**In contact with the not pleasant but not unpleasant sense experience,  
not understanding as it really is  
the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.**

**Rebounding off the body and touches, beggars,  
touch consciousness appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.**

**In contact with the pleasant sense experience,  
delighting in it,  
welcoming it,  
existence attached to it,  
standing firm thus,  
there is bias towards lust.**

**In contact with the unpleasant sense experience,  
grieving,  
irritated,  
lamenting,**

beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.

In contact with the not unpleasant but not pleasant sense experience,  
not understanding as it really is  
the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.

Rebounding off the mind and mental objects,  
beggars, mental consciousness appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.

In contact with the pleasant sense experience,  
delighting in it,  
welcoming it,  
existence attached to it,  
standing firm thus,  
there is bias towards lust.

In contact with the unpleasant sense experience,  
grieving,  
irritated,  
lamenting,  
beating the breast,  
wailing and going mad,  
there is a bias towards repulsion.

In contact with the not unpleasant but not pleasant sense experience,  
not understanding as it really is  
the basis for its appearance,  
not understanding the basis for its termination,  
or its sweetness,  
or its wretchedness,  
or its being left,  
there is a bias towards blindness.



**Rebounding off the eye and Form,  
visual consciousness appears;  
the three joined up is contact;  
Rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.**

**In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,  
standing firm thus,  
there is no bias towards lust.**

**In contact with the unpleasant sense experience,  
not grieving,  
not irritated,  
not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.**

**In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is  
the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.**

**Rebounding off the ear and sounds,  
auditory consciousness appears;  
the three joined up is contact;  
rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.**

**In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,**

**standing firm thus,  
there is no bias towards lust.**

**In contact with the unpleasant sense experience,  
not grieving,  
not irritated,  
not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.**

**In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is  
the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.**

**Rebounding off the nose and scents,  
scent consciousness appears;  
the three joined up is contact;  
rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.**

**In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,  
standing firm thus,  
there is no bias towards lust.**

**In contact with the unpleasant sense experience,  
not grieving,  
not irritated,  
not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.**

**In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is**

**the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.**

**Rebounding off the tongue and tastes,  
taste consciousness appears;  
the three joined up is contact;  
rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.**

**In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,  
standing firm thus,  
there is no bias towards lust.**

**In contact with the unpleasant sense experience,  
not grieving,  
not irritated,  
not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.**

**In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is  
the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.**

**Rebounding off the body and tangibles,  
touch consciousness appears;  
the three joined up is contact;  
rebounding off the contact  
is sense experience which is either pleasant,**

unpleasant,  
or not unpleasant but not pleasant.

In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,  
standing firm thus,  
there is no bias towards lust.

In contact with the unpleasant sense experience,  
not grieving,  
not irritated,  
not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.

In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is  
the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.

Rebounding off the mind and mental objects,  
mental consciousness appears;  
the three joined up is contact;  
rebounding off the contact is sense experience  
which is either pleasant,  
unpleasant,  
or not unpleasant but not pleasant.

In contact with the pleasant sense experience,  
not delighting in it,  
not welcoming it,  
not existence attached to it,  
standing firm thus,  
there is no bias towards lust.

In contact with the unpleasant sense experience,  
not grieving,  
not irritated,

**not lamenting,  
not beating the breast,  
not wailing and going mad,  
there is no bias towards repulsion.**

**In contact with the not unpleasant but not pleasant sense experience,  
understanding as it really is  
the basis for its appearance,  
understanding the basis for its termination,  
and its sweetness,  
and its wretchedness,  
and its being left,  
there is no bias towards blindness.**

**So Seeing, beggars,  
the well-taught student of the Aristocrats  
has had enough of The Eye,  
has had enough of Form,  
has had enough of Eye Consciousness,  
has had enough of Eye Contact,  
has had enough of Eye Sense Experience,  
has had enough of Eye hunger/thirst.**

**He has had enough of The Ear and Sounds.**

**He has had enough of The Nose and Scents.**

**He has had enough of The Tongue and Tastes.**

**He has had enough of The Body and Touches.**

**He has had enough of The Mind and Mental Objects.**

**Having had enough  
he becomes dispassionate;  
being dispassionate is freedom;  
in freedom seeing freedom  
is knowledge of freedom  
and the knowledge comes:**

**'Left behind is rebirth,  
lived was the Best of Lives,  
done is duty's doing,  
no more hither and yon  
nor it'n-n-at'n me!'**

**That's what The Consummately Self-Awakened said.**

**"Wonderful!" said those beggars, happy to hear what was said,  
and furthermore we are given to understand  
that during the course of this sutta  
some sixty beggars were freed from the *āsavas* without remainder.**

MN 148

**Once upon a time The Consummately Self-Awakened,  
Dark-Jungle Town,  
Mukhelu Grove residing.**

**There, Uttara, a brahman youth who was the student of Pārāsariya and  
who (putting one and one together) was most likely the person who became  
known later as Thera Parapara),  
having approached The Consummately Self-Awakened,  
having greeted him respectfully and exchanged polite talk,  
took a low seat to one side  
and waited in eager anticipation of the afternoon's discourse.**

**Then The Consummately Self-Awakened said this to Uttara the brahman  
youth:**

**"Tell me, Uttara, does Pārāsariya teach Existence Indra?"**

**"Yes, Good Gotama, Pārāsariya does teach Existence Indra."**

**"How, exactly, Uttara, does Pārāsariya teach Existence Indra?"**

**"Here, Good Gotama, Pārāsariya teaches**

**'See no form with the eye,  
hear no sound with the ear.'**

**"In this case, Uttara,  
a blind man will have become Indra,  
a deaf man will have become Indra,  
for a blind man sees no form with the eye,  
a deaf man hears no sound with the ear."**

**At this Uttara fell silent,  
shaken,  
bowled over,  
downcast,  
overwhelmed,  
at-a-loss,  
speechless.**

**The Consummately Self-Awakened, seeing the shaken,  
bowled over,**

downcast,  
overwhelmed,  
at-a-loss,  
speechless state of Uttara,  
addressed the Venerable Ānanda:

"The way Pārāsariya teaches Existence Indra  
is one thing, Ānanda,  
the way Existence Indra is taught in the Discipline of the Aristocrats  
is something altogether unsurpassed."

"Now is the Time, Venerable!

Now is the Time, Well-gone!

When the Existence Indra  
in the unsurpassed way it is taught  
in the Discipline of the Aristocrats is presented  
it will be remembered by the *Bhikkhus!*"

"Very well, Ānanda.

Pay attention!

Give ear!

I will speak!"

"So be it, Venerable!"

"What is The Unsurpassed Existence Indra  
in the Discipline of the Aristocrats?

Here, Ānanda, when a Beggar sees a form with the eye,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.

He understands the situation this way:

'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.

This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,

that is, detachment.'

That way the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.

In the same way, Ānanda,  
as a man with eyes in his head that can see,  
could open his eyes,  
or having opened his eyes  
could close them,  
such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved  
in aborting the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
and standing fast in detachment.

This is The Way, Ānanda,  
in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to eye-consciousness and visible objects.

Again, Ānanda, when a Beggar hears a sound with the ear,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.

He understands the situation this way:

'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.

This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,  
that is, detachment.'

That way the birth of the liked,



**the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.**

**In the same way, Ānanda, as a strong man  
can easily [Snap Fingers] snap his fingers,  
such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved  
in aborting the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
and standing fast in detachment.**

**This is The Way, Ānanda, in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to ear-consciousness and sounds.**

**Again, Ānanda, when a Beggar smells a smell with the nose,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**He understands the situation this way:**

**'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.**

**This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,  
that is, detachment.'**

**That way the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.**

**In the same way, Ānanda,  
as drops of rain  
roll-off a downturned lotus leaf without sticking,**

such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved  
in aborting the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
and standing fast in detachment.

This is The Way, Ānanda,  
in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to nose-consciousness and scents.

Again, Ānanda, when a Beggar tastes a taste with the tongue,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.

He understands the situation this way:

'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.

This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,  
that is, detachment.'

That way the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.

In the same way, Ānanda,  
as a gob of spit  
formed on the end of the tongue of a strong man  
is easily expelled,  
such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved

**in aborting the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
and standing fast in detachment.**

**This is The Way, Ānanda,  
in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to tongue-consciousness and tastes.**

**Again, Ānanda, when a Beggar feels a touch with the body,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**He understands the situation this way:**

**'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.**

**This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,  
that is, detachment.'**

**That way the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.**

**In the same way, Ānanda,  
as a strong man can stretch out his arm,  
if folded,  
or, if stretched out  
can bend it back,  
such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved  
in aborting the birth of the liked,  
the birth of the disliked,**

**the birth of the liked-and-disliked  
and standing fast in detachment.**

**This is The Way, Ānanda,  
in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to body-consciousness and touches.**

**Again, Ānanda, when a Beggar becomes conscious of a mental object with  
the mind,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**He understands the situation this way:**

**'Present in me now  
is that which is liked,  
disliked,  
liked-and-disliked.**

**This is occurring as a consequence of own-making,  
it is a biproduct,  
the rebound of an earlier conjuration ...  
but *this*,  
this is calm,  
this is high,  
that is, detachment.'**

**That way the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
is aborted and detachment stands fast.**

**In the same way, Ānanda,  
as if during the day  
an iron cauldron had been heated red-hot  
and into it  
one or two drops of water were to fall ...  
long is the time between drops;  
and then [Snap Fingers]  
they're gone like a shot,  
such is the rapidity,  
such is the speed,  
such is the small amount of trouble involved**

**in aborting the birth of the liked,  
the birth of the disliked,  
the birth of the liked-and-disliked  
and standing fast in detachment.**

**This is The Way, Ānanda,  
in the discipline of the Aristocrats,  
The Unsurpassed Existence Indra  
is taught with regard to mind-consciousness and mental objects.**

**This is The Way, Ānanda, in the Discipline of the Aristocrats, The  
Unsurpassed Existence Indra is taught.**

**But how, Ānanda, is a beginner to practice,  
having come this way?**

**Here, Ānanda, when a Beggar sees a form with the eye,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**So when the liked,  
the disliked,  
the liked-and-disliked has arisen  
he becomes aware of the danger,  
exercises humility  
and avoidance.**

**When a Beggar hears a sound with the ear,  
smells a scent with the nose,  
tastes a taste with the tongue,  
feels a touch with the body or  
becomes conscious of a mental object with the mind,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**So when the liked,  
the disliked,  
the liked-and-disliked has arisen  
he becomes aware of the danger,  
exercises humility  
and avoidance.**

**This is The Way, Ānanda,  
a beginner is taught to practice**

**The Unsurpassed Existence Indra  
in the Discipline of the Aristocrats.**

**And how, Ānanda, is it with an Aristocrat  
who has Become Indra?**

**Here, Ānanda, when a Beggar sees a form with the eye,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**Sucha one as such as sucha  
may wishum wishes such as such:**

**'Let me live not perceiving  
what goes against the grain  
in what goes against the grain.'**

**And suchis such as such as is  
for such a such'n such as suchis such.**

**Or he may wish:**

**'Let me live perceiving  
what goes against the grain  
in what does not go against the grain.'**

**Or he may wish:**

**'Let me live not perceiving  
what goes against the grain  
in both what goes against the grain  
and what does not go against the grain.'**

**Or he may wish:**

**'Let me live perceiving  
what goes against the grain  
in both what goes against the grain  
and what does not go against the grain.'**

**Or he may wish:**

**'Let me live avoiding  
both what goes against the grain  
and what does not go against the grain,  
satisfied,  
clearly conscious,  
detached.'**

**And suchis such as such as is**

**for such a such'n such as such is such.**

**Here, Ānanda, when a Beggar hears a sound with the ear,  
smells a scent with the nose,  
tastes a taste with the tongue,  
feels a touch with the body,  
becomes conscious of a mental object with the mind,  
from this there arises the liked,  
the disliked,  
the liked-and-disliked.**

**If he should wish:**

**'Let me live not perceiving  
what goes against the grain  
in what goes against the grain.'**

**And suchis such as such as is  
for such a such'n such as suchis such.**

**Or he may wish:**

**'Let me live perceiving  
what goes against the grain  
in what does not go against the grain.'**

**Or he may wish:**

**'Let me live not perceiving  
what goes against the grain  
in both what goes against the grain  
and what does not go against the grain.'**

**Or he may wish:**

**'Let me live perceiving  
what goes against the grain  
in both what goes against the grain  
and what does not go against the grain.'**

**Or he may wish:**

**'Let me live avoiding  
both what goes against the grain  
and what does not go against the grain,  
satisfied,  
clearly conscious,  
detached.'**

**This is The Way it is, Ānanda, for an Aristocrat who has Become Indra.**

**Thus, Ānanda, is the Way  
The Unsurpassed Existence Indra  
is taught in the discipline of the Aristocrats.**

**This is the way  
the beginner is taught to practice  
the Unsurpassed Existence Indra  
in the discipline of the Aristocrats.**

**This is the way  
how it is for an Aristocrat  
who has Become Indra  
is described.**

**That, Ānanda, which ought to be done by a teacher for his students,  
out of compassion for them,  
has been done by me.**

**Here are the roots of trees.**

**Here are places of solitude.**

**Practice the Burnings, Ānanda,  
do not be careless,  
do not allow cause for later regret!"**

**This is our instruction to you!**

**This is what The Consummately Self-Awakened said.**

**"Delightful!" said those beggars gathered round thrilled by what they  
heard.**





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